James Boswell 1803.

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[SHAKESPEARE (WILLIAM).] LATIMER (BISHOP HUGH). Certayn Godly Sermons, made uppon the lords Prayer, preached by the right reuerende father, and constant martyr of Christ, Master Hughe Latymer, before the ryght honorable and vertuous Lady Katherine, Duches of Suffolke, in the yeare of our Lorde, 1553 . . . BLACK LETTER. *Title within woodcut border.* Small 4to, old half calf and mottled boards (worn, small tear in title repaired, last leaf of text supplied in old manuscript on vellum).

Imprinted at London by John Day, 1562

THIS VERY INTERESTING COPY BELONGED TO JAMES BOSWELL, JR., THE SHAKESPEAREAN EDITOR. His signature, "*James Boswell 1803,*" appears on the inside cover, and he has noted on the fly-leaf that he purchased it in "*Martin Bru's Sale.*"

Latimer's "Sermons" are referred to by Dr. Furness in his edition of "As You Like It," and also in "Shakespeare's England," Vol. I, pages 55, 59–61, 71, 363, and 507; Vol. II, pages 186 and 475.

CERTAYN GODLY Sermons, made vppon the lords Prayer, preached by the right reuerende Father, and constant martyr of Christ, Master Hughe Latymer, before the ryght honorable, and vertuous Lady Katherine, Duches of Suffolke, in the yeare of our Lorde.

1553.

Whereunto are annexed certaine other sermons, preached by the sayde reuerende Father, in Lincolneshire, which were gathered, and collected by Augustine Bernher, a seruaunt of his, though not so perfectly as they were vttered: yet faythfully & truly, to the singuler commoditie & profyt of the christē reader, faythfully perused & alowed according to thorder appointed in the Queenes Maiesties Iniunctions.

¶ Repent, repent, for the kingdom of God is at hande.

Math. 3.

¶ Imprinted at Lōdon by John Day, dwelling ouer Aldersgate.

¶ Cum gratia & priuilegio Regię Maiestatis, per septennium.

An. 1562.

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To the right honorable, the Lady Katherine, Duches of Suffolke, Augustine Bernher, wisheth the grace of God with the increase of all heauenly vertues, to her graces eternall comfort in Iesus Christ.

THat princely prophet Dauid describing the peruerse nature and wicked properties of the vngodlie and reprobates, amongst other crimes wherof he doth accuse them, he laith also to theyr charge that they haue not called vpon God. By the whiche wordes he doth manifestly teache, that they whiche doo not geue themselues to trew and faythfull prayer and inuocatinge of the name of God, are in the number of those whiche doo saye in theyr hartes there is no God. For as the Godly by theyr earnest and continuall praying and praysing of the name of God, doo declare their reuerend feare they beare towardes his diuine maiestye, and theyr vnfayned loue the whiche is grafted in their harts by the gratious and diuine spirit, towardes their heauenly and most louing father, by the whiche they ar incoraged willingly and chearfully to walke in the waye of Godlynes, and to frame their lyues to the will and pleasure of him whom they feare and loue: So on the contrarye syde, the vngodly, in that they doo not call vpon their God, neither prayse him, most euidently declare that they stand not in awe of him, nor loue him, but rather despise him as one that is nether able to hurte or pleasure them.

By thys now that I haue sayed it doth manifestly appeare, that as faythfull and trew prayer is the occasion of all goodnes and godlynes, so thomitting & neglecting of the same, is the rote & cause of all sinne & mischief: And that wilbe more euident vnto them that doo consider with thē selues these two principall partes wherin trew prayer doth consist. The fyrst part of true prayer is called in ℌ hebrew tōg, Thephilah the which signifyeth iudicij vel cōdēnationis deprecationē, a harty & ernest requeste & suplicatiō made vnto god the eternal iudge, for the remission, & pardon of synnes, the which requeste procedeth frō the harte ℌ is anguished by the ougsome sight of his wickednes, reueled by the brightnes of the law of God. The other part of prayer is called in ℌ same tōg, Thehillah. Laus, a prayse of gods mercies, the which doth folow the former requeste. For whē the hart so anguished hath poured out his griefe, & is by the spirit of God certified that hys synnes be forgeuen, his prayer heard for Christes sake: by and by it bursteth out into a ioyful praysing of the name of the Lord, who so graciously hath shewed hymselfe in geuing comfort vnto hys sorowfull conscience. In these two partes of prayer, the Children of God doo exercise them selues, that is, in lamenting of their synnes, and in reioysing in the forgeuenesse of the same, the whiche consisteth in the death of Christe.

Whereuppon the third parte folowerth, the which is to craue at their fathers handes suche thynges as be nedefull for them in this worlde. For howe he that beholdeth diligently the state of the worlde, shall easelye perceaue that the most part of men are geuē vp to theyr owne harts lust because they be destitute of that most comfortable spirit of prayer. Who doth not see that the principall occasion of this horrible vnthanckfulnes, the whiche of all states of men is showed towardes the eternall

God, hapneth by the reasō that men do not passe for theyr sinnes, do lightly regard them, & so do not craue remissyon of them at Gods handes, neyther be thankfull. If men did exercise themselues in faythfull prayer, & did vse to examine themselues by the rule of the law of God (in the which glasse they may sone see theyr owne fylthines) they would no doute with great diligence, consider the great and inestimable benefites of the Lord theyr god shewed vnto them, euen in these our dayes. Fyrst how gratiously he gaue vs the light of the Gospell in kyng Edwards time, for the space of seuen yeares. After the whiche tyme, by the reason of oure vnthankefulnes, he most iustly plaged vs, and toke the same away agayne, and caused by the deuils hangmen (the papists I meane) darknes, blindnes, and most pestiferous doctrine to be brought into the churche, by reason wherof, a greate number that had before no lust to the truth (euen by Gods iust iudgement) were thē deceaued by lyes and so perysshed eternallye. And yet notwithstanding, the faythfull Lord, in al these notmoylings preserued hys seruauntes, geuing vnto a number of them suche a princely spirit, that they were able to deride & laugh to scorne the threatnings of the tyrauntes, to despyse the terribilenes of prisons and torments, and in the ende, most lyghtlye to ouercome and conquer deathe to the praise of God and theyr owne endles comforte. Vnto other some, the selfe same most gratious God gaue suche a valeaunt spirite, that they were able by hys grace to forsake the pleasures and commodityes of this worlde, and being armed with patience, wer content to trauell into far and vnknowē countreyes with theyr familyes and housholdes, hauing small worldlye prouision, or none at all, but trustyng to hys prouidence, who neuer forsaketh them that trulte in hym. Besydes this, the same God preserued a greate number, euen in the middest of their enemyes, not onlye from bodely daungers, but also from being infected with that poysoned and blasphemous doctrine, that then in all oure pulpits, with shameles bragges and ostentation was set abrode. I will not speake now of that wonderfull worke of God, who caused his word to be preached, and his sacramēts ministred euen in the middle of the enemyes, in spyte of the deuill and all hys ministers.

The congregation of the faythfull at London in Quene Maryes tyme.

These thinges the Lorde wroughte most gratiously for hys people. But whē the time came that the measure of wickednes of the wicked was full, the selfe same God, euen of his owne mercy, and by his owne power confounded his enemyes, by the meanes of our most gratious Lady the Queenes maiestie (for whose prosperous estate and preseruation the God of mercye graunte vnto all faythfull Christians grace, most instantly to praye) her most lopfull comming to the imperiall croune of this Realm, who ceased that filthye darke antichristiā doctryne to vanish out of syght, and in steade therof that most glorious lyghte of the Gospell to shyne agayne, the whych sorowfully was wished for of all faythful Englishe harts: restoring withall the preachers of the same Gospel, the which before wer expulsed as exiles, by the tyranny of the popish prelates.

The whiche benefites, as they be vnmeasurable, so ought they continually with thanckful hartes, of all them that beare the name of christians to be considered. But as I sayd before, the most part of men doo not pas for these thynges. The light of the Gospell is not comfortable vnto them, because they feele not the darknes that is in them: they be not troubled with

with their owne wickednes: sinne lyeth lurking and slepyng within the, and they haue fully, as it were, solde themselues to worldlye busynes, to clyme vp to get honors and dignities, and the pelfe of worldly thynges, and these thynges are the cause why they doo not pray vnto the Lorde their God. But woo be vnto suche slepers in their owne sinnes, and forgetters of Gods benefites. A day will come when they shall wish themselues neuer to haue ben borne. Thus you see that the neglecting of prayer is the occasyon of that horrible vnthankfulnes & forgetfulnes of gods benefytes. What is to be sayde vnto them that contrarye to theyr owne hartes and consciences lye in sinne and wickednes, and wyll not amende theyr lyues, although they heare their synnes accused, condemned, and Gods vengeaunce pronounced vppon them? They bee so drouned with the desyres of theyr owne hartes, that they doo not pas for the wayes of the Lorde. Of suche kinde of men the world is full, whyche haue shameles forheades, beyng not abashed of theyr vylenes.

The cause of their miseries (as Dauid declareth) is quia deum non inuocauerunt, because they haue not called vppon God. But what kynde of prayer doo those men say (trow you) whiche call themselues spirituall and κληρος, the lot of the Lorde? It is as manifest as the none daye, that the most parte of them, neyther pray nor know what trewe prayer is. For if they did vse to pray as the trew christians doo, they coulde not chose but be compelled to amende theyr lyues: theyr consciences would be abashed to come before the Lorde without a harty purpose to amende theyr conuersation. Doth not the saying of Ose the Prophet take holde vpon the most parte of you that be of the popish clergie, and haue ben massemongers? Where as he sayethe, as theues wayte for a man, so the companye of preests murther in the way by consent, for they worke mischief. Ose. vi.

Did not you conspire together at the entry of Queen Marye to murther the people of God, in casting from you most trayterously the precyous Gospell of Jesus Christe, in submittyng your selues to that fylthye beast of Rome, and in receauyng the stinckyng Idolatrous masse, by the whiche you haue destroyed an innumerable sorte of people? Are you sorye for these your doinges? Doo you humble your selues before the majestye of the terrible God, with harty and faythful prayer acknowledging your wickednes, and intending to eschew the same? No suche thynges can be perceaued in you. For where as before, in the tyme of antichrist, boldly and openlye, you did deceaue the people of theyr saluation in Christe, now in the lyght of the gospel, secretly you whysper in to the eares of the simple and disswade them from receyuing of the truth: so that most iustly you may be compared vnto those sypes of whom we reade Nume. xiii. the whyche with theyr false reportes, did hynder the people of Israell from entryng into the lande of promyse. For they beyng sente by Moyses to searche the land, and to bryng good tydings vnto the people, by the which they myght haue ben incouraged manfully to haue assayed their enemyes, and take possession of the land, they contrarye to Moyses expectation, lyke faytheles men, came and discomforted the people, & caused them to mistrust Gods promises. And doo not ye the lyke? Where as god hathe appoynted you to searche the lande of promise in hys holy worde, and to bryng tidinges of the same vnto his people, by faythfull and dilygent teachers, and incourage them to embrace and to lay holde vpon the Nume. xiii.

kyngdome of Christ, you lyke false messengers, eyther by your false reportes and wicked doctryne, doo hinder the people from entring into the promised land, or els lyke dommedogges, that are not able to barke, you lye in your kennels, kepyng your bellyes, and making good cheare with the labours and sweate of the poore people, not passyng whether they swymme or synke, or what become of them.

Worthely therfore the Prophet Dauid numbreth you amongst them that say in theyr hartes there is no God: And this appeareth vnto all others, because ye doo not call vppon God. For if you did accustom to cal youre selues to an accompte before the maiestie of God, in your faythfull prayers, the remembraunce of your horrible murther of Gods people, of your idlenes, carelesnes, bellychere, ignoraunce of Gods will and word, secret fylthynes, and suche other lyke stuffe, would cause you to water your cheekes, and compell you to showe some token of repentaunce vnto the people of God: but nothyng is seen in you but desperatnes, wherfore the spirit of the Lorde is departed from you. And this is more euidente in your manifold and manifest periurpes committed by you in king Henryes tyme, in king Edwards time, in Quene Maryes tyme. And what may be sayd of you at thys time, but that you be false periured hipocrits, bearing two faces vnder one hood, beyng readye lyke weather cockes to turne at all seasons as the wynde doth carry you? can you looke for anye thyng at gods handes, but to be punished with his terrible plages as Iudas was (whose companions you be) that all the worlde may take ensample by you to beware of these horrible crimes with the which you are so defiled, that no water in the sea is able to make you clean? One kynde of water would helpe youre disease, if the Lorde of his mercy would geue you grace to call vnto hym for it, that is the same water of lyfe the which the Lorde promyseth to the faythfull and penitente sinners, amongst the number of whom as yet ye be not (sofar as man can iudge.) And therfore it standeth you in hande to looke aboute you in tyme, before the halter be cast about youre neckes, as it hapned to Iudas, whose foote steppes you folow in your behauiours in thys worlde, that it is to be feared, you shal rest together in one place in the worlde to come. But of the vyle behauiour of these miserable men, it greueth me to speake any further not doubting but that the magestrates whom god hath charged with his people, will euen with speede consider these thynges accordingly, and not suffer those wauerynge and pertured weathercockes to haue any thynge to do within the house of God, the which is hys Churche, purified with the blud of Christ. For the magistrates know that they themselues cannot prap vnto the Lorde theyr God, except theyr hartes be faythfully disposed to do the workes of theyr vocatyon trewly and faithfully, of the which the principall is to see the people instructed by faythfull ministers in the wayes of the Lorde: the which instructions can not be geuen by such as are not only defyled with suche kynde of vices, as is aboue rehersed, but also are veterly destitute of all good gyftes, and knowe not the principles of theyr religion.

This matter is so weyghty and of suche importaunce, that the magistrates, hauing the feare of god before their eyes, must nedes consider it with spede, for it toucheth the eternall sauegarde of them, for whom the sonne of god did shede his owne hartes bloud: they oughte to be put into the hands

hands of such as do not passe for theyr owne saluation, muche lesse for others: therfore with great and spedy diligence the magistrats are bound (seyng god dothe put them in trust with hys chyldren) to prouide, that as they be bought with the bloud of Chryst, so they may be nourished with the true and sincere word of god, to the praise of his name, and theyr eternall comfort. Further who can not lament, euen from the botom of his harte, to see a great number to lyue in such carelesnes, and flatter themselues in theyr owne sinnes, thinkinge that they be the chyldren of God, when as in very dede the comfortable spirit of kaythfull prayer is departed from them, and they worthely numbred amongst them that haue no God nor Chryst: As those men be, whiche be so greedy vpon the world, and haue addicte and consecrate themselues vnto it, after suche a sorte, as though thys worlde should last for euer: And in this takyng be the greater part of the gentelmen, which with suche extremities intreate theyre poore tenantes, with rapyng of rents, taking of fynes, and other kyndes of extreme dealinges, that they are compelled day and nighte to crie vnto God for vengeaunce against them: and can any man thinke that these pitties and cruell men, can appeare before the maiestie of god, and craue remission of theyr sinnes, when as they be purposed to go on forwarde still in their extreme dealinges against the poore? I will not speake nowe of them, that beyng not content with theyr landes and rentes, do catche into theyr hands spirituall liuynges: as personages & such lyke, and that vnder the pretense to make prouision for theyr houses. What hurt and domage thys realme of England doth sustayne by that deuelyshe kynde of prouision for gentelmens houses, knightes and Lordes houses, they can tel best that do trauell in the countreyes, and see with their eyes, great parishes and market townes, with innumerable others, to be vtterly destitute of Gods word, and that because that these greedy men haue spoyled the lyuings and gotten them into theyr hands: and in stead of a kaythfull & painfull teacher they hyre a sir John, which hath better skill in playing at tables, or in kepyng of a garden, then in Gods word, & he for a trifle doth serue the cure, and so help to bring the people of God in daunger of theyr soules. And all those serue to accomplishe the abhominable pryde of suche gentelmen, which cõsume the goods of the poore (the which ought to haue ben bestowed vpon a lerned minister) in costly apparel, belly chere, or in building of gorgious houses. But let thẽ be assured, that a day will come when it will be layd to theyr charge: Rapina pauperũ in domibus vestris, And then they shall perceaue that theyr faire houses ar built in the place called Aceldama: they haue a bloudy foundation and therfore can not stãd long. This matter also is so wayghtye, and the spirituall slaughter of the poore people so miserable and wofull, that except the magistrates spedely looke thereunto, and redres the same, the Lorde of Sabaoth hymself will fynde oute som remedy for delyuer his people from suche cater pillers, and requyre the bloud of his people at theyr hãds, by whose couetousnes they were letted to come to the knowledge of Chryst. And besides thys suche rauening wolues as deuoure the lyuings of teachers, & ministers of gods word, shall not be hable to come in the presence of the Lord, to pray vnto hym or to prayse hym: for all that euer they doo (yea euen their prayers) is execrable before the Lord, so long as they turne their eare frõ the hearing of the lawe of the Lorde: that is to saye, so longe as they doo not euen from the verye botome of theyr hartes, goo about to redresse

these heynous faultes with the which they be intangled. Let them repēt therfore euen spedely, before the wrathfull indignation of the Lord fal vppon them, and so destroy them in theyr sinnes. And these thynges ought to be considered of all them that pretende christianytie, of what estate or degree soeuer they be, as well lawyers (whose couetousnes hath almost deuoured England) as craftesmen, husbandmen, seruauntes and others, remembryng with them selues, that if theyr hartes be inclined to wickednes, the Lorde will not heare theyr prayers. Let them stand in awe of the Lorde theyr God, and so behaue themselues in theyr conuersation and life, that they may haue recourse vnto him, and be incoraged to make theyr prayers cōfidētly before him in the name of Iesus Christ, of whom they shall receaue comfort of soule and body, as well in this world as in the world to come eternally. For this is most certayne, that if they procede in their wickednes and vngodlynes, not passyng whether they be ruled, moued, and stirred by the gratious spirit of God to praise his name or not: then most assuredly the Lord will power out his plages vpon the hole realme, according to the saying of the Prophet: the Lord will power out his wrath vpon the kingdoms that haue not called vppon his name.

¶ Salue, lector

Now to the intent that they which are ignoraunt and vnlerned may the better be instructed howe to order themselues when they go about to present themselues before the maiestye of God, and talke with him concernyng those thinges whiche be nedefull for theyr soules health, and preseruation of their bodyes: I thought it good (by the instant requeste of the godly learned) to put fourth these sermons here folowing, in print, which were preached in king Edwards tyme, before the right honorable ladye Katherine Duches of Suffolke her grace, by that same reuerend father and most constant martyr of Christe, Doctor Hughe Latymer, my most deere master. For whose most paynfull trauels, faythful preachings, trew carefulnes for his countrey, patient imprisonment, and constant suffering, all the whole realme of England, hathe great cause to geue vnto the eternall God most high laude and prayse. For who is he that is so ignorante that did not see the wonderfull handiworke of God in that man? did not God appoint him euē in king Henries dayes, to be a singular instrument to set forth hys truth, & by his preachyng to open the eyes of such as were deluded by the subtyll and deceatfull craftes of the popish prelates? How manyfoldwayes was he troubled, tosse, and tormoyled from posse to piller, by the popish byshops? Whose handes he could not haue escaped if God had not moued the kinges maiesties hart (that then was) to assist hym. By whose absolute power diuerse times he was deliuered from the cruell Lyons. And although it did please God, in proces of tyme to suffer the kyngs maiestye to be deluded and circumuented by the subtyl perswasions of those popish byshops, to establish by lawe syxe vngodly articles: Yet thys faythfull seruaunt of Christe wolde rather put hys owne lyfe in daunger, then forsake or depart from that, the which afore most faithfully he had taught out of Gods worde. Wherfore he was contented rather to be cast into the Tower, and there to loke dayly for death, then to be found a wauering reede, or to deceaue hys Prynce. For they (sayd he) that doo allow any thyng disagreing from Gods word, in respecte to fulfill the appetites of Princes, ar betraiers & murtherers of their princes, because they prouoke the wrathe of God to destroy suche princes: & these

D. Latimer withstode the fiue articles although they were confirmed by lawes.

flatterers

flatterers become guilty of the blood of their princes, and are the chiefe causes of their destructions. Wherefore this faythfull man of god, knowyng his prince to be deluded by the false priests, and beinge assured the thinges that were allowed, to be contrary to gods word, was redy thus to aduenture his lyfe: at the which time god mercifully deliuered him, to the great comfort of al godly harts, and singuler cōmodity of his church.

Now whē he was thus deliuered, did he giue himself vp to ỹ pleasures of the world: to delicatenes or idlenes? No assuredly, but euen then most of al he began to set fourth his plough, & to till the ground of the lord, and to sow the good corne of gods word, behauing him self as a faythful messenger of god, being afrayed of no man, telling all degrees theire dueties faithfully and truely, without respect of persons, or any kind of flattery. In the whiche his paynefull trauels he continued al kinge Edwardes time, preaching for the most part euery sondaye twoo sermons to the great shame, confusion, and damnatiō of a great number of our fatbellied vnpreaching prelats. For he beinge a sore bruised man and aboue three score & 7 yeres of age, took notwithstanding al these paines in preching, and besides this, euery morning ordinarily, winter and sommer, aboute two of the clock in the morning, he was at his booke most diligētly. And besides this how carefull he was for the preseruation of the churche of God, and for the good successe of the gospel, they can beare record, which at that time were in autority, whome continually by his letters he admonished of their dueties, and assisted with his godly counsel.

But when the time approched, the which god had appoynted for the punishmēt of the carnal gospellers & hipocrites which most wickedly abused the same, how faythfully he did admonish both priuatly, and openly al kinds of men, they that wer then about him can beare record. But one thing amongest others is principally to be noted, that god not onelye gaue vnto him his spirit most plentifously and comfortably, to preach hys word vnto his church: but also by the same spirite he did most euidentlye prophecy of al those kindes of plages, which in very dede afterwards ensued, so playnly I say, as thoughe he had seene them before hys eyes: so that, if England euer had a Prophet, he was one. And amongst other things he euer affirmed that the preaching of the gospel should cost hym his life, to ỹ which thing he did most cherefully arme & prepare him self, being certenly perswaded, that Winchest. was kept in the tower for the same purpose. Therfore not long after Quene Mary was proclamed, a pursuant was sent down into the country for to call hym vp. Of whose cōming when he was made ware about six howers before, by a faythful man of god Iohn Careless (a mā worthy of euerlasting memory) he prepared himself towards hys iorney before the sayd pursuant came to his house. At ỹ which thing, whē the pursuāt marueled, seing him so prepared towards his iorney he sayd vnto him, my frend: you be a welcō messenger to me, and be it known vnto you & to the whole world, that I go as willingly to Lōdon at this present, being called by my prince to render a reckning of my doctrin, as euer I was to any place in the world, and I do not dout, but that god, as he hath made me worthy to preach hys word before twoo excellēt princes, so he wil able me to witnesse the same vnto the third, eyther to her comfort, or discomforte eternally &c. At the which time the pursuant, when he had deliuered hys letters departed,

affirming that he had commaundemēt not to tary for him, by whose sodē departure it was manifest, that they would not haue had him to appere, but rather to haue fled out of the realm. They knew that his cōstantnes should cōfound them in their popery, and cōfirm the godly in the truth. As concerning the maner and forme how he was interteyned when he came before the counsell, how stoutly he did behaue himselfe in Christes cause, and was content to beare most pacientlye all the mocks and taūtes geuen him by the scornful, and pestilent papists: also howe pacientlye he tooke his imprisonment, and how boldly and willingly he in the end aduentured his life in the defence of the glorious gospel of Jesus Christe, becaule theise thinges be at large described in the booke of the martyrs by that most godly lerned and excellent instrument of God master John Fox, I wil not spend the time now to reherse the same: sauing one thing the which I would wishe all godly bishops and faythfull preachers to note, the which is this: that he being in prison comfortles, and destitute of all worldly help, most of al did reioyce in this, that god had geuen him grace, to aply his office of preching & assisted him without fear or flattry to tel vnto the wicked theyr faultes, & admonish thē of their wickednes, neyther alowing, nor consenting to any thing, that might be preiudicial or hurtfull vnto the gospell of Christe, although the refusall thereof did cast him in daunger of his life. God graunt that al those that be in that office may folow his footesteppes, and that the reste that eyther refuse to take payns, or are giuen to flatter, may be turned out, and be set to the cart or plough, and others put into their romes that be willing, diligent and hable to do their dewties. The other thinge that I would haue noted, is his ernestnes and diligence in prayer, wherin oftentimes so long he continued kneeling, that he was not able for to rise without helpe: & amongst other thinges theise were thre principal matters he prayed for. The first, that as god had appoynted him to be a precher and professor of his word, so also he would geue him grace to stand vnto his doctrine vntil his death: Thother thing, the which most instantly with great vehemēce of gods spirite he desired, was that god of his mercy wold restore the gospell of his sonne Christ vnto thys realm of England once again, and these wordes once agayn, once agayn, he did so inculcate and beat into the eares of the Lord god, as though he had sene god before him, & spake vnto him face to face. The thirde principall matter wherewith in his prayers he was occupied: was to praye for the preseruation of the quenes maiesty that now is, whome in his prayer accustomablye he was wont to name, and euen with teares desired god to make her a comfort to this comfortles realm of England. These wer the matters he prayed for so earnestly. But were these things desired in vayne? Did god despise the prayers of this his faythfull souldier? No assuredly: for the lord did most graciously graunt all these his requests. First, concerning profession, euen in the most extremity, the Lord graciously assisted him. For whē he stode at the stake, without Bocardo gate at Oxford, & the tormenters about to set the fire vpon him, and that most reuerēd father D. Ridley, he lifted vp his eyes towardes heuen with a most amiable and comfortable countenance, saying these wordes. Fidelis est Deus, qui non sinit nos tentari supra id quod possumus. God is faythful, which doth not suffer vs to be tempted aboue our strength: and so afterwarde by and by

shed

shed his bloud in the cause of christ, the which bloud ranne out of his hart in suche aboundaunce that all those that wer presente (beyng godly) dyd meruell to see the most part of the bloud in his body so to be gathered to his hart, and with suche violence to gushe out, his body being opened by the force of the speare. By the which thinge God most gratiously graunted his request, the which was, to shede his harts bloud in the defence of the Gospell. Now mercifully the Lorde heard his second request, in restoring his gospel once again to this realm, these present dais can beare recorde. But alasse, what shal England say for her defence, how shal she auoyd the terrible plages of God for the horrible and deuelish vnthanckfulnes, for that treasure? The Lorde be mercifull vnto vs.

Now concernyng his third request, it was also most effectuously graunted to the great prayse of God, the furtheraunce of his Gospel, and to the vnspeakeable comfort of this realme. For when matters were euen desperate, and the enemies mightely flourished and triumphed, Gods worde banished, Spaniards receaued, sodenly the Lorde called to remembraunce his mercy, and made an end of all these miseries, and appoynted her, for whom that same gray headed father Latimer so earnestly prayed in hys captiuitye, as the true & naturall ruler, & owner of this imperiall croune to shew her selfe, and by the brightnes of Gods worde to confounde the darke, deuelish and vyle kingdome of Antichrist, and to restore the temple of God agayne, the whiche thyng not this faithfull prophet only, but al the rest, whom God made worthy to be his wytnesses, did most earnestly requyre and desyre in their faythfull prayers. The selfe same God graunt vnto euery faythfull Christian his spirit, that they may be diligēt and watchfull in prayer for her, by whom God hath bestowed such vnspeakeable giftes vpon vs, that the same God will assyst her with hys grace and holy spirite, to procede faythfullye in the buildyng of his house, and in plucking downe of all kyndes of synne and wickednes, superstition, Idolatrye & al the monuments of the same, to the glory of hys name, and her euerlasting and endles comfort. To the whych faythful prayers, that all they whiche feare God, may be the better incouraged: I haue set forth these sermons, made by this holy man of God, and dedicated them to your grace: partly because they were preached in your graces house at Grimsthorp, by this reuerend father and faythfull prophet of god, whom you did norish, and whose doctrine you did most faythfullye embrace, to the prayse of god & vnspeakable cōfort of al godly harts, the whych did & great admiration maruell at the excellent gifts of god bestowed vpō your grace, in geuing vnto you such a princely spirit, by whose power & vertue you were able to ouercome the world, to forsake your possessiōs, lands and goodes, your worldly frendes and native countrey, youre highe estate and estimation with the whiche you were adorned, and to become an exile for Christe & his gospels sake, to chose rather to suffer aduersitie with the people of god, then to inioye the pleasures of the worlde with a wicked conscience esteming the rebukes of Chryst greater ryches, then the treasures of Englande: where as the worldlynges are farre otherwyse mynded: for they haue theyr pleasures amongst the pottes of Egipt, they eate and drink and make mery, not passing what become of Chryst or his gospell: they bee so dronken with the swete delicates of thys miserable world, that they wyl not tast of & bitter morsels which the lord hath appoynted

poynted and prepared for his chosen children, and especyall frendes: Of the whiche he did make you most gratiously to taste, geuyng vnto youre grace his spirit, that you were able in all the tormoyles and greuaunces the whiche you did receaue, not only at the handes of those whiche were your professed enemyes, but also at the handes of them whych pretended frendeshyp and good will, but secretly wrought sorow and myschyef, to be quyet and pacyente, and in the end brought youre grace home againe into your natiue countrey, no doubt to no other end, but that you shoulde be a comfort vnto the comfortles, and an instrumente by the whiche hys holy name shoulo be praysed, and his gospell propagated and spredde abrode, to the glory of hys holy name, and your eternall comfort in Chryst Jesus, vnto whose mercifull handes I commit your grace, with all youres eternally. Amen.

From Southam, the second of October.

Certaine sermons made by the right reuerende father in God, maister doctor Latymer, before the right vertuous and honorable lady, Katherine duchesse of Suffolke, in the yere of our Lord. 1552.

OVR FATHER vvhich art in heauen. I haue entred of late in the waie of preachyng, and spoken many thynges of prayer, and rather of prayer than of any other thing. For I thinke there is nothing more necessarie to be spoken of, nor more abused than prayer was by the craft and suttletie of the deuill: for many thynges were taken for prayer whan they were nothyng lesse. Therefore at this same tyme also I haue thoughte it good to entreate of prayer, to thintent that it might bee knowen what a precious thyng ryghte prayer is. I tolde you firste what prayer is. Secondarily, to whom we ought to praye. Thirdely, where and in what place we ought to pray. And fourthely I tolde you the diuersitie of prayer, namely of the common prayer and the priuate. These and such lyke thynges I haue dilated and expounded vnto you of late in the open pulpet.

Nowe at this present tyme I entende as by the way of a lecture, at the requeste of my moste gracious Lady, to expoũd vnto you, (her housholde seruantes, and other that be willing to heare) the right vnderstandyng and meaning of this moste perfect prayer, which our sauior hymselfe taught vs, at the requeste of his disciples, which prayer we call the Pater noster. This prayer of our lorde maye be called a prayer aboue all prayers, the principall and moste perfect prayer, whyche prayer ought to be regarded aboue all others, consideryng that our Sauior hym selfe is the author of it, he was the maker of this prayer, beeyng very God and very man. He taught vs this prayer whiche is a moste perfecte scholemaister, and commanded vs to saie it, whiche prayer conteineth great and wonderfull thinges, if a learned man had the handlyng of it. But as for me, suche thynges as I

haue conceiued by the readyng of learned mens bookes, so farr forth as GOD will geue me his grace and spirite, I will shewe vnto you touchyng the verye meanyng of it, and what is to bee vnderstand by euery worde conteined in that prayer. For there is no worde vole or spoken in vaine. For it must nedes be perfect, good, and of great importance beyng our sauiors teachyng, which is the wysedom of God it self. There be many other psalmes & prayers in scripture very good and godly, and it is good to know them. But it is with this prayer (the Lordes prayer I say) lyke as with the lawe of loue. All the lawes of Moses, as concernynge what is to be done to please God, how to walke before him vprightly and godly: All such lawes are conteyned in this lawe of Loue, Diligos Dominum Deum tuum ex toto corde tuo, & in tota anima tua, & in tota mente tua, & proximum sicut teipsum. Thou shalt loue the lorde thy God with all thy hart, with all thy soule, and with all thy mynde, and thy neighbor as thy self:) euen so is it with this prayer. For like as the law of Loue is the sume and abridgemēt of thother lawes, so this prayer is the sume and abridgement of all other prayers: all the other prayers are conteined in this prayer, yea whatsoeuer mankynd hath nede of to soule and body, that same is conteyned in this prayer.

The Abridgemēt of the lavv of god. Mat. 22.

The Abridgemēt of al praiers.

This prayer hath. ii. partes, it hath a preface, which some call a salutation or a louing entrance: secondarily the prayer it self. The entrance is this: Cum oratis dicite Pater noster qui es in cœlis, Our father which art in heauen. as who say you christen people, you that beare the name of christians, you must pray so. Before I go any further, I must put you in remembrance to consider how much we be bound to our sauior Christ, that he wold vouchsafe to teache vs to pray: & in this prayer to signifie vnto vs the good will whiche oure heauenly father beareth towardes vs. Now to the matter.

Mat. 6. Lu. 11.

Our Father, These wordes pertaine not to the petitions, they be but an entryng, a seekyng fauor at Gods handes, yet if we well way & consider them, thei admonish vs of many things, and strenghthen our faith wonders well. For this worde Father signifieth that we be Christes brothers, and that God is oure Father. He is the eldest sonne, he is the sonne

The entrance into praier.

VVhat it is to call God Father.

sonne of GOD by nature, we be his sonnes by adoption thorough his goodnesse, therefore he biddeth vs to call hym our Father, which is to be had in freshe memory, and great reputation. For here we are admonished howe that we bee reconciled vnto God: we which before tymes were his enemies, are made nowe the children of GOD, and inheritoures of euerlasting lyfe. Thus we be admonished by this woorde Father. So that it is a woorde of muche importance and great reputation: For it confyrmeth our fayth, whan we call him father. Therfore our Sauiour whanne he teacheth vs to call God father, teacheth vs to vnderstande the fatherly affection which God beareth towardes vs, whiche thing maketh vs bolde and hearty to call vpon hym, knowyng that he beareth a good will towards vs, and that he will surely heare our prayer. Whan we bee in trouble we doute of a straunger whether he will helpe vs or not: but our sauiour commaundyng vs to call God father, teacheth vs to be assured of the loue and good will of GOD towarde vs. So by this woorde Father, we learne to stablish and to comforte oure fayth: knowyng moste assuredlye that he wyl be good vnto vs. For Christ was a perfecte schoolemaister, he lacked no wysedome, he knewe his Fathers wyll and pleasure: he teacheth vs, yea and moste certainely assureth vs, that GOD will be no cruell iudge, but a louyng Father. Here we see what commodities we haue in this woord Father. Seyng nowe that we fynde suche commodities by this one woord, we ought to consider the whole prayer with great diligence and earnest mynde. For there is no woorde nor letter conteined in this prayer, but it is of great importance and waighte, therfore it is necessarye for vs to knowe and to vnderstande it thoroughlye, and thanne to speake it considerately wyth greate deuotion: elles it is to no purpose to speake the woordes withoute vnderstandyng, it is but lyplabour and vayne bablyng, and so vnworthy to bee called prayer, as it was in tymes paste vsed in Englande. Therfore whenne you saye thys prayer, you muste well consyder what you saye. For it is better once sayde deliberately with vnderstandyng, then a thousand times without vnderstanding, which is in very dede but vain babling: and

What Christ met by teching vs to call god father.

No worde in this prayer lacketh his waight

Note what lyplabour is.

so moze a displeasure than pleasure vnto God. For the matter lyeth not in muche sayeng, but in well saying. So if it be sayd to the honor of God, than it hath his effect, and we shall haue our petitions, for God is trewe in his promises: and our Sauior knowing him to be well affected towardes vs, commaundeth vs therefore to calle hym Father.

Here you must vnderstande, that lyke as our Sauior was most earnest and feruent in teachyng vs howe to pray and call vpon God for ayde and helpe, and for thynges necessarie both to our soules and bodies: So the deuill that old serpent, with no lesse diligence endeuoreth himselfe to let and stoppe our prayers: so that we shall not cal vpon god. And amongest other his lettes, he hath one especially, wherewith he thynketh to keepe vs from prayer, whiche is the remembraunce of our synnes. When he perceiueth vs to be disposed to praye, he commeth with his crafte and suttle conueiaunces, saying: What, wylte thou praye vnto god for ayde and helpe? knowest thou not that thou art a wicked synner and a transgressour of the law of God? Looke rather to bee damned and iudged for thy yll doynges, than to receiue any benefite at his handes. Wylt thou call him father whiche is so holye a god: and thou art so wicked, and miserable a synner? This the deuill will saye, and trouble our myndes to stoppe and let vs from our prayer: and so to giue vs occasion not to praye vnto god. In this temptatiō we must seeke for some remedy and comfort, for the deuil doth put vs in remembraunce of our sinnes to that ende, to keepe vs from prayer and inuocation of GOD. The remedye for this temptation is to call our Sauiour to remembraunce, who hath taughte vs to say this prayer: he knew his fathers pleasure, he knew what he did. When he commaunded vs to call GOD oure Father, he knew we should fynde fatherly affections in god towardes vs. Call this (I saye) to remembraunce, and than agayn remember that our Sauiour hath cleansed, thorough his passion, all our synnes, and taken away all our wickednesse. So that as many as beleue in hym shalbe the children of God. In suche wise lette vs striue and fyghte agaynst the temptations of the deuill, which would not haue vs to call vpon god: because we be synners. Catche thou holde of our

The deuill is diligēt to let prayer.

The flights of the deuil

sauiour, beleue in hym, be assured in thy hearte that he with his suffering take away all thy synnes. Consider agayne, that our Sauiour calleth vs to prayer, and commaundeth vs to praye: Our synnes lette vs, and withdrawe vs from prayer, but our sauiour maketh them nothyng: whan wee beleeue in hym, it is lyke as if we hadde no synnes. For he chaungeth with vs, he taketh our synnes and wickednesse frome vs, and geueth vnto vs his holynesse, rightuousnes, iustice, fulfylyng of the lawe, and so consequentely euerlastyng lyfe: So that we bee lyke as if we hadde doone no synne at all: for his ryghtuousnesse standeth vs in so good steade, as though we of our owne selues had fulfylled the lawe to the vttermoste.

Therfore our synnes can not lette vs, nor withdrawe vs from prayer: for they be gone, they are no synnes, they can not be hurtfull vnto vs. Christ dyeng for vs, as al the scripture both of the new and old testament witnesseth: Dolores nostros ipse portauit, He hath taken away our sorowes. Esa. 53. Lyke as when I owe vnto a man an hundreth pounde, the daye is expired, he wille haue his moneye, I haue it not, and for lacke of it, I am layde in prysone. In suche dystresse cometh a good frende, and sayth: Syr, bee of good cheere, I will paye thy dettes, and forthwith payeth the wholle summe, and setteth me at libertie. Suche a frende is our Sauiour, he hath payde our dettes, and sette vs at libertie, els we shuld haue ben damned worlde without ende in euerlastyng prison and darkenesse. Therfore though oure synnes condemne vs, yet whanne we alledge Christe and beleue in hym, our sinnes shall not hurt vs. For saint Iohn sayth: Si quis peccauerit aduocatum habemus apud patrem, Iesum Christum iustum, Wee haue an aduocate with God the Father, Iesus Christe the righteous. Marke that he sayth aduocatum, non aduocatos, he speaketh singularly, not plurally. We haue one aduocate, not many, neyther sayntes nor any body els, but onely hym: and none other neyther by the waye of Mediation, nor by the waye of redemption. He onely is sufficiente, for he onely is all the dooer, lette hym haue all the wholle prayse. Lette vs not withdrawe frome hym his mateste, and geue it to 1 Ioh. 2.

One aduocate, not many.

creatures: for he onely satisfieth for the sinnes of the whole worlde. So that all that beleue in Christe be cleane from all
Iohn 1. the filthines of their synnes. For saint Iohn Baptist saith. Ecce agnus dei qui tollit peccata mundi. Beholde the lambe of God which taketh awaye the sinnes of the worlde: Doth
1. Iohn. 3. ỹ deuil call thee frō prayer? Christ calleth the vnto it again: For so it is written. In hoc apparuit filius dei vt destruat opera diaboli, To that ende the son of god appeared to destroy the workes of the deuill.

☞ But marke here, Scripture speaketh not of impenitent
Christ suffered not for impenitent sinners. synners, Christe suffred not for them, his deathe remedieth not their synnes. For they be the bondmen of the deuil and his slaues, and therfore Christes benefytes pertayne not vn to them. It is a wonderfull saying that Sainct Iohn hathe. Beholde the lambe of G D D that taketh away the synnes of the worlde. The deuyll sayth vnto me: thou art a sinner. No, sayth Sainct Iohn, the lambe of God hath taken away
Hebr. 4 Christ is an highe bishop. thy synnes. Item Habentes igitur pontificem magnū, qui penetrauit cœlos, Iesum filium Dei, accedamus cum fiducia, ad thronum gratiæ, vt consequamur misericordiam. We therfore hauing a great highe preiste, whiche hathe passed thorough the heauens euen Iesus the sonne of G D D, let vs with boldenesse goe vnto the seate of his grace that we may obtayne mercye. O it is a comfortable thing that we haue
Esa. 53 an accesse vnto God: Esay saith, In liuore eius sanati sumus: The paine of our punnishment was laide vppon hym, and with his stripes are we healed. Further in the newe testa-
Act. 10 All the propheres testifie of Christ. ment we reade, Huic omnes Prophetæ testimonium perhibent, remissionem peccatorum accipere per nomen eius omnes qui credunt in eum. Vnto the same beare all Prophetes witnesse, that all they do receaue forgeuenesse of synnes by his name, which beleue on him. Now you see how ye be remedied from your synnes, you heare howe you shall withstande the deuyll when he wyll withdrawe you from prayer: Lette vs therfore not giue ouer prayer, but stick vnto it, lette vs rather beleue Christe our Sauiour, then the deuill, whiche was a lyar at the beginning. You knowe now howe you may preuent hym, how you may put hym of, and auoid his temptations.

There

There is one other addicion afore we come to the peticions, whiche doth muche confirme oure faith, and increase the same. Qui es in cœlis, which art in heauen. These wordes put a diuersitye betwene the heauenly father, and oure temporall fathers. There be some temporall fathers which would fayne helpe their children, but they can not, they bee not able to helpe them. Agayne there bee some fathers whiche are ryche and myght helpe their children, but they be so vnnaturall they wyll not helpe them. But oure heauenlye Father, in that we call hym Father, we learne that he wyl helpe, that he beareth a fatherlye loue towardes vs. In heauen, here we learne that he is able to helpe vs, to geue vs al good thynges necessarye to soule and bodye: and is mightye to defende vs from all yll and peryll. So it appeareth that he is a Father whiche will help, and that he beyng celestiall, whyche is able to helpe vs. Therfore we maye haue a boldenesse and confidence, that he maye helpe vs, and that he wyll helpe vs, where and whensoeuer we call. he sayth: Cœlum & terram impleo. I fyll heauen and earthe. And agayne Cœlum mihi sedes est, & terra scabellum pedum meorum, Heauen is my seate, and the earth is my footestoole. Where we see that he is a mighty GOD, that he is in heauen and earthe with his power and might. In heauen he is apparantly, where face to face he sheweth himself vnto his Angels and Saines. In earth he is not so apparantly, but darkelye and obscurelye he exhibiteth himselfe vnto vs: for oure corrupte and feble fleshe coulde not beare hys maiestye: yet he fylleth the earth, that is to saye, he ruleth and gouerneth the same, ordering all thinges according vnto his will and pleasure. Therefore we muste learne to persuade our selues, and vndoutedlye beleue that he is able to helpe: and that he beareth a good and fatherly wyll towardes vs, that he will not forgette vs. Therfore the king and prophet Dauid sayth, Dominus de cœlo prospexit, The Lorde hath seene doune from heauen. As farre as the earthe is from heauen, yet GOD loketh doune, he seeth all thynges, he is in euerye corner. He sayethe the Lorde hathe looked doune, not the Saynctes. No, he sayeth not so. For the Sainctes haue not so sharpe eyes to see doune from

Vvhat these woordes vvhich arte in heaurn do teach vs

Hie. 23. Esa. 66.

VVhy god is not apparantly vpō earthe.

Psal 53. The saints see not doun from heauen.

heauen: they be spurre blynde, and sande blynd. they can not see so farre, nor haue not so long eares to heare. And therefore our petition and prayer shoulde bee vnto hym, whyche wyll heare, and can heare. For it is the Lorde that looketh downe. He is here in earth (as I tolde you) verye darkely, but he is in heauen moste manifestely: where he sheweth him selfe vnto his angels and sayntes face to face.

Gene. 4. God heard the crye of Abels bloude.

We reade in Scripture that Abels bloode dydde crie vnto God: where it appeareth that he can heare, yea not onely heare, but also see and feele. for he seeth ouer all thynges, so that the leaste thought of our heartes is not hydde frome hym. Therfore ponder and consyder these wordes well, for they fortifie oure faythe. We call hym Father, to put our selues in remembraunce of his good wylle towardes vs. Heauenly we calle hym, signifying his myghte and power that he maye healpe and doo all thynges accordynge to his wyll and pleasure. So it appereth moste manifestely, that there lacketh neither good will nor power in hym. There was ones a prophete whiche whan he was yll intreated of

2. Para. 24

kyng Joas, sayde: Dominus videat & requirat, The Lorde looke vppon it, and require it. There bee many menne in Englande and other where els, whiche care not for God: yea they be cleane without God, whych saye in their hearIohn. 22. tes, Nubes latibulum eius, nec nostra considerat, & circa cardines cœli ambulat, Tushe the cloudes couer hym that he may not se, and he dwelleth aboue in heuen. But as I told you before, Abels blood may certifie vs of his present knowledge. Let vs therfore take hede that we doo nothyng that myght displease his maiestie, neither openly nor secretely. For he is euery where, and nothyng can be hyd from hym, Videt & requiret, He seeth it, and will punishe it.

Further this worde Father is not onely apt and conuenient for vs to strengthen oure faith withall (as I tolde you) but also it moueth God the sooner to heare vs when we call him by that name Father. For he perceiuing our confidence in him, can not chose but shew hym lyke a Father. So that this worde Father is moste mete to moue god to pitie, and to graunt oure requestes. Certaine it is, and proued by holy Scripture, that God hath a fatherly and louyng affection

An other commoditie of this worde Father.

towar-

towardes vs, farre passyng the loue of bodilye parentes to their children. Yea as far as heauen and earth is a sonder, so far hys loue towards mankynd exceedeth the loue of natural parentes to theyr children, which loue is set out by the mouthe of hys holye Prophete Esay, Where he sayeth: Num obliuioni tradet mulier infantem suum, quo minus misereatur filii vteri sui? si esto obliuiscatur illæ ego tamen tui non obliuiscar Wyll a wyfe forget the chyld of her womb, and the sonne whome she hathe borne? and though she doe forgette hym, yet wyll not I forgette thee. Here are shewed the affections and vnspeakeable loue, whiche GOD beareth towarde vs. Ye sayeth: Nunquid potest mulier? Maye a woman? He speaketh of the woman, meanyng the man too: but because women moste commenly are more affected towardes theyr Children then men bee, therefore he nameth the woman. And it is a verye vnnaturall woman that hateth her chylde or neglecteth the same. But O lorde what craftes and conueiaunces vseth the deuyll abroade, that he can bryng his matters so to passe, that some women sette a syde not alonely all motherly affections, but also all naturall humanitye, in so muche that they kyll theyr owne children, their owne bloud, and flesshe.

The loue of god towardes vs excedeth the natural loue of parentes to their owyn children. Esa. 49.

I was a late credibly informed of a prieste whiche had taken in hande to be a middewyfe: O what an abhominable thyng is this: but what followed? he ordered the matter so, that the poore innocente was losse in the meane season. Suche thynges the deuyll canne bryngе to passe, but what then? God sayeth. Though a woman doe forgette her children, though they kyll theym, yet wyll I not forgette thee sayeth the Lorde GOD almightye. Truthe it is there bee some women verye vnnaturall and vnkynde, whiche shall receiue their punishements of GOD for it. But for all that we oughte to beware and not beleue euerye tale tolde vnto vs, and so rashelye iudge, I knowe what I meane. There hathe bene alate suche tales spreade abroade, and moste vntruly, such false taletellers shal haue a greuous punishement of the Lorde whan he shall come to rewarde euerye one accordyng vnto his desertes.

A prieste plaied the midwyfe.

Here I haue occasion to tell you a storye whyche happe-

ned

ded at Cambridge. Maister Bylney (or rather Saint Bylney that suffred death for Gods worde sake) the same Bilney was the instrumente wherby God called me to knowledge, for I maye thanke him, next to god, for that knowledge that I haue in the woorde of GOD. For I was as obstinate a papiste as anye was in Englande, in so muche that when I shoulde bee made Bacheler of Diuinitie, my whole oration went against Philip Melanchton, & agaynst his opinions. Bilney heard me at that tyme, and perceiued that I was zelous without knowlage, and he came to me afterwarde in my studie, and desired me for Gods sake to heare his confession, I dyd so. And to say the truthe, by his confession I learned more than afore in many yeares. So from that tyme forwarde I began to smell the word of god, and forsoke the schole doctors and such foolries. Now after I had ben acquainted with him, I went with hym to visite the prisoners in the towre at Cambridge, for he was euer visityng prisoners and sicke folke. So we wente togither, and exhorted them as well as we were able to doo, mouing them to patience, and to acknowlage their faultes. Among other prisoners there was a woman whyche was accused that she had killed her owne childe, whiche acte she plainely and stedfastly denyed, and coulde not be brought to confesse the acte, whyche denyeng gaue vs occasion to searche for the matter, and so we dydde. And at the lengthe wee founde that her husbande loued her not. And therefore he soughte meanes to make her out of the waie. The matter was thus.

Bilney was Gods instrument to conuert Latymer.

Latymer is conuerted by hearing Bilneys confession.

Bilneys exercise

Note this historie.

A childe of hers had ben sicke by the space of a yeare, and so decayed, as it were in a consumption: At the lengthe it dyed in harueste tyme. She wente to her neyghboures and other frendes to desyre their healpe, to prepare the childe to the buryall, but there was no body at home, euery man was in the fielde. The woman in a heauynesse and trouble of spirite, wente to keepyng her selfe alone prepared the childe to the buryall: her husbande comynge home, not hauynge greate loue towardes her, accused her of the murther, and so she was taken and brought to Cambridge: But as farrefoorth as I coulde learne, through earneste inquisition

quisition I thoughte in my conscience the woman was not gilty, all the circumstances well consydered. Immediately after thys I was called to preache before the kyng, whyche was my firste sermon that I made before his maiestye, and it was done at Wyndsore: where his maiestye after the sermon was done did most familiarly talke with me in a galerye. Nowe, when I sawe my tyme, I kneeled downe before hys Maiestye openyng the whole matter, and afterwardes moste humblye desyred his Maiestye to pardone that womanne. For I thoughte in my conscience she was not gilty: elles I would not for all the worlde sewe for a murtherer. The kyng moste graciously hearde my humble requeste, in so muche that I had a pardon redy for her at my retourne homewarde. In the meane season that same woman was deliuered of a chylde in the toure at Cambridge, whose Godfather I was, and mystresse Cheeke was godmother. But all that tyme I hidde my pardon, and tolde her nothyng of it, onely exhortyng her to confesse the trueth: At the lengthe the tyme came whan she looked to suffre, I came as I was wonte to doo, to instructe her, she made greate mone to me, and moste earnestlye requyred me, that I would fynde the meanes that she myghte bee purifyed afore her sufferynge. For shee thoughte she shoulde haue bene damned yf she shoulde suffer without purification. Where mayster Bilney and I tolde her that that that lawe was made vnto the Iewes, and not vnto vs, and that women lyeng in chyldbedde bee not vncleane afore God, neither is purification vsed to that end that it should clense from sinne, but rather a ciuile and politike law made for natural honestie sake: signifieng that a woman before the time of her purification, that is to say, as long as she is a greene woman, is not mete to do such acts as other women, nor to haue cõpanie with her husband, for it is against natural honestie, and agaīn the cõmon wealth, to that ende purification is kepte and vsed, not to make a superstition or holynesse of it, as some doo, whyche thynke that they maye not fetche neyther fyre nor any thynge in that house where there is a greene woman: whiche opinion is erronious and wicked. For women (as I sayde afore,

He meaneth king Henry the eighte.

Latymer is godfather to a childe borne in prison.

Note one of the fruites of ignorance

Note here one other fruite of ignorance.

Thus hath God vvrought a double deliuerance at one tyme.

afore, be as well in the fauour of god afore they be purified, as after. So we trauailed with this woman tyl we brought her to a good trade, and at the length shewed her the kyngs pardon and let her go.

The purpos of Latimers tale.

¶ This tale I tolde you by this occasion, that though some women bee verye vnnaturall, and forgette their chyldren, yet when we heare any bodye so reporte, we should not be to hastye in beleuynge the tale, but rather suspende oure iudgementes till we know the truth.

And againe we shall marke hereby the great loue and louyng kyndnes of GOD our louing father. Who sheweth himselfe so louing vnto vs, that notwithstandyng women forget sometymes their owne naturall children, yet he wyll not forgette vs, he will heare vs, whan we call vppon hym, as he sayeth by the Euangelist Mathew. Aske and it shalbe geuen vnto you: Seeke and ye shall fynde: knocke and it shalbe opened vnto you. &c. Then he commeth and bringeth in a prety similitude, saying: Is ther any mã amongest you, which if his son aske bread, wyl offer him a stone? yf ye then Cum sitis mali, beyng euyll, can geue your Chyldren good giftes &c. In these woordes where he sayeth: Cum sitis mali

Mat. 7.

A similitude.

The meaning of these vvordes, Cum sitis mali.

whiche be euyll, he geueth vs oure owne proper name, he payneth vs out, he pincheth vs, he cutteth of our comes, he plucketh doun our stomacks. And here we lerne to acknowlege our selues to be wicked, & to knowe him to be the welspring & fountain of al goodnes, and ỹ al good things come of him. Therfore let euerye man thinke lowly of himselfe, humble himselfe, and call vpon god, which is redye to geue vs, not onely bread and drinke, or other necessaries, but the holye ghoste: to whome will he geue the holye ghoste, to lordes and ladies? to gentilmen or gentilwomen? No not so, he is not ruled by affections, he hath not respecte vnto personages. Poscentibus (sayeth he,) vnto those whiche call vpon hym, beyng riche or poore, lordes or kinghtes, beggers or ryche, he is redy to geue vnto them whanne they come to him. And thys is a greate comforte vnto those whyche bee poore and myserable in this worlde For they maye be assured of the helpe of GOD, yea and as boldely goe vnto him and desyre his helpe, as the greatest kyng in earthe.

God geueth his gifts vvithout respecte of persons.

But

But we muste aske, we muste inquyre for it: He would haue vs to bee importune, to be earnest and diligent in desiring, than we shall receiue when we come with a good fayth and confidence. To whom shall we call: not vnto the Sayntes, poscentibus illum (sayeth he) those that call vpon him shalbe heard therfore we ought to come to him onely, and not vnto hys Sayntes.

He that will receiue at gods hande any thinge muste aske with faith.

But one worde is lefte whiche we muste needes consyder. Noster, oure, he sayeth not my, but our. wherfore sayeth he, our? This woorde our teacheth vs to consyder that the Father of heauen is a common father, as well my neighbours Father as myne, as well the poore mannes Father as the ryche, so that he is not a peculiar father, but a Father to the hole churche and congregation, to all the faythfull, be they neuer so poore, so vyle, so foule, and despysed, yet he is their father as well as myne: and therfore I shoulde not despyse them, but cõsyder that God is their father as well as myne.

We muste pray to god only.

Marke what is to be learned by this worde our.

Here may we perceiue what communion is betwene vs, so that when I praye, I pray not for my selfe alone, but for all the reste: Agayne, when they praye, they praye not for themselues onely, but for me: for Christ hath so framed this prayer, that I muste needes include my neighbour in it. Therfore all those which pray this prayer they pray as wel for me as for them selues, whiche is a great comfort to euery faithfull heart, whan he considereth that all the churche prayeth for hym. For amongest suche a great numbre there be some which be good, and whose prayer God will heare. As it appeared by Abrahams prayer, whiche prayer was so effectuous, that God woulde haue pardoned Sodome and Gomorre if he might haue founde but tenne good persons therin. Lyke wyse Sainct Paule in shipwracke preserued his companie by his prayer. So that it is a greate comforte vnto vs to knowe that all good and faythfull persons pray for vs. There be some learned men whiche gather oute of scripture that the prayer of saincte Stephen was the occasion of the conuersion of Saint Paule. Saint Chrysostom sayth, that that prayer that I make for my selfe is the best, and is of more efficacie than that whiche is made in common. Which saying I lyke not very well. For our sauiour

Christ would haue oure praiers cõmon to vs all.

Gene. 18.

Act. 27.

Act 7. Chrisost. iudgement is not to be liked in this pointe.

was

was better learned than sainct Chrysostome. He taught vs to praye in common for all: therfore we ought to folow him and to be glad to pray one for an other. For we haue a common sayeng amongest vs: Who so euer loueth me, loueth my hounde. So who so euer loueth God, will loue his neighbor, which is made after the image of God.

A prouerbe loue me loue my hounde.

And here is to be noted that prayer hath one prerogatiue before all other good workes: for with my almes I healpe but one or two at ones, but with my faithful prayer I help all. I desire God to cōfort al men liuing, but specially domesticos fidei, those which be of ỹ houshold of god. Yet we ought to pray with all our heartes for the other which beleue not, that God wil turne their heartes and renew them with his spirite: yea our prayer reacheth so far, that our very capitall ennemie oughte not to bee omitted. Here you see what an excellent thyng prayer is, whanne it proceedeth frome a faithfull heart, it dooth farr passe all the good workes that men can doo.

The propertie of praier.

The excellency of praier.

Now to make an ende, we are monished here of charitie, and taught, that God is not only a priuate father, but a cōmon Father vnto the whole worlde, vnto all faithfull, bee they neuer so poore and miserable in this worlde, yet he is their Father. Where we may learne humilitie and lowlynesse, specially great and riche men shall learne here, not to be loftie, or to despise the poore. For whan ye despise the poore myserable manne, whome despyse ye? ye despyse hym whyche called GOD his father as well as you: and peraduenture more acceptable and more regarded in his syghte than you bee. Those proude persones maye learne here to leaue their stubbornesse and loftynesse. But there be a great meyny whych lyttle regarde this: they thynke theim selues better than other men be, and so despise and contemne the poore: in so muche that they wyll not heare poore mennes causes, nor defende theym from wrong and oppression of the ryche and myghtie. Suche proude menne despyse the lordes prayer, they thoulde bee as carefull for their brethren as for theymselues. And suche humilitie, suche loue and carefulnesse towardes our neyghbours wee learne by this woorde Our. Therefore I desyre you on

What it is to despise the poore.

A lesson for them that lothe alofe.

gods

Goddes behalfe, lette vs call away all disdainfulnesse, all proudenesse, ye and all bybble babble. Lette vs pray this prayer with vnderstandyng and greate deliberation, not folowyng the trade of monkerye, whiche was without all deuotion and vnderstandyng. There be but fewe whiche can saye frome the bottome of their heartes, Our Father, a lyttle numbre. Neither the Turkes neither the Iewes, nor yet the impenitent synners can call God theyr Father. Therefore it is but vayne babblynge what so euer they praye: GOD heareth them not, he wyll not receaue theyr prayers. The promyse of hearynge is made vnto theym onely whyche bee faythfull and beleeue in God, whych endeuour them selues to lyue accordyng vnto his commaundementes. For Scripture saythe: Oculi Domini super iustos, The eyes of the Lorde are ouer the ryghtuous, and his eares open vnto theyr prayers. But who are those ryghtuous? euery penytente synner that is sorye from the bottome of his hearte for his wyckednesse, and beleueth that GOD wyl forgeue hym his synnes, for his sonne our sauior Iesus Christes sake. This is called in Scripture a iust man, that indeuoreth hym self to leaue all wickednes. In suche sorte Peter and Paule were iuste, because they dyd repente and beleued in Christe, and so endeuored them selues to liue according vnto Gods lawes. Therfore like as they were made iust before god, so may we too, for we haue euen the self same promise. Let vs therfore folow their ensample, let vs forsake all sinnes and wickednesse: than god will heare our praiers. for Scripture saithe, Dominus facit quicquid volunt timentes eum, & clamorem eorum exaudit ac seruat eos, The Lorde fulfylleth the desyre of theim that feare hym, he also wyll heare theyr crye, and healpe theym. In an other place he saythe: Si manseritis in sermone meo, & verba mea custodieritis quicquid volueritis petentes accipietis, If ye abyde in me, and my woordes abyde in you, aske what ye will, and it shall be done for you. So we see, that the promises pertain only to the faithful, to those which endeuor themselues to lyue accordyng to gods will & plesure, which can be tōtent to leue their wickednes and

The number of them that may call god Father is but smal.

Psal. 33.

VVhat it is to be iust.

Psal. 145.

VVho they be vvhome God vvill heare.

and folowe godlynesse, those God will heare at all tymes, whansoeuer they shall call vpon hym.

Remembre now what I haue sayd. Remembre what is ment by this worde Our, namely that it admonysheth vs of loue and charitie, it teacheth vs to be ware of stubburnesse and preudnesse, consyderyng that God loued as well the begger as the ryche man: for he regardeth no persones. Agayne, what is to bee vnderstand by this woorde Father, namely that he beareth a good wyll towardes vs, that he is redy and willyng to healpe vs. Heauenly, that admonisheth vs of his potencie and abilitie, that he is ruler ouer al thinges. This I say remembre and folowe it, then we shall receyue all thynges necessary for this lyfe, and fynally euerlastyng ioy and felicitie. Amen. Let vs pray. Our father.

¶ The second sermon vpon the Lordes prayer made by maister Latymer.

SANCTIFICETVR nomen tuum. Halowed be thy name. These fewe words contain the firste petition of the Lordes prayer, the other wordes which go before this, be no parte of this petition, but rather an introduction vnto these petitions and they bee like a preface, or learned entrance to the matter, that the petitions mighte bee the sooner and with more fauoure hearde. For oure Sauiour beeynge a perfecte scholemaister as a learned and an experte orator, teacheth vs, howe we shoulde begynne our prayer, that we might be spedily hearde, and howe to gette fauour at gods hande.

Repetitiõs are more profitable then pleasant. Edification is the thing that preachers oughtchiefly to seke.

I haue a maner of teachyng which is very tedious to them that bee learned. I am wonte euer to repete those thynges whiche I haue sayed before, which repetitions are nothing pleasaunte to the learned, but it is no matter, I care not for them, I seke more the profite of those whiche be ignorant, than to please learned men. Therfore I often times repete suche thinges whiche bee nedefull for them to knowe, for I would speake so that they might be edified wel.

I spake some thinges this day in the cõmendation of this

prayer

prayer. And first I told you that it was our Sauiors owne making and handworke, which is a perfecte scholemaister put in authoritie by God the heuenly father himself, which saith: Hic est filius meus dilectus, in quo mihi bene cõplacuũ est ipsũ audite, This is my wel beloued sonne, in whome I haue pleasure, heare hym. This prayer is a perfect prayer, an Abridgemente and compendious Summe of all other prayers. There is nothing that we haue nede of, neither to our soules or bodies, but it is conteined in some of these petitiõs, nor nothing that god promiseth in his word to geue vs, but it is expressed in one of these. vii. petitions. Ma 17.

The lordes praier is the sũme of all other praiers.

I shewed you this daye why we call God Father, namely because he beareth a louyng and fatherly hearte towardes vs. It is a sweete worde Father, and a worde that pleaseth GOD muche, whan it is spoken with a faithful heart, whiche aboue all thynges God requyreth. This worde Father, moueth Goddes affection in a maner towardes vs, so that he hearynge the worde Father, canne not choose but shewe hymselfe a Father in deede. So that it is a worde profytable to vs in goddes behalfe, and agayne for oure owne selues. For it moueth GOD to pitie, and also helpeth our faith: So that wee doubte not, but that we shall fynde hym a Father, whyche wyll graunte oure requestes and petitions made vnto hym in the name of Christe. Nowe what craftes and conueyaunces the deuyll vseth to withdrawe and lette vs from prayer, I tolde you to daye afore noone. If you exercise prayers you shall fynde the temptations of the deuyll, for he sleapeth not: he euer intendeth to withdrawe vs from prayer. But I tolde you what remedye you shall vse agaynste hym, howe you shall stryue agaynste hym, namely with Faythe, beleuyng that oure Sauiour hath taken awaye our synnes, so that they can not hurte vs. For they bee no sinnes in the sight of GOD: for he hath taken away bothe the giltinesse of sinnes, and the paines and punishementes which folow synnes. Christ hath deserued that those whiche beleeue in hym shall be quite from all theyr synnes. These benefites of Christe are sette oute in Scripture in many places, and

The cause vvhy vve call god father.

To cal god our father, is profitable for vs two vvais.

VVith faith vve must fighte agaiust the deuill.

Christ hath taken away oure sinnes and the paine due to oure sinnes.

these be the weapons wherwith we muste fighte agaynste the deuill, and his illusions: not with holy water, for I telle you the deuill is not afrayde of holye water: It is Christe that hath gotten the victorie ouer hym, it is he that vanquisheth the serpentes head, and not holy water. Further in that we call hym Father, his will and fatherly affections are expressed: that we call hym Heauenly Father, his might and power, his omnipotencie is expounded vnto vs. So that you perceyue that he is bothe louyng and kynde towardes vs, that he beareth a good will, & also is able to helpe, able to defende vs frome all oure ennemies spirituall and temporall. Therefore lette vs put our truste and confidence in hym: lette vs not despayre of his healpe, seyng he is so louyng, kynde, and gentill towardes vs, and than so mightie, that he hath all thynges in his handes. This affection and loue towardes vs, passeth all motherly affections. And here I broughte in to daye a womanne whyche was accused that she shoulde haue kylled her chylde, I tolde you what busynesse good mayster Bilney and I had with her, afore we coulde bryngе her to a good trade. For she thought her selfe to bee damned if she shoulde suffre before her purification. There I tolde you that purification is continued in the Churche of GOD, for naturall honesties sake, that manne and wyfe shoulde not companye together afore that tyme, and not to that ende that it shoulde cleanse frome synne. For there is nothynge that cleanseth frome synne, neyther in heauen nor in earthe, sauyng onely the bloode of oure Sauiour Jesu Christe. For howe can a woman lyeng companye with her husbande, and bryngyng forthe chyldren accordyng vnto Goddes Iniunction: howe canne she be made an heathen woman, doeyng nothyng but that GOD hathe commaunded her to doo? Therefore agaynste suche foolyshe opinions that women haue haue, thynkyng theym selues oute of the fauoure of GOD, lyenge in chyldebedde. I spake to daye, and tolde you howe that it is no offence afore GOD: onely let euerye manne and wyfe take heede and vse themselues honestlye: for a man maye

The deuel is not afraid of holy water.

God is both willing and able to help vs.

We haue no cause to dispeir of helpe at his hande that is both able and willing to help vs.

Good Bilney and good Latymer trauail to win a poore woman.

Onely the bloude of Christ cleanseth from synne.

To do that god commaundeth is not synne

A man may syn deadlye

lyn deadly with his own wife, if he contrary to Gods ordre myshse her. Further you haue heard how ꝑ good wil of god towards vs is sett out by this worde Father, and his power and omnipotencie by this worde Heauenly. But I would haue you to consider well this worde Oure. For it is a great helpe vnto vs, and strengtheth muche our faithe, so that we may be assured, that euery good mā in the whole world wil pray for vs and with vs, whiles we haue one father, and one maner of prayer. And this worde Our, putteth vs in remembrance that we bee brethern in Christe: where we be admonished to despise no man, be he neuer so miserable or poore, for we haue all one Father, which hath made vs all of one mettall of earth. So that the highest prince in the world is made as wel of earth, as the poorest, and so shal turne into the same again as well as the poorest shepard. Let these proude persons marke this well, which be euer ready to despise euery man. Suche proude persons say neuer the Lordes prayer with good mynde: yea God is not their Father. For he abhorreth all prowdnes, therfore suche stubborne felowes whan they wyll praye, they should not say, Our father which art in heauen, but rather, Oure father whiche art in helle. God is their Father, as concernyng their substaunce, for he geueth them soules and bodies: but they make theim selues the membres of the deuyll, contrarye vnto goddes will and pleasure. Therefore sette aside all arrogancie and proudenesse. Lykewyse all superstitious and hypocriticall babblyng, speakyng many wordes to litel purpose. As I heard saye of some lawyers, which babble and prate, and pretende a great diligence and earnestе desyre to defende the poore mannes cause, but in theyr heartes they bee false, they seeke moneye, and nothynge elles, so that theyr hartes and mouthe disagree. Lette vs (I saye) not folowe suche Lawyers, lette vs not make a shewe of holynesse with muche babblynge: for GOD hathe no pleasure in it, therefore alwaye with it: yea not alone with this, but with all that maye lette vs in oure prayer, sette it aside, and comme reuerentely to talke with GOD, like as whan you go to the communion

with his owne wife.

To cal god oure father healpeth vs muche.

Princes and plowmen are al made of one matter.

The proud mās father is in hell.

Superstitious babbling in prayer is compared to the prating of a false aduocate at a barre.

As we communicate so whē we pray we must be prepared.

you must be prepared vnto it, you must be in charitie with your neighbor: so likewyse whan you wyll talke with god, and pray to hym, you muste be prepared.

Here you may perceine, that all those persons that wyll not be corrected for their faultes, that can not beare godly admonitions, they talke neuer with God to his pleasure, they be not ruled by Gods spirite, and so not mete for hym. All rebellio[us] persones, all bloodthirstie persons: all couetous person[s] all lecherous persons, all lyars, dronkards, and such lyke, be not in the case to talke with God. GOD wyll not beare them, he can not abide them: they stynke before his face, as long as they come before him with such abhominable synnes, not intending to leaue them. Remember nowe what a doctrine is conteined in this preface, weigh it, for it is better to say it sententiously one time than to runne it ouer an hundreth tymes with humblynge and mumbling.

What maner of persons they be that god will not heare.

One praier with vnder standing is better then an hundre[d] without.

Nowe whan we haue begon as we oughte to doo, what shall we desire? Sanctificetur nomen tuum, Halowed be thy name. Thy name Father, be halowed, be sanctified, be magnified. What is this? What ment our sauior whan he cōmandeth vs that we shall desire that Gods name bee halowed? There is a great numbre of people which spoke these woordes with their mouthe, but not with theyr heartes, contrarie to that sayeng: Quicquid petimus, ardenter petamus, tanquam cupientes habere. But they saye it without knowledge, therfore they saye it not, vt oportet, as they oughte to doo. Thy name, we require not that his name maye bee halowed in hym, for this is all ready done without oure prayer: but we desire that he wyll geue vs grace, and assyste vs, that we in all oure doynges throughout our lyfe may sanctifie his name.

Musculus

The meaning of the second petition.

And here we are admonyshed agayne of loue and charitie: For whan we saye, Halowed be thy name, wee aske in all mennes names, where wee maye perceaue what Communion and felowshyppe is betweene the faythfull flocke of GOD. For euery faythfull manne and woman requireth, that the whole Churche maye halowe

and

and sanctifie Gods worde. What is it to be halowed? We desire that the name of God may be reueled, opened, manifested and credited thorow out all the world. What is gods name? mary all that is spoken of hym in holye Scripture that is his name. he is called clemens, gracious, misericors, mercifull, iustus, righteous, puniens iniquitatem, a punisher of wickednesse, verax, true, omnipotens, almyghtie, longanimis long suffryng, patient, fortis, hartie, ignis consumens, a consumyng fyre, Rex omnis terræ, the kyng ouer ye whole erth, iudex, a iudge, saluator, a Sauior. These and suche lyke are the names of God. Now whan I make my petition vnto hym, saying: Halowed bee thy name: I desyre that his name may be reueled, that we may knowe what Scripture speaketh of hym, and so beleue that same, and liue after it. I doo nat desyre that his name be halowed of hym selfe, for it nedeth not: he is holy alreadie. But I desyre that he wyll geue vs his Spirite, that we maye expresse hym in all our doings and conuersations: so ỳ it may appere by our dedes that god is euen suche one in dede as scripture doth report hym. We are tried many tymes whether his name be halowed amongest vs or no: he sendeth vs trouble and aduersities to proue vs whether we will halow his name or no, but he findeth vs cleane contrarie. For som of vs whan we be in trouble doo runne hyther and thyther to sorcerers and wisardes to geat remedye: some agayne sweare and curse, but suche felowes halow not the name of God. But god is Vindex seuerus, a sharpe punisher, he will punishe synne, and those whiche blaspheme his holy name.

What the name of god is. Exo. 9. Zach. 9. Rom. 3. Hiere. 10. Iosu. 4. Deut. 4. Psal. 49. Ne. 9. Exod. 22. Hie. 50. Gene. 18. Exod. 15. Psal. 18. Psal. 7. Psal. 46. Esa. 12. Sapie. 12

What persons they be, that halow not gods name

I heard of late that there be some wicked persons (despisers of God and his benefites) whiche saie, It is no matter what so euer we do we be baptised, we can not be damned: For al those that be baptised, and be called christians shalbe saued. This is a false & wicked opinion. And I assure you, that suche which beare the name of christians and be baptised, but folow not gods comandementes, that such felowes (I saye) be worse then the Turkes and heathen. For the Turkes and heathen haue made no promise vnto Christe to serue him. These felowes haue made promise in Baptisme

To be baptised and not to kepe gods commaũdemẽt is to bee worse then a Turke.

to kepe Christes rule, which thing they doo not. And therfore they be worse than the Turkes. For they breake their promise made before God and the whole congregation. And therfore suche christians be moste wicked periured persons, and not onely be periured, but they go about to make God a lyer so muche as lieth in them. There be some agayne, which whan they be in trouble they call vpon God, but he cometh not by & by, mynding to proue their patience. They perceiuing that he cõmeth not at ỳ first call, geue ouer by & by, they will no more call vpon hym. Do they beleue nowe thinke ye? do they sanctifie gods holy name? God promiseth in his holy word, Omnis qui petit, Euery one that calleth, that desyreth helpe of me, shall haue it. Item. Inuoca me in die tribulationis, & exaudiam te, & glorificabis me, Call vpon me in the day of trouble, and I will here thee, and thou shalt praise me. Likewise saint Paul saith: Fidelis est deus qui non patietur vos tentari, supra id quod potestis, GOD is faithfull, whiche wille not suffre you to be tempted aboue it that ye be able. Nowe whan we geue ouer prayer, being in trouble, do we sanctifie the name of God? No no, we slander and blaspheme his holy name, we make hym a lyar as much as lieth in vs. For he saith Eripiam te, I will deliuer the, I will helpe thee. We wille calle no more: for we say, he will not helpe. So we make him and his worde a lyar. Therfore god saith to Moses and Aaron, Quandoquidem non credidistis mihi, vt sanctificaretis me coram filiis Israel, non introducetis cœtum istum in terrã q̃ dedi eis. Because ye beleued me not, to sanctifie me in the sighte of the children of Israell, therefore you shall not bryng this congregation into the lande whiche I haue geuen them.

These fellowes be to hasty.

Mat. 7.

Psal. 49.

1. Cor. 10.

To geue ouer praier in trouble is to make god a lyar.

Psal. 49

Nume. 20

Where it appereth what it is to halow Gods name, that is to beleue his wordes, to shew our selues that he is true in his sayinges and sayinges. He sayth further, A terrore eius ne formidetis, neq; animo frangamini, quin potius Dominum exercituum ipsum sanctificate, Feare them not, neither be afraide of them, but sanctifie the Lorde of hostes.

What it is to halow the name of god.

Esd. 8.

Here you see what is to sanctifie his name, that is, to beleue that all thynges be true that be spoken of hym, that is, to be-

to beleue that our enmemies be not able to go further than it pleaseth god. And so did the Apostles whan they suffered for gods sake, they beleued that god wold do with them according vnto his worde and promise. And so they sanctified god, that is, they declared with their actes and dedes, that God is a true and faithfull god. This dyd the martyrs of god. This did the.iii. yong men which would not worship the Idol set vp by the king, & therfore were cast into the burning ouen, to which pain thei wer willing to go. We know (said they) that god is able to helpe & defend vs whan it pleaseth him. So muste we likewise offre oure selues vnto the crosse, content to suffre what soeuer he shall laye vpon vs. We may call vpon hym, and desyre his helpe, but we maye not appoynt vnto hym wyse and way how he shal help, and by what meanes: neither may we appoynt hym any tyme, but onely sanctifie his name, that is, to call vppon hym for deliuerance, not doutyng but whan it is to his honor & our profite to be deliuered, that he wyll healpe. But yf he helpe not, but let vs suffre deathe, happye are we, For than we be delyuered from all trouble. And so these thre yong men sanctified the name of god, they beleued that god was a helper: and so according to their belefe he holpe them, meruailously shewing his power, and defending them from the power of the fire. In such wise did Achior that good man whā Holofernes that sturdy capitain made great braggs what he would doo, and how he would handle the Iewes. This Achior knowyng god, and beleuyng hym to be the ruler ouer heauen and earthe, stepte forwarde, and sayde to Holofernes: If this people haue done wickednes in the sight of their GOD, than let vs go vp against them, but if this people haue not displeased their God, we shall not bee able to withstand them, for God shall defend them. Here this Achior shewed himself to beleue that which was spokē of god in scripture, namely ý god wold be a deliuerer & defender of those which beleue in him. But for al ý he suffreth, being before a gret & mighty captain, he was now hādled like a vile beast, but what thā happy ar those that suffre for gods sake The prophet saith: Cōmenda domino viā tuā, & ipse facier.

The Apostles and martirs did sanctifie gods name

Dan. 3.

☞ We may not apoint god the maner and way how he shall helpe vs, nor when. To suffer death is to be deliuered from trouble.

Achior did sanctifie gods name

Iudith. 4.

Dani. 4. Psa 24 117 2. Ma. 8.

Committe thy waye vnto the lorde and he shall bring it to passe, that is to saye: whan thou art in trouble call vpon the lord, beleue in him: and if it be good for thee, he will deliuer thee: so to sanctifie gods name is to beleue in him.

Judith did sanctifie gods name Judith 13

Lady Judith that good godly and holy woman sanctified the name of the lord. For she and her people beyng in great distresse and miseries, she putte her hope in God, she fasted and prayed deuoutly, and afterward being moued or monished by a secrete admonition, was not afraide to put her self in great daunger. In so much that she toke in hand, beyng a woman, to kyll the greate capitayne (of whom all men wer afrayde) Holofernes. (I say) she was not afrayde of hym.

Judith 8 The elders did wickedly in apoinnting god a time.

I trowe she rebuketh the priestes which would appoint god a tyme, as who saye, he shalbe no more my GOD, except he come by that tyme, whiche was verye wickedlye done of them. For we oughte to bee at his pleasure, whansoeuer and whatsoeuer he wil doe with vs, we ought to be content withall. If we were earnest and zelouse as we should be, O howe hotte we woulde bee in promoting Gods honour, and sanctifyeng hys name: we woulde nor coulde not suffer that any bodye shoulde goe aboute to dishonest the holye name of GOD. But we be verye colde, we care not for his honour: we oughte to bee patiente in oure owne quarell, whan any bodye doth vs wrong, we ought to beare and forbeare it: but in gods behalfe we oughte to be hotte and earnest to defende his honor as much as lyeth in vs to doe. But it is cleane contrarye with vs: for in oure owne quarell we be as hotte as coales: But in gods cause, for his honour, we care not, we regarde it as nothyng, wheras it oughte moste aboue all to bee regarded. For GOD he is iuste, righteouse, faythfull and kynde, and therfore we oughte to take his parte. But nothing maketh more for the sanctifieng of gods holye name, than to bee thankefull for suche giftes, as we receiue at his handes.

In gods quarell we ought to be stout.

To be thankfull to God is to sanctify his name

And this halowing standeth in all things y may make for the furtherance of goddes honor. To heare goddes worde, and highlye to esteeme the same, that is a halowyng of goddes name. Howe halowe nowe those the name of GOD, which

which refuse to heare the word of God, or for lacke of preachers can not hegre it, and how we can they beleue when they heare it not? Therfore they that do somwhat for the furtherance of learnyng, for maintenyng of scholes and scholers, they sanctify gods holy name: As for those preachers which haue be in my time, they go away. How shal now this office of preching, ỹ office of saluation, how shal it be mainteined, except there be made some prouision for the same? Here I could say muche agaynst those whiche let that office, which withdraw the goodes wherwith scholes sholde be mayntened, I take it to thẽselues, but my audience is not therafter. This office of preaching is ỹ office of saluation, for S. Paul sayeth: Visum est deo per stultitiam predicationis saluos facere credentes. It hath pleased God to saue the beleuers by the foolyshnes of preachyng: how can they then beleue, but by and thorough the office of preachyng: preachers ar Christes vicares, legatione funguntur pro Deo, they are Christs ambassadours. Saint Paule sayth. Euangelium est potentia dei ad salutem omni credenti, The gospell is the power of god vnto saluation for euery beleuer, it is the mighty instrument of God.

Suche as maintayne learning haue gods name.

1. Cor. 1.

The office of saluatiõ.

Preachers are Christs vicares and embassadours.

When we saye, Halowed bee thy name: we desyre God that he thorough his goodnesse wyll remoue and put away all thyngs that may lette and stoppe the honor of his name. But I feare me there be manye whiche woulde not that it should be so: We desyre here that God wyll remoue all infidelity, we require that all witchecraftes be remoued, that art magike and sorcerie be pulled out, nigromancy taken awaye: and so nothing lefte but his holye worde, wherewyth we may daily praise the name of God. For I feare me there be a great meany in Englande which vse suche sorceries to the dishonor of God and theyr owne damnation. We require here further that all heresy, all poperye may be abolished and extinguished. Further we require here that al wicked liuing may be amended and reformed. Next we require that all magistrates maye do their duetes. Finallye we require that euery mã in his vocation may do the worke whereunto god hath called him. There be many vocations.

Sorcerers dishonor the name of god.

The

The magistrates of fice.

The Magistrates vocation is to see that the commonwelth be wel ordered, to see that the scholes be mainteined, to see that the vniuersities be well furnished, to see that iustice be executed, that the wicked be punished, and the good rewarded: In summa, to kepe euery one in good order. This is their duetye. Further we praye that the prestes, the spiritualtye, or the churchemen, (as they call them) doe their dueties, to preache goddes worde, to liue godly and to giue a good ensample by their conuersation: els they doe agaynst the honour of GOD, and their owne honesty. Lykewise we praye that seruauntes may doe their dueties. For to bee a seruaunte is an honest estate, and muche commended in Scripture, and Scripture speaketh much to the comforte of them. And truely those that lyue in the feare of god, (consydering that they serue not only their carnal maisters, but God hymselfe,) they be in a good case: but they may not bee eye seruauntes. Saincte Paule noteth this fault, and sayeth, that they shal not be murmurers, nor frowarde answerers. Saincte Paule wouldе haue them to lyue so, that they maye ornate and sanctifye the name of God. For that seruaunte that dothe the thyng whereunto he is called, he dothe adorne his estate: that seruaunte is a good gospeller that wyll not be an eye seruaunt. There be some seruauntes whiche doe their dueties as longe as their maister is in syght: but as soone as their maister is gone, they playe the lubbers. Unto such felowes I say beware, for though your bodely maister see you not, yet your great maister god seeth you, and wyll punishe you. Quod agis, toto pectore agito, What thou doest, doe it from the bottome of thy hearte, with a good wyll, goe not awaye with the deuils Pater noster as some doe, doe all thinges with a good mynde. For I tell you, you bee not forgotten in Scripture, you are muche commended in the same. S. Paule speaketh very honourably of you, saying, Domino Christo seruitis, you serue the lord Christ: it becommeth not you to put a difference what busines you be commanded to do. For whatsoeuer it be, do it wt a good wil and it is gods seruice. Therfore you oughte to do it in respect ỹ god wold haue you to do so, for I am no more

For church men.

For seruantes.

Seruantes that serue not with eie seruice are in good case.

Colos 3
The deuils Pater noster.

Seruants are not forgotten in the scripture.

Colos. 3.
This is to be vnderstā

more assured in my preaching, that I serue god, than the ser uant is in doing such busines as he is commaunded to doe, skouring the candlesticks, or whatsoeuer it be. Therfore for gods sake consider the matter. Some of you think, if Christ were here, you would go with him and serue him. I tel you whan you folow your seruice, and do such thinges as your maister and maistresse shall commande you, you serue hym as wel as if he were here bodily. He is not here bodily now, but his worde is here. Domino Christo seruitis, sayth Saint Paule, you serue the lorde Christe. Therfore I desyre you in goddes behalfe to walke vprightly, and godly. Consyder what god sayeth vnto you, Maledictus qui facit opus domini negligenter, Cursed be he that doth the worke of the lord negligently. This scripture pertayneth to you as wel as to me. For whā ye do your busines negligently you be cursed beefore the face of God. Therfore consider the goodnesse of God, that he woulde haue you as well saued as youre maisters. Surelye me thinketh it is a great benefite of God, to be a seruant. For those that kepe houses, must make a count afore god for their familye, they must watche and see, that all thinges bee well. But a seruaunt when he can discerne what standeth with goddes commaundementes, and what is against it, it is ynoughe for hym: but he must knowe that he ought not to obey his maister or maistresse whā thei wold commaunde him to doe against god, in such a case he may re fuse & withstand them. For it is writen, we must more obey vnto god, then man: we shold not do against god, to please our maisters. Again, maisters & mistresses, are boūd to consi der their dueties, to pay vnto their seruants their wages, & meat and drinke conuenient. For it is a greate sinne to de fraud ỹ labozer of his wages: for it is writē, ỹ cry of ỹ labo rers shal come before ỹ lord, it is a great faut afore god to de fraud thē: but ther be som seruāts which be so wicked ỹ thei will cōplain wout a cause, whā they cannot haue ỹ that they wold haue, nor beare al ỹ rule thēselues. But I saye, it is a great thing for a maister to defraud his seruāt: & again ỹ ser uāt which hath his whole wages, & doth but half his worke or is a sluggard, that same fellow I say is a theefe afore god.

ded of all thinges lau fal and god lye.

Hie. 48.

It is a greet benefite to be a seruāt.

Act. 5.

A seruant may vvith stand his maister in deniyng to do vvicked ly, but not in refusing to suffer at his hande.

A thing to be marked both of mai sters and seruantes.

For

For lyke as the maister ought to pay the whole wages, so likewise the seruaunt ought to do his whole worke.

Here I might haue occasion to shew howe man and wyfe ought to liue together, how thei ought to be faithful louing and friendly one to the other: how the man ought not to despise the wyfe, consydering that she is partaker with him of euerlasting lyfe. Therfore the mā ought cohabitur, to dwel with her, which is a greate thing. Agayne, see how the woman ought to behaue her selfe towardes her husband, how faithfull she ought to be. Now whan they both yelde their dueties the one to the other, then they sanctifie the name of god, but when they doe contrary to their callyng, then they slaunder the holy name of god. Therfore let euery man and woman walke in their vocations.

VVho so doth vvalk in his cal ling, sanctifieth the name of god.

We muste haue a good and earnest mynde and wyll to sanctify the name of God, for that person that prayeth and desyreth of God that his name maye bee halowed, and yet hath no will nor pleasure to do it in dede, this is not the right sanctifieng of the name of god: S. Peter teacheth vs howe we shall sanctifie gods name saying, Conuersationem inter gentes habentes bonam, Haue a good & holy conuersation, liue vprightlye in your callyng, so that your lyghte maye so shyne before men that they may see your good workes, and so glorify god.

He that vvill sanctifie goddes name, must haue an earnest desire therto.

I wyll trouble you no longer, it is better a littell wel perceiued and borne awaye, then a greate deale hearde and lefte behynde. Consider wherfore our sauiour commaūdeth vs to call god our Father, thā afterward way this, vvhich art heauen. Than come to the petition, halovved be thy name, waye and consider this. For nowe is the tyme wherein the name of god shold be halowed. For it is a pitifull thing to se what rule and dominion ỹ deuil beareth, howe shameleese men be: how the name of god is brought in derision. Therfore let vs saye from the bottom of our hearte Sanctificetur, halowed, that is to saye, lord God thorough thy goodnes remoue all wickednes, giue vs grace to liue vprightlye. And so consider euerye worde, for it is better one woorde spoken with good affection then an hundred without it. Yet I doe

A short lesson vvell learned.

Euerye vvord must be vveighed.

not

not say this to lette you from saying the whole Pater noster, but I say one worde well sayd, is better then a great many els. Rede throughout all the Scripture, and ye shall fynde that all faithfull men haue made, but shorte prayers, Abraham Isaac, Jacob, Dauid, Ezechias, our sauiour himself in the garden sayth, Pater, si possibile est trãseat à me calix iste. Father if it be possible let this cuppe passe from me. Thys was but a shorte prayer. So likewise saincte Stephen sayth: Pater, ignosce illis quia nesciunt quid faciunt. The publicane praying in the temple made but a shorte prayer saying, propitius esto mihi peccatori, Lord be mercifull vnto me a synner. So the theefe hanging vpon the crosse sayeth, Domine memento mei cum veneris in regnum tuum, Lord remember me whan thou commest in thy kingdome: here was not much babyng: But I speake not this to dissuade you from longe prayer, whan the spirite and the affections doe serue: for our sauiour himselfe spente a whole nighte in prayer. Sanctificetur, Halowed be thy name, that is to saye lorde remoue alwaye thy dishonor, remoue away sin, moue thẽ ỹ be in authoritye to do their duetie: moue the man and wife to liue rightly, moue seruantes to do well. And so it should be a great griefe vnto vs whan we shoulde see any body dishonor the name of God, in so muche that we should crye out, our Father Halowed be thy name. This one thing beare alway with you aboue all others: consyder that when we wil come to god and talke with him, we muste be penitent synners, we must abhorre synne, purpose to leaue them, and to lyue vprightly, whiche graunte vs god the Father, Sonne and holy ghoste. Amen.

Faithfull mẽ make shorte praiers.

Mat. 26.

Act. 7.

Lu. 18.

Lu. 23.

A shorte and plain exposition of this peticiõ

A necessary lesson placed where it may best sticke in memory.

The third Sermon vpon the Lordes prayer made by M. Latymer.

ADueniat regnum tuum. Thy kingdom come. This is the seconde petition of the lordes praier. I truste you haue not forgotten your. 2. lessons before rehearsed vnto you. Fyrste the beginning of the lordes prayer, what a treasure of doctrine is contayned in euery

A short rehersall of that is taught in the other. ii. sermons.

rye wo3de. Out what it signifieth. Father, what it meaneth: and than this additiõ vvhich art in heauen. How many thinges is to be noted by euery one of those wo3des: and I truste also you haue remembred the contentes of the first petition Sanctificetur nomen tuum, Halowed bee thy name. Here I tolde you wherein standeth the holines of his name, & what it meaneth namely we requyre ỹ his name may be sanctified in vs, that is to say, we requyre that all oure conuersations maye be to the honour of God: which foloweth whan we indeuour our selues to doe his pleasure, whan we heare hys wo3de with great diligence, and earnest reuerence, and so walke in the wo3kes of our vocation euery man whereunto God hath appointed him. And because the wo3de of God is the instrumente and fountayne of all good thinges, we p3aye to god fo3 the continuance of his wo3de, that he wyll sende godly and well learned men amongest vs, which may be able to declare vs his will and pleasure. So that we may glo3ifye hym in the honour of our visitation, when god shal visite vs, and rewarde euery one accoo3ding vnto his desert.

VVe must not forget that vve are able to do nothing of our selfe, according to gods vvill.

One thing we must well consider and not fo3get it, namelye that our sauiour teacheth vs to p3aye and desire of God that his name may bee halowed. Where he paynteth vs in our owne colour, and would haue vs to confesse oure owne imperfections, that we be not hable to doe any thyng accoo3dyng to gods will, excepte we receiue it first at his handes. Therfo3e he teacheth vs to p3aye, that god will make vs able to do all thinges accoo3ding to his will and pleasure.

VVe praye not for our selues alone.

Adueniat regnum tuum. This is our request. Thy kingdom come: ỹ father we beseche let thy kingdom come to vs. Here we p3aye ỹ the kingdom of god come not toone onely, but to vs al. So ỹ when I say this p3aier, I require god thathe wil let his kingdom come to you, as well as to me. Again when you p3ay, you p3ay as well fo3 me as fo3 your owne selues.

VVhat king dome it is that we praye for.

Let thy kingdome come. You muste vnderstande that to speake p3operly, these wo3des are not to bee vnderstande of goddes inferiour kyngdome, of his earthlye kyngdome, as though it did hange vpon our petitions, so that he could not bee Lo3de and ruler ouer the earthe, excepte we p3aye fo3 hym

hym. So, we praye not for his inferiour kingdom to come, for it is come alreadye: he ruleth and gouerneth all thinges. He is called in scripture Rex regum, The king aboue al kinges, Dominus dominantium, the lorde aboue al lordes, therfore he reuleth and gouerneth all thinges, according to his will and pleasure, as scripture saith, Voluntati eius quis resistet, who will withstand his will. Ezech. 26. 1. Tim. 6. Rom. 9.

So our sauior reporteth saieng Pater meus operatur vsq; modo. My Father worketh hitherto & I worke also. What worketh he: he worketh the workes of gouernaunce. For at the first beginning he did create all thinges. But he lefte them not so. He assisteth them, he ruleth the according to his wil. Therfore our sauior doth not teach vs to praye for his worldly kingdome to come. For he ruleth alreadye as lord & kyng yea and all the kynges and rulers rule by him, (by his permission) as Scripture witnesseth: per me Reges regnant. Through me, that is, by my permission kynges do reigne: I would wishe of god that all kynges and potentates in the world would consider this well, and so endeuor themselues to vse their power to the honor and glory of god, and not to presume in their strength. For this is a good monition for them, when god saith: per me reges regnant, Through me kynges do reigne: yet they bee so vnder gods rule, that they cannot thynke nothing nor do any thing withoute Goddes permission. For it is written: Cor regis in manu domini & quo vult vertit illud. The heart of the king is in the hand of the lord, and he turneth the same whether soeuer it pleaseth him. This is good to be considered, and specially subiectes shoulde marke this texte well, whan the rulers bee harde, and oppresse the people, thinke euer: Cor regis in manu domini. The kynges hearte is in the gouernaunce of G O D. Yet whan thou art ledde to prison, consyder that the gouernoures hearte is in the hande of the Lorde. Therfore yelde obedience, make thy mone vnto G O D, and he wyll helpe, and canne helpe. Surelye I thynke there bee no place in scripture more pleasaunte than thys. The heart of the kynge is in the hande of G O D. For it maketh vs sure, that no man canne hurte vs wythoute the permission Prouer. 8. A good admonitio for kinges and rulers. Prouer. 21. A good lesson for subiectes.

of

of god our heauenly father. For all those greate rulers that haue bene from the beginning of the worlde till now, haue bene set vp by the appointments of god, and he pulled them doune when it pleased him.

Foure monarchies haue bene in the world.

There haue bene principallye foure monarchies in the world, the first were the Babilonians, which had great and many nations vnderneth them: which was gods ordinance and pleasure, for he suffred them so to do.

After those came the Persians, which were greate rulers and mightye kynges, as it appeareth by stories written of learned men at that tyme.

Then came the Greekes and toke the dominion from the Persians, and ruled themselues for a while, till they were plucked doune.

The cause why the monarchies were pulled doune,

At the laste came the Romaines with their empire, which shalbe the last: and therfore it is a token that the ende of the world is not farre of. But wherfore were those mighty potentates plucked doune? mary for wickednes sake. The Babilonians, Persians and Grecians (and a good parte of the Romaines) were caste doune for wickednesse sake. what were their doinges? they would not execute iustice: the magistrates were wicked, lofty, and high mynded. The subiectes taking ensample of their magistrates, were wicked too, and so worthy to be punished together. Therfore the wyse-

Eccle. 3.

dome of god sayeth, Vidi sub sole in loco iuditii impietatē & in loco iustitiæ iniquitatē, in ꝑ place where poore men ought to be herd, there I haue sene impiety, I haue sene oppressiō & extorciō this I haue sene. Yea & in ꝑ place of iustice, there I haue sene bearing and boistryng. So for these causes sake these great emperours wer destroted: so shal we if we folow their wicked ensamples. & say that heartye Prophet confirmeth the same, saying: Expectaui vt facerēt iuditium, & ecce iniquitas, expectaui vt facerent institiam & ecce clamor. I loked that they shoulde execute iustice, defende the good, and

The cry of the people is a great matter.

punish the yll: but there was nothing but crying. This is a greate matter (Clamor populi,) the crye of the people: whan subiectes be oppressed so that they crye vnto god for deliuerance, truely god will heare them, he will helpe and deliuer them.

them. But it is to be pitied, that the deuill beareth so muche rule, and so muche preuaileth bothe in magistrates and subiectes, in so muche that he beareth almoste all the rule, not that he ought to do so. For God he is the lawfull ruler of the worlde, vnto hym we owe obedience: but the deuyll is an vsurper, he commeth to his dominion by craftes and subtiltie, and so maketh hymselfe the great ruler ouer the worlde. Nowe, he beynge the greate ruler would haue all the other rulers to goe after hym, and folowe his ensaumple, whyche commonly happeneth so. For you knowe there is a common sayeng Similis simili gaudet, Lyke to lyke: therfore he vseth all homely trickes to make all rulers to goe after hym: yea he intendeth to inueigle euen very kynges, and to make them negligent in their busynesse and office. Therefore suche kynges and potentates were pulled down, because they folowed the instructions of the deuyll.

The deuill is not the right lorde of the worlde.

Like to like that is vsurpers, delite to folow the great vsurper sathan.

But oure Sauiour speaketh not of suche worldley kyngdomes, whan he teacheth vs to saye: Thy kyngdome come. For these worldly kyngdomes bryng vs not to perfect felicitie, they be full of all maner of calamities and myseries, deathe, perditions, and distructions. Therefore the kingdom ỹ he speaketh of, is a spirituall kyngdome: a kingdom where God only beareth the rule, & not the deuil. This kingdome is spoken of euery where in Scripture, and was reueled long agoe. and dayly God hathe his preachers, which bryng vs to knowledge of this kyngdom. Nowe we pray here that that kyngdome of God may bee increased, for it is Gods felowshyppe, they are Goddes subiectes that dwelle in that kyngdome, whiche kyngedome doothe consyste in rightuousnesse and iustice, and it delyuereth from all calamities and miseries, from death and all perill.

God onely beareth rule in his kingdome.

Gods kingdome deliuereth vs from all misery.

And in this petition we pray that God wyll sende vnto vs his spirite, whiche is the leader vnto this kyngdome, & al those which lacke this spirite, shall neuer come to god. For saincte Paule sayethe, Qui spiritum Christi non habet, non est eius, Who so euer hath not the spirite of Christ he pertayneth not vnto hym: Lykewyse oure Sauioure sayth, Regnum dei intra nos est, The kyngdome of God is

Rom. 8.

Luc. 17.

the Euangelistе sayeth: Loquebatur illis de regno Dei, he talked with theim of the kyngdome of GOD. Marke here he taught them of the kyngdome of God: he taughte theim nothynge of the kyngdome of this worlde. For he sayth, standyng before Pylate, Regnum meum non est de hoc mundo, My kyngdome is not of this worlde. He reigneth by faith thorough his holy ghoste, in all those whiche pertain vnto hym. He is not an earthly kyng as the Iewes hope to haue their Messias. Therfore whan I fele such motions within me than is it tyme to call vpon God: for suche motions come of the deuill, therfore I must runne to God, sayeng: Thy kyngdom come moste louyng father: healpe thou, fyght thou for me agaynst my enemies, suffre me not to be taken prisoner: lette not my ennemies haue the victorie ouer me. So we muste call vpon god without intermission. For you may be sure, we shall neuer bee without battaile & trauaile, and we are not able to withstande our aduersarie by oure owne power. Therfore it is most nedefull for vs to call and crye vnto hym for helpe: When we doo so, than we shall haue grace to withstande the deuyll. For he can not, neither is he able to striue with God for all his crafte. For Scripture sayth: Non est consilium contra dominum, No wisedome, no craft can preuayle agaynste the Lorde: he will healpe and delyuer vs whan he seeth his tyme. For commonly the nature of God is to healpe whan all mans helpe is past: whan the deuyll thynketh himselfe rocksure, than GOD commeth and subuerteth his wycked intentes, as it appeared in our sauiour hymselfe. For when the deuyll had brought the Iewes to suche a madnes, that they wente and crucified hym: whan this was doone, the deuyll triumphed and made mery: he thought hymselfe sure inough of hym. But what was the ende of it? his triumphyng was turned to his owne destruction. For Christe hangyng vppon the Crosse, dyd by his deathe destroye the power of the deuyll. So wee see howe GOD suffereth the deuyll for a whyle, and then when he seeth his tyme, he commeth with hys gracious helpyng hande. But as I told you before, the diuell hath many inuentions, many impedi-

Christ taught not of the kingdom of this world. Ioh. 18.

We must flye to god for reskue.

Prouer 21 None can preuaile agaynst god.

The deuils triumphe is turned to destruction

mentes

mentes and lettes wherewith he trappeth vs. For we se there bee a great many gospellers whiche begunne very well and godlye, but nowe the moste parte of theym become ambicious and couetous persones: all the worlde is full of suche fellowes.

A note for gospellers.

But what than? God wyll preserue hys kyngdome: he wil wrastle wyth the deuylles kyngdome, and so shall preuayle and pull it downe to the bottome. Therfore all those whiche bee in the kyngdome of GOD must wrastle, stryue and fyghte with the diuell: not as the carnall gospellers doe, whiche commonly begyn wel at the fyrste, but nowe hauyng rest and tranquillitie, and al things goyng with them, they leaue the Gospell, and sette theyr myndes vpon thys naughtye worlde. Therfore it is good and needefull for vs to haue afflictions and exercises, for as sainct Augustine sayeth. Sanguis Christianorum est veluti semen fructuũ Euãgelicorum. For whan one is hanged here, and another ponder, then God goeth a sowyng of his seede. For lyke as the corne that is cast into the grounde, ryseth vppe agayne, and is multiplied: euen so the bloude of one of those whyche suffre for Goddes woordes sake, sturreth vppe a greate manye: and happye is he to whome it is geuen to suffre for Goddes holye woordes sake. For it is the greatest promotion that a man canne haue in thys worlde, to dye for Goddes sake, or to be despysed and contemned for hys sake. For they shalbee well rewarded for theyr paynes and laboures. Merces vestra multa est in cœlis. Youre reward, sayeth our Sauiour, shalbe great in heauen.

Carnal gospellers.

The bloud of christiãs is the seede of the fruites of the gospell.

To dye for Christ is the greatest promotiõ. Mat. 5.

Further whan we saye. Adueniat regnum tuum. Thy kyngdome come, we desyre of GOD that there may come more and more to the knowledge of Goddes worde. And secundarilye we desyre of GOD to bryngе those whiche bee come alreadye, to the perfecte knowledge of hys woorde, and so to kepe them in it still to the verye ende, for not he that beginneth, but he that endureth shalbe saued.

He that endureth shal be saued. Math. x.

This kyngdome of GOD is double. Regnum gratiæ, & regnum gloriæ. The kyngdome of grace and the kyngdome of glorye, honour ioye and felicitye. As longe as we be in this worlde, we be in the kingdome of grace: whan we are

The kingdome of god is double.

gone, than we shall come to the kyngdome of glorie. For as long as we be here god sheweth himselfe vnto vs by grace: he ascertaineth vs thorough his spirite, of his fauoure, and so he reigneth within vs by grace. But whan we bee ones gone, than we shall see hym face to face, which we cannot as long as we be here. For he exhibiteth hymself vnto vs not so plainly as he doth vnto his angels which be with hym in the kyngdome of glorie. Therfore whan we say, Thy kingdome come, we desire of God that he will helpe vs to this perfecte kingdome, that he will deliuer vs out of this troublous worlde, and geue vs euerlasting rest.

The meaning of this petition in fewe wordes

I feare there be a great numbre in England which if thei knew what they ment in speaking these wordes, Thy kingdome come, they wold neuer say them. For they ar so geuen to the world, and so set their mynde vpon it, that they could be content that there should neuer be any ende of it. Such worldlings whan they say these words, Thy kyngdom com, they praye against them selues. For they desyre god to take them out of this world spedily, & yet they haue all their delite in it. Therfore suche worldlyngs whan they say, Thy kyngdome come, either they mocke GOD, or elles they vnderstande not the meanyng of these woordes. But we oughte not to trifle with GOD, we shold not mocke hym, he will not be despised. Quicquid petimus, ardenter petamus, tanquam cupientes habere. Lette vs praye hartily vnto him, desirous to haue the thing wherfore we pray. But the customable impenitent synner, can not say, from the bottome of his heart, this prayer. For he would haue no ende of this worldly lyfe, he would haue his heauen here. Such felowes are not mete to say, Thy kyngdom come: for when they do, they pray against them selues. Therfore none can say this petition, but suche as be a werie of this worlde. Such faithfull folke woulde haue hym to comme spedily, and make an ende of their miseries. It is with the Christians lyke as it is in a realme, where there is a confusion, and no good order, those whyche are good, wouldè fayne haue a parliament. For than they thynke it shalbe better with them, they

VVorldlinges pray against thē selues vvhē they say this prayer.

VVe muste be desirous to haue that vve pray for.

Vve cā not praye truly this petitiō till vve be vvery of this vvorld

trust

truth all thynges shall be well amended. Sometymes the councelles be good, but the constitutions lyke not the wicked, and so they begyn to cry out as fast as they dyd before. Sometymes the councels be naught, than the good people crieth out, and so they bee neuer at reste. But there is one parliament that will remedy all the matters, be they neuer so weighthe or heaute, it wil dispatch them cleane. And this parliament will be sufficient for all realmes of the whole worlde, which is the laste day. Where our sauior hymselfe will beare the rule, there shall be nothing doone amisse I warrant you: but euery one as he hath deserued, so he shal haue. The wicked shall haue helle, the good shall possesse heauen. Nowe this is the thing that we pray for, whan we say, Thy kyngdome come. And truly the faithfull penitent sinners, doo desyre that parliament, euen from the botome of theyr heartes. For they know that therin reformations of all thynges shall be had, they knowe that it shall be well with theym in that daye. And therefore they saye from the bottome of their heartes, Thy kyngdom come. They know that there shall be a great difference betweene that parliament that Christ shall keepe, and the parliamentes of this worlde. For in this worlde this is the common rule, Quo sceleratior, eo fortunatior, the more wicked, the better luck. Whiche is a wonderfull thynge to consyder howe it commeth to passe, that for the most part wicked bodies haue the best lucke: they are in wealth and health: in so muche that a man maye muche meruayle at it, as Esdras, Dauid, and other doo: specially considering that God curseth theim in his lawes, and threatneth them that they shall haue none of his benefites. Sinon audieris vocem Domini, maledictus in agro, If thou wylte not heare the voyce of the Lorde thy GOD, thou shalte be cursed in the fielde. &c. These bee the wordes of God whyche he speaketh agaynst the wycked, and it must nedes be so, but yet we see by experience dayly the contrary. Wherfore dooth God suffre the wicked to inherite his order? the order is, that those whiche doo euile, shall receaue good thynges at goddes hande, they shall be

A parliament that will remedie all matters.

The faithfull and penitent sinners make this petitiō from the bottome of their hartes.

The more wicked the more lucky

God curseth the wycked and yet they haue the best goodes of good in this world.

D.iiii. blessed

blessed, and all thynges shall goe welle with them. Nowe, howe chaunceth it, that we see dayly the wycked to be blessed of God, to haue and possesse his benefites, and the good to bee cursed? whyche is a wonderfull thyng.

One cause why god geueth the blessinges of this world to the wycked Mat. 5: Another cause.

GOD the almyghtie, whyche is moste trewe, yea the truthe it selfe, doothe it not without a cause. One cause is, that it is his pleasure to shewe his benefites as welle vnto the wycked as to the good. For he letteth theim haue theyr passyme here, as it is written: Solem suum oriri facit super iustos & iniustos, He letteth his Sunne shyne as well ouer the wycked as ouer the good. And I telle you this is for the exercyse of those, whyche serue GOD with godlye lyuyng: they are promysed, that it shall go wel with them, and yet haue they all the yll. This maketh theym to thinke that there is an other worlde, wherein they shall be rewarded: And so geueth them occasion to hawke and hunte for the other worlde, where as otherwyse they woulde forgette GOD, if they shoulde haue all thynges accordyng to their heartes desyre, as the wycked haue, whyche in verye deede doo forgette God, theyr mynde beeyng so occupyed with other busynesse, that they can haue no leysure to inquire for God or his kyngdome. Agayne, he suffreth them to turne his order, to the intente that they may be brought to Repentãce when they see his great goodnesse shewed vnto them in that not withstandyng all their wyckednesse he suffereth them to enioy the good thynges of the worlde. And so by his benefites he wold geue them occasion to leaue sinne and wickednesse. As S. Paul saith Vt dei bonitas te ad pœnitentiã adducit. The goodnes of god alloureth vs to amendment of our lyfe, but whan they will not amende, then Cumulant sibi ipsis iram in die iræ they heape vp to themselues the wrath of god in the day of wrath.

A thyrde cause.

Nowe you haue heard the causes, wherfore god suffereth the wicked to inioye his gyftes. But I would wyll and desire you moste heartely for goddes sake, to consyder that the iudgement of GOD at the latter daye shalbee ryghte, accordyng vnto iustice. It wyll then appeare who hathe bene good or badde. And thys is the onelye comfort of all chri-

Gods iudgement shall be righteous.

stian

stian people, that they know that they shalbe delyuered from all theyr troubles and vexations. Lette vs therefore haue a desyre that this daye maye come quickelye: lette vs hasten GOD forwarde: Lette vs crye vnto hym daye and nyght: Adueniat regnum tuum, moste mercifull father, thy kyngdome come. Saincte Paule sayeth, Non veniat dum nisi veniat defectio. The Lorde wyll not come tyll the swaruyng from faythe commeth, whyche thyng is already done and past: Antichrist is knowē thorowout al the world. Wherfore the daye is not farre of. Lette vs beware, for it wyll one daye fall vppon oure heades. Saincte Peter sayeth. Finis omnium appropinquauit, The ende of all thinges drawyth very nere. Yf S. Peter sayd so at his tyme, how muche more shall we saye so? For it is a longe tyme sence Saincte Peter spake these woordes. The worlde was ordeyned to endure (as all learned men affirme and proue it with scripture) syre thousande yeare. Nowe of that number there bee passe fyue thousande fyftie two, so that there is no more left but foure hundred and forty eighte. And furthermore these dayes shalbee shortened, it shall not bee full syre thousande yeare, Nam abbreuiabuntur dies propter electos, the dayes shalbee shortened for the electes sake. Therfore all those excellent learned men, which without doute God hath sente into this world in these latter dayes to giue the world warnyng: all those men doe gather oute of Scripture that the laste daye can not be farre of. And this is moste certayn and sure, that whansoeuer he commeth, he cometh not to timelye, for all thynges, whiche oughte to come beefore are past nowe. So that if he come this nyght, or to morowe, he cometh not to early. Therfore good people let vs make ready towardes his commyng. And though he commeth not at this tyme, yet let vs make ready. For we are not sure whan we shalbe called to make accompt before the Lord. All good and godly people sence the world began endeuored themselues to make ready towardes this day But O Lorde howe wretched and miserable, yea and howe careless we be. Therfore it wyll be lyke as he sayethe, Cum dixerint pax & tranquillitas, Whan they saye, all thyng is well and quiete, Tunc repenti-

The comforte of all christians.

Antichrist is already knowen in all the worlde.

The tyme of the worlde.

The dayes shall bee shortened for the chosens sake.

pentinus superueniet illis interitus, than they shalbe sodenlye taken and perishe, lyke as Diues epulo, that ryche glutton dyd: he eate and dranke, he builded a new barne, for the olde was to little for hym. Than he sayde to hymselfe. Nowe my soule, nowe be mery and take thy pleasure: for thou haste riches inoughe for many yeares. But what sayde God? what sayde he? Stulte, hac nocte. Thou foole, this nighte they wyll fetche thy soule from thee: whose shall those riches bee then, whiche thou haste heaped vppe? And so shall all those bee taken and trapped lyke this epulo, whiche will not make redy, which refuse the warnynges of God: they shalbe taken so sodenlye to their euerlastyng woo. For Scripture geueth warnyng vnto euery one, sayeng: Sicut in diebus Noeh. &c. Like as in the days of Noeh, they will eate and drynke, and marye. &c. To eate and to drynke, and marye is godlye and lawfull: but to do it otherwise then god hath commaũded, it is wicked and dammable. To eate without thankesgeuyng, or to eate either mans flesshe, or to playe the glutton, more than suffiseth nature, this is wycked. Item to marye vppon other respectes then god hath appointed & expressed in his moste holy lawes, is wicked and dammable. Els Honorabile coniugium inter omnes, Marriage is honorable amongest all men, but to marye for wantonnes sake that is wycked. Viderunt filii Dei filias hominũ, The sonnes of God sawe the daughters of men, This did Noeh rebuke in his time, but they laughed at it: he prepared the arke, and wente into it: at the lengthe the floude fell vppon theyr heades. Sicut in diebus Loth. As in the days of Loth, What did they? Ingressus es aduena. Thou art come hither a stranger, regardyng nothyng gods word which was shewed vnto them thorough that good man Loth, they were wicked, whoremongers, drunkardes, rouetouse persons. But what foloweth? What foloweth (I saye?) consyder the ende. The fyre from heauen fell vpon them sodenly and consumed them al. At nos non sumꝰ in tenebris: we be not in darkenes, we haue the worde of god, we know what is his wyll. Therfore lett vs watche, for he wil come like a theefe in the night, happy are we if he shall fynde vs watchyng.

Fooles doo make prouision for pleasure in this life.

The last dai shalbe like the day of Noah.

He eateth other mens flesh that oppresse other men to maintaine his owne delicious diet.

The children of god are the good men, and the children of men the wicked.

Vve are not in darknes.

This is the effecte of this petition, wherein we desire that god

god wyll sende downe faythe from heauen, that he will continue in me my fayth and euery mans, so that we may be redye to goe with him whan his kyngdome shall come. The effect of this petition.

Now as many as pertayne to this kyngdome of god shall haue one propertye amongest other thinges. They shal haue an earnest mynde and stedfast purpose to leaue synne, accordyng to S. Paules sayeng: Ne regnet igitur peccatum in vestro mortali corpore, Let not sinne therfore reign in your mortal bodies. Goddes kingdome shall reigne in vs, and not the deuilles. Therfore when the deuyll tempteth thee, wyth stand him, geue not ouer, lette him not haue the victorye: as for an ensample. When thou seest a faire woman, an yll desire ryseth vp in thy harte towardes her, this lust is of the deuyll, call therfore for helpe, let him not occupy thy hearte, then surely god wil helpe: For he hath promised. Nulla condemnatio is qui sunt in Christo. There is no condemnation to suche as are in Christe Iesu, When we doe not allowe synne nor agree vnto it. Therfore dispose youre selues so to liue accordyng vnto his will: whych can and wil preserue vs from the deuyll, and bryngе vs into his kyngdome. Whyche graunt vs god the Father, god the Sonne and god the holy ghoste. Amen. A note whereby we maye knowe oure selues to appertain to gods kingdome. God will helpe whē we call.

The fourth Sermon of M. Latymer made vpon the Lordes prayer.

Fiat voluntas tua, thy wyl be done. After thys forme oure sauiour a perfecte scholemaister taughte Christen people to praye. Our father whych arte in heauen, thy wyll be done. And here he teacheth vs two thynges as he dyd afore in the other petitions. Fyrst he teacheth vs to vnderstande what we bee of oure selues namelye nothyng at all, not able to doe anye thyng pleasaunte vnto god: and so he plucketh vs downe, cutteth of oure combes, bryngeth vs lowe, whiche elles woulde be proude, as though we could do somewhat, yᵗ we cānot do in deede, like as Christ is a perfecte scholemaister. Christ teacheth vs two things in this petition,

these

Merites mongers.

these merites mongers doe, which esteme themselues after they? merites, thynke themselues perfecte: in so muche that they? wo?kes shall not onelye helpe themselues, but also others: therfo?e they take in hande to sell theym fo? money. These felowes knowe not themselues, and therfo?e they doe contrary vnto this petition. Where oure sauiour teacheth vs that we can do nothyng of our selues. They (contrary to that petition) wyll doe all thynges alone, and with their merites b?yng to passe all matters. But our sauiour contrary to that teacheth vs two thynges in thys petition. Fy?ste he pulleth downe our stomackes, and teacheth vs to knowe oure selues. Secondarely he sheweth vs what we shall doe, namelye, call vpon god oure heauenly father that he wyl helpe vs, that we may be able to doe his wyll. Fo? of oure owne selues we are not able to doe any thing acceptable vnto hym. And thys is a good doctryne whyche admonisheth vs to geue all p?aise vnto God, and not to ascribe it to our owne selues. Fo? so dydde saincte Paule when he sayde, omnia possum in eo qui comfortat me. I am able to doe all thynges that pertayne to Godes honour and glo?ye, tho?ough hym that strengthneth me, he sayde not, tho?ough myne owne selfe: but tho?ough GOD whyche helpeth me. And here appeareth the ryght humiliation, and lowlynes, whyche oure sauiour teacheth vs in thys petition. Fo? he woulde haue vs to knowe our owne impossibilitye and vnableneſſe to doe any thyng. And than agayn he would haue vs to call fo? ayde and helpe to God, therefo?e he teacheth vs to say, Adueniat regnum tuum, Thy kyngdome come. So that thoughe we bee not able tho?ough oure owne selues to do any thyng, yet whan we call vpon hym, he wyll helpe. Fo? Christ knewe his fathers wyll and louing affections towardes vs: he knewe that he woulde helpe vs. Fo? he was a perfecte scholemaister, els he would not haue commaũded vs to p?aye: Fiat voluntas tua. Thy wyll bee done. Here we must vnderstand that the wyll of god is to bee consydered after two so?tes. First, as it is omnipotent, vnsercheable, and that can not be knowen vnto vs. Nowe we do not p?aye that hys wyll so consydered be done. Fo? his wyll so considered is and euer shalbe fulfylled, though we would say nay to it. Fo?

To knowe oure selues is the first. And vvhat vve shal do the second.

Paule gaue all the praise to God.

Gods vvill must be considered after two sortes.

nothing

nothyng either in heauen or in earth is able to withstand his wille. Wherfore it were but folye for vs to praye to haue it fulfilled otherwise then to shew thereby that we geue oure consent to hys wyll, whyche is to vs vnsearche able.

But there is an other consyderation of Gods wyll, and in that consideration, we and all faithfull christians desire that it maye bee done. And so consydered, it is called a reueled, a manifested, and declared will: and it is opened vnto vs in the Bible in the newe and olde testament. There GOD hathe reueled a certayne wille, therefore we praye that it maye bee doone, and fulfylled of vs. This wyll was opened by Moses, and the holye prophetes: and afterwarde by our Sauiour himselfe and his apostles, which he lefte behynde hym to that ende, that they should instructe the worlde and teache them his wyll: which Apostles haue done accordyng to theyr maisters commaundement. For they not onelye spake it, but also wrote it, to that ende that it shold remayn to the worldes ende. And truelye we are muche bounde to god, that he hathe set out this his wyll in our naturall mother tongue, In Englishe (I say) So that you may not onely beare it, but also rede it your selues. which thyng is a great comforte to euery christian hearte. For nowe you can no more bee deceiued, as you haue bene in tymes paste. whan we did beare you in hande that poperye was the worde of God: which falshode we could not haue brought to passe, yf the woorde of God, the Bible, had bene abroad in the common tongue. For then you might haue perceiued your selues, our falshode and blyndnes. This I speake to that ende, to moue you to thankfulnes towardes hym, whiche so louingly prouideth all thynges necessarye to oure saluation.

Gods will was opened by Moses, the Prophetes Christ and the Apostles.

A blessing of god.

They can not be deceiue that haue Bible in their mother tõgue.

Nowe to the matter, almightye God (I saye) sette oute hys will by Moses and his Prophetes, and thys will is conteined in certayne lawes, whiche lawes god commaundeth that we should kepe euer before our eyes, and looke vpon them, as in a glasse, and so learne to order oure lyues accordyng vnto the same. And in case that a man swarue from the same, and so fall into the daunger of damnation, God reueled further hys wyll how to remedy the matter, namely by repentance and

The law of god must be our loking glasse.

faithe

saythe. So that whosoeuer from the bottom of hys heart is sorie for his synnes, & studieth to leaue them & lyue vprightly and then beleueth in our Sauior, confessyng that he came into thys worlde to make amendes for our sinnes: this man, or woman, shall not perish, but haue forgeuenes of synnes, and so obtayn euerlastyng lyfe. And this wyl God reueleth specially in the new Testament, where our sauiour sayeth. Qui credit in me, habet vitam æternam, Who soeuer beleeueth in hath euerlastyng lyfe, where we learne that our Sauiour is ordeyned of god to bryng vs to heauen, els we shoulde haue bene all damned worlde without ende. So that in this prayer when we saye Thy vvill be done. We desyre of God that he wyll helpe and strenghthen vs, so that we maye kepe his holye lawes and commaundementes. And then agayne we desyre of him that he will indue vs wyth the gyfte of faythe, so that we maye beleue that all those thynges whiche we doe contrary to his lawes be pardoned and forgiuen vnto vs thorough his sonne for hys passions sake. And further we desyre him that he wyl fortifie & strenghthen vs, so that we may withstande the deuyls will and our owne, which syghte agaynste goddes wyll. So that we maye be able to beare all tribulations and afflictions willyngly and paciētly for his sake. This is the symple meanyng of this petition, when we saye, Thy vvill be done I will goe a little further, and shewe you some what more of it, yet I entende not to tary long, for I am not very wel at ease this morning, therfore I wyl make it short.

The vvaie to arise fro sinne.

The meaning of this petition.

I haue sayde nowe many times, and I say it yet agayne, Quod petimus ardenter petamus tanquam cupientes habere, whatsoeuer we desyre of god, let vs desire it from the botome of our hearts: but I feare me, there be many which saye thys prayer and yet cannot tel what they saye, or at the least their hearts ar contrary disposed vnto it. Such people I exhort on gods behalf to consider their duetie, to consider that god wil not be mocked withal, he wil not be derided. We laughe god to scorne when we say one thing with our monthe, & thynke an other thing with our herts. Take this for an ensāple. Our rebels which rose about .ii. yere ago in Northfolke & Deuonshiere, they considered not this petition, they said it with their

VVe muste praye vvith the hearte.

VVho they bee that laugh God to scorne.

lippes

lippes onely, but not with their heartes. Almighty god hath reueled his will as concerning magistrates, how he wil haue them to be honoured and obeyed. They were vtterly bent against it, he reueled this wil in many places of the scripture: but specially by S. Peter wher he saith, Subdite estote nimis, humanæ creaturæ that is thus muche to say in effect, Bee ye subiect to all the common lawes made by men of authority, by the kinges maiestie and his most honorable councel, or by a common parliament, be subiecte vnto them, obey them sayeth god. And here is but one exception, that is, againste god. When lawes are made against God and his woorde, then I ought more to obey god then man. Then I maye refuse to obey, with a good conscience: yet for all that I may not rise vp against the magistrates, nor make any vprore. For if I do so I synne damnably: I muste be content to suffer whatsoeuer god shall laye vppon me, yet I maye not obey their wicked lawes to do them. Onely in suche a case, men maye refuse to obey, els in all the other matters we oughte to obey. What lawes soeuer they make as concernyng outewarde thinges we ought to obey, and in no wise to rebell, although they be neuer so hard, noisome and hurtfull: our duetye is to obey, & commit all the maters vnto god, not douting but ý god will punish them when they do contrary to their office & callyng. Therfore tary till god correct them, we may not take vpõn vs to reforme them. For it is no part of our duety. Yf the rebels (I say) had considered this, thinke you they wold haue preferred their own wil afore gods wil: For doing as they did they prayed against thẽselues. But I thinke ý ignorraunce was a great cause of it, truly I thinke if this had bene opened vnto thẽ they wold neuer haue takẽ such an enterprise in hãd. and here we haue occasiõ to cõsider how much we be boũdẽ vnto god ý he openeth vnto vs his word so plainly, & techeth vs so truly, how we shuld behaue our selues towards ý magistrates & their lawes: but for al ý I fear there be som of vs which litle regard their lawes & statutes, such despisers of magistrates when they pray, they praye agaynste themselues. There bee lawes made of dyete, howe we shall feede oure bodies, what meate we shall eate at all tymes, and thys lawe is made

The rebels were of this sorte, that laugh ed God to scorne.

There is no obedience against god

God wyll punish he princes.

Ignorance is the cause of rebellio

made in policy (as I suppose) for vitailes sake, that fish might be vttered as wel as other meate. Nowe as long as it goeth so in pollicye, we oughte to kepe it. Therefore all, excepte those that be dispensed with al, as sicke, impotent persons, women with chylde, or olde folkes, or licensed persons, all the reste oughte to liue in an ordinary obedience to those lawes, and not doe agaynste the same in any wyse. There bee lawes made of apparell how we shall couer our nature. Is there not many which goe otherwyse then god and the magistrates commaunde them to go? There is made a lawe for gaming, how we shall recreate oure bodies: (For we must haue some recreation because of the weakenes of oure nature.) In that lawe we be inhibited cardyng, dicyng, tablyng, and boulyng, and such manner of games, which are expressed in the same acte: you may reade it, and you ought to reade it, and to know the acts. For how can you kepe them when you know them not, euerye faythfull subiecte will not disdayne to reade the actes and the kynges maiesties procedynges, so that he may know what is allowed or forbidden in the same actes. And I my self rede the actes, for it is mete so for vs to do. Now agayne this is a greate matter that God is so kynde towardes vs, that he disdayneth not to reuele his will, what order we shall kepe in our dyet, in our refreshing and garments. Therfore it is most mete for vs to liue in subiection, and not to prefer oure owne wyll before gods wyll. For when I doe stubburnely against those acts set out by our natural kyng and his most honorable counsellers, than I prefer my wyll afore Goddes will, and so synne damnably. These thynges oughte well to be noted: for it is not a trifling matter, there hangeth damnation or saluation vpon it. Therfore (as I sayde before) it is good to know the lawes, and I call him a good man, and her a good womã that are contente to be ruled by the lawes, and so declare their subiection and obedience vnto G D and the magistrates. There be some men that saye, when the kynges maiesty him selfe commaundeth me to do so, then I wyll do it, not afore, this is a wycked sayeng, and damnable. For we maye not so be excused. Scripture is playne in it, and teacheth vs that we oughte to obey his officers hauyng authoritie from the kyng,

Abstinence from flesh.

A law for apparell.

A law for gaming.

All subiects ought to reade or heare their princes actes or lawes.

Stubburnly to doe a gainst political lawes is to doe a gainst gods will.

Suche as haue authoritie vnder

as well as vnto the kyng himselfe. Therfore this excuse wyll not nor can not serue afore GOD. Yet lette the magistrates take heede to their office and duetie. For the magistrates, maye not doe all thynges accordyng to their pleasures and myndes, they haue authoritye of GOD to do well, and not harme: to edifie and not to destroy: to punish the wicked & obstinate, and to comfort those which liue wel and godly, to defende thesame from wrong and iniuries of the wycked. So it appeareth that euery one in his order in his degree and callyng ought to do the will of god, and not our owne wyll and pleasure. Thys is oure duetye, happy are we if we doo it in deede. O that men in authoritye woulde consider whereunto God hath ordeined them. Sainct Paule sayeth, The magistrate is Vltor ad iram, He is Gods ordinarie minister to punishe malefactors and yll doers, god sayeth, Mihi vindictam ego retribuam, I will auenge my selfe sayeth God, and so he dothe by his magistrates. For that is his ordinary way wher by he punisheth malefactors. But magistrates muste take heede they goe no further then god alloweth them to doe: yf they do, they themselues shalbe punished. As there be many ensamples in Scripture whereby appeareth how greuously god hath punished wicked magistrates. In summa. S. Peter giueth a rule not onelye vnto the magistrates, but also vnto the subiectes, saying: Hæc est voluntas Dei, vt obturetis os aduersariorum bene agendo, it is the wyll of god (sayth Peter) that you with your good godly and honest conuersation shall stoppe the mouthe of your aduersaries. What called S. Peter well doyng: well doing is to liue accordyng to goddes lawes and commaundementes. Gods commaundement is that we shall obey magistrates: therfore those which disobey and trãsgresse the lawes of the magistrates they doe not accordyng to gods wil and pleasure: they doo but mocke god, they stop not the mouthe of the aduersaries (as S. Peter would haue them to doe) but they geue rather occasion vnto the wicked to slander and blaspheme the holye worde of God. S. Peter woulde haue vs to stop their mouthe with well doinges. Many men whan they haue bene reproued of preachers because of their wicked liuyng, they haue gone about to stoppe their mouthe

princes must bee obeyed as wel as princes.

The offices of magistrates.

Lette Magistrates marke this

The mouthes of the aduersaries muste bee stopt.

Vvicked doers wouldē stop preachers mouthes.

with slaunderous wordes, this stopping is an yll stopping. S. Peter wouldē haue vs to stoppe with wel doing. Nowe will magistrates not be spoken yll of, and reproued of preachers: Let them do well. Likewise sayth S. Paule of the subiectes Vis non timere potestatem benefac & habebis laudem. Wilt thou not fear the higher power: do wel & thou shalt be commēded. Now euē as it is with the temporal sword, so is it with the spirituall. There be some men which cannot away with all yf they bee rebuked: they cannot beare when the preacher speaketh against their wickednes, vnto them I say: Vis non timere predicatore benefac, will you not bee rebuked of the preacher: thē do wel, leaue of your courtousnes, your ambition, your prefulnes, vengeaunce, and malice, your lechery and fylthines, your bloudsheading and such like sinnes, leaue them, amend your lyfe, or elles the preacher accordyng to his office will rebuke and reproue you, be you neuer so great lordes or Ladies: he wyll rubbe you on the galle. For a good and godly preacher can do no lesse seing god dishonoured, perceiuing him to be blaspheined his wil to be neglected and not executed of them that ought withall their study and indeuour to applye them selues that his will mighte be done. For he is wel worthy, he is the lord, he created heauen and earthe, and is therfore the right natural lorde ouer it. But for al that, the deuil is lord more than he is, not by right or inheritance, but by conquest, by vsurpation, he is an vsurper. God (as I sayde before) is the natural & laufull lorde ouer the earths, because he made it: yet it pleased his diuine maiestye to make mankynde, as ye would say liefetenant ouer it, so that mankynde should beare the rule ouer the whole earth. Therfore GOD said vnto him: Dominaris, be ruler ouer it. Item replete terrā & subiicite illam. Also replenishe the earth and subdue it. Here Adam and his wife and so al his posteritie were by god made rulers ouer the erth, as gods high debities or his liefe tenantes. So as concerning gods ordenance mankynde was the lawfull inheritour of this kingdome. But now commeth in the deuyll with his crafty conueiaunces and with his false suttelties: he inueigled fyrst the woman, and afterwarde the man, persuadyng them to transgresse gods holy commaunde

Learne to stoppe the preachers mouthe.

Mankynde is gods liefetenaunt vpon earthe.

mentes

mentes: with which so doyng they lost the fauour of god, and theyr dignities: and so the deuyll thorough his false lyes substituted himselfe as an vsurper or conquerour: and so he is a possessor, non per fas, sed nefas, not lawfully, but wrongfully. Though he did say to our sauiour shewyng him all the kingdomes of the world, Cuicunq; volo do illa, I may giue them to whom soeuer I will. He lyeth falsely, god will destroy him at the length for al his sutteltties and lyes, they shall not saue him. Yet for all that, he is a great ruler. For this is most certain and true, a great many more do the will of the deuil, thā of god, whatsoeuer they babble with their mouthes, loke vpon their workes, and you shall fynde it so. For all proude persons, all ambitious persons, (which be euer clymyng vp, and yet neuer bee well) all suche doe not the wyll of god, and therfore pertayne not to his kingdome: all prefull rebellious persons, all quarellers and wranglers, all bloudshedders, doe the will of the deuill, and not goddes wyll. God sayeth: Mihi vindictam ego retribuam. I will auenge my selfe, whiche he dothe thorough the magistrate, and whan the magistrate is slacke, he doth it himselfe. Nowe those prefull malitious persons that hate their neighbors, they do not the wil of god, but of the deuyll. Also these suttell, deceitful persons, which haue no conscience to defraude and beguile their neighbourers, that care not for breaking their promises, nor are not ashamed to vtter false ware, they pertaine al to the deuil. Item these that wyll not make restitution of goodes yll gotten, they serue the deuyll: Scripture sayth: Qui peccat ex diabolo est. Who soeuer sinneth is of the deuyll, whiche is a very harde worde to be spoken of the holy ghoste, and a fearefull worde, able to withdraw vs from synne, if we had anye feare of god in oure heartes. Amongest those maye be noumbred all slouthfull persons, whiche wyll not trauayle for theyr lyuynges, they doo the wyll of the deuyll. G O D byddeth vs to gette oure lyuyng with labour: they wyll not labour, but goe rather aboute a beggyng, and spoyle the verye poore and nedye. Therefore suche valiaunt beggers are theues before G O D. Some of these valiaunt lubbars, when they came to my house I commoned wyth them, burthenyng them wyth

The deuill is a sturper.

The deuill lieth falsly.

The deuill is a greatte ruler, and hath many serue hym.

VVho so're vēgeth his owne quarrel doth the vvil of the diuell.

He that vvill not serue the diuell must restore thinges vvrongfully gotte. Sturdy beggars doe serue the diuell.

The beggers saye that they labour.

the transgression of goddes lawes. Is this not a great labour (say they) to runne from one towne to an other to gette oure meate? I thynke we labour as harde as other men do. In such wise they goe aboute to excuse their vnlawfull beggerye and theeferye: but suche ydle lubbars are much deceiued. For they consider not that such labour is not allowed of god. We must labour so as may stande with godlynes, accordyng to hys appointment: els theues, which rob in the night tyme, do they not labour? ye sometimes they labour with great care, peryll, and daunger of their liues. Is it therfore godly, because it is a labour? No no, we must labour as god hath apointed vs euerye man in hys estate. Further these drunkardes whiche abuse the gifies of god. Item these lecherers and whoremongers, that liue in adultery: These violators of holy matrimonye which liue not accordyng vnto goddes lawes. Item these swearers, forswearers, lyars, all those do not the will of god. Therfore it is to be lamented of euery christen hearte, when they see howe manye seruauntes the deuill hathe, and god so fewe: But all those which serue the deuill are rebels agaynst God. God was their lorde, they swarue from him thorough wicked lyuing, and so become seruantes of the deuyll. Therfore those christian people that haue a desyre to liue after goddes will and commaundementes, they liue amongest the wicked euen as it were amongest the rebels. They that dwelled in Northfolke or Deuonshiere at the tyme of rebellion, they which were faithfull to their king and payne, howe thinke you they were intreated? full miserably god knoweth: either they were constrayned to helpe their wicked purposes, or els they muste suffre all calamities which coulde be deuised. Euen so shall all those be intreated which intende to liue well, accordyng to gods commaundementes. For the rebells that is, the wicked which haue forsaken their lorde god, and taken the deuill to be ruler ouer them, they shall compell them to follow, or els to suffer al calamities and miseries. And so shalbe verified the saying of our sauiour Christe. Non veni vt mittã pacem sed gladiũ. I am not come (sayth he) to send peace, but the swoord. which is in dede a strange saying, but it hathe his vnderstandyng: god is a god of peace and concord he loueth vnitie

Theues say that they labour.

Drunkards Lecherous persons.

God hathe fewe seruantes.

A Symilitude taken of the Rebelles.

Math. x. Howe Christ sendeth not peace but a swoorde.

vnitie and concorde: but when he cannot haue peace, by the reason of the deuyll, than he will haue the swoorde: that is to say, god loueth vnitye, he would haue vs all agree together: but because of the wicked we cannot. Therfore he wyl rather haue vs to chuse the swoorde, that is, to stryue and withstande their wickednes, then to agree vnto them. And therfore thys doctrine is called a seditious doctrine: but who are those rebelles? euen they them selues which call this doctrine seditious: they themselues (I saye) are traitours against G. D. Wherfore our sauiour seeyng he can haue no peace with the wicked, he wyll haue vs rather to withstande theyr wickednesse, and so bring them to reformation: and this is the cause wherfore he will haue his flocke segregated from the wicked.

They that call the gospell seditious are traitors.

God wilhis flock segregated from the wicked

Therfore let vs praye vnto god oure heauenly father, Fiat voluntas tua, Thy wyll bee doone. This is the prayer of all christian people, whiche haue a wyll to doe goddes wyll: but those impenitent sinners whiche are not yet wery of their sinnes, do neuer praye, for though they say the woordes, yet it is to no purpose, they saye them without vnderstandyng, therefore it is but lyplabor, it is no prayer, it is but the deuils seruice. For a man maye serue the deuill with sayeng the Pater noster, when he sayeth it w̄ a defyled mynde. Let vs therfore order our selues so that we maye saye it worthely as it ought to be. Let vs laye away al wickednes and yll liuyng, so that we may say from the bottome of our heart. Our father vvhich arte in heauen, Thy vvill be done. And so did Susanna that godly woman: So did lady Judith: So did Queene Esther. So did all good sainctes of god. And though this prayer was not made at that tyme, by the reason they were a great while afore Christes commyng: yet they had this prayer in effecte. For they beleued in almightye god: they beleued in Abrahames sede, which was promised: which saith stoode them in as good stede, and they were as well saued thorough that same belief as we now thorough our beliefe. For it is no difference betweene their beliefe and oures, but this: They beleued in Christ which was to come, and we beleue in Christ, which is come already. Now their beleefe serued them as well as ours dothe vs. For at that time God required no further at their

The deuil serued by saieng the pater noster

The saincts before the comming of Christ vsed this petition.

The difference betwene the fathers faith and ours.

handes, than was opened vnto them: we haue in our tyme a further and more perfect knowledge of Christ then they had. Now Susanna whā the iudges (the same wicked men) came vnto her, and moued her with fearefull threatninges to doe their willes, that is, to sinne against god in doyng that filthy acte of lecherye: (for the same wicked Iudges bare a wicked dammable loue towardes her:) thinke you not she referred vnto god? Yes yes, without doute, she said these wordes in effect. Pater noster, Fiat voluntas tua. Our father, thy wyll be done, and not the will of the wicked men. Therfore she putting her hope and truste in god, hauing a respecte that his will mighte be done, and not the deuils will, god, whiche is euer true, dyd not fayle her, for you know how she was deliuered thorough ponge Daniell. This is written to our instruction: For he is now the selfe same god that he was at tyme: he is as mightye as he was, he is as ready as he was, she was in anguishe and great distresse, she sought to halow his holy name: therfore he did helpe her, he suffered her not to perishe. So certainlye he will do vnto vs too. Therfore whā we be in trouble let vs halow his name, and then we shall fynde his helpe lyke as Susanne did.

Susanna desired that gods will be done. God is euen true.

Iudith seketh to halowe the name of god and to his vvill.

In such wise did Judith whan she was prouoked of Holofernes to do wickedly. She sought rather to sanctifye goddes name, to doe his will, then the wil of the deuill, therfore God gaue her such a triūphant victory. So did queene Hester, whā Haman that wicked fellow had power ouer her: she cōmitted all the matter vnto god, with fastyng and prayer. But S. Peter what did he? Mary he forgate his Pater noster, for whē there came but a foolishe wenche askyng him: arte not thou a Gallilean? art not thou one of this new lerning? art not thou a gospeller? what did Peter? he was gone quite: he denied it, he forgate his Pater noster. For if he had had grace to consider that he ought rather to suffer death than to forsake his master Christ, then he would haue said, Pater noster. Fiat voluntas tua. Our father, Thy vvill be done. I am redy to suffer for thy sake what soeuer thou shalt lay vpon me. but he did not so he forgotte himselfe. What did our sauiour? he turned backe and looked vpon him. Happy was Peter that our sauiour loo

Peter forgat his Pater noster.

Christ looked on Peter.

ked

hed vpon him againe, for it was a gracious token.

Iudas forgate this same petition.

Iudas that false man that traitour, forgotte this same petition, and remained so in his errour still to the ende. Surely he was a sorowfull and a heauy man in so much that he made restitution. He was much better than a great many of vs be, which whan they haue iniuried and wronged poore men, wil make no restitution. I tell you truth, Iudas was much better than suche fellowes be. Pœnitentia ductus, sayth the text, but he lacked faith. And so betweene Peter and him, whiche wer both two sorowfull mē, this was ỹ difference. Peter had faith, Iudas lacked it: yet he was exceedyng sorowfull for his wickednes, in so much that he went and hanged himself, therfore he forgate this petition. So likewise all voluntarie synners, all vnrepentant synners, none of them all saith this petition as they ought to do: they say it not worthily nor profitably. For they haue no wyll to doo his will, they: will is to do their own will and pleasure. But aboue al things these questmongers had nede to take hede: for there all thynges goeth by othe. They had neede to saye: Our father, thy wyll be doone. For they shalbe moued to doo this and that whiche is againste God. They muste iudge by their othe, accordyng to conscience, giltie or not giltie. Whan he is giltie, in what case are those which say, not giltie? Scripture doothe shewe what a thing it is, whan a man is a malefactor, and the questmongers iustifie hym, and pronounce him not giltie, saying: Et qui iustificat impium, & qui condemnat iustum, ambo abhominabiles coram domino, He that iustifieth the wicked, and he that condemneth the iust man, they are both abhominable before the lord. Who is abhominable: he that doth not the will of god, the wil of god is, that the wicked shold be punished. I my self did ones know where there was a mā slain of an other man in an anger, it was done openly, the manqueller was take & put in prison. Sute was made to ỹ questmongers (for it was a riche man that had done ỹ act.) At the length euery man had a croune for his good will: and so this open mankiller was pronounced not giltie. Lo, they solde their soules vnto the deuil for .v. shillings. For which soules Christ suffred deth. And I dare pronoūce except they amēd &

The difference betwene Peter and Iudas.

Questmongers must marke this.

Marke this historie.

A dousen soules for .v. shillings a piece.

be sorye for their faultes, they shalbe damned in hell worlde without ende. They had cleane forgotten this petition, Thy vvill be done. For they did the vvyll of the deuyll. It had bene a good dede to cut of their crounes by their neckes to the ensample of all other. Therfore (I saye) these questmongers had nede to saye: Our father vvhich art in heauen; Thy vvill bee done. For truely it is maruel ỳ this realme synketh not doun to hell hedlong, what periuries, swearing, cursyng is euerye where in euery corner? Therfore (I saye) we had nede to pray earnestly, that gods will maye be done. And we should be content to lose oure lyues for righteousnes sake. For he ỳ loseth his lyfe for because he wil not agree to the dishonor of god, he seketh that gods will may be done. Happy is that man, for he synneth his lyfe, he loseth it not. For Christ wylbe his keper.

To lose life is to find it.

Ioab loked thorovv his fingers.

Ioab that greate and valiaunte capitaine, he knew well ynough when Dauid sent vnto hym good Urias, with letters: he knew (I saye) that the kynges will was against gods will, yet he looked thorough his fyngers, he wynked at it, he wold rather do the wicked vvyll of the kyng, than the will of God.

Chaplaines about the king.

Of suche fellowes there be a great number, whiche care not for the honour and vvyll of god. These chaplaynes about the king and great men, had neede to say: Fiat voluntas tua, Our father, Thy vvill be done, but they are verye slow and slacke: they wynke commonly at all matters be they neuer so bawde. They be Capellani ad manus. They vvyll not arguere mundum de peccato they dare not rebuke the world of sinne: they dare not doe as the prophete commaundeth vnto them to doe, vvhan he saith: Audiant montes iudicia domini, let the hilles heare the iudgementes of the lorde, though the smoke, as he saith: Tãge montes & fumigabũt. Touche the hilles and they will smoke. Yea and though they smoke, yet stryke thẽ, spare thẽ not tel thẽ theyr faults. But great mẽ cãnot suffer that, to be so rebuked, their chapleins muste be taught a discretion, if they will go so to worke. They saye commonly magistrates should be brought out of estimation, yf they shoulde be handled so. Syrs, I wyll tel you what you shal do to kepe your estimation and credite: do well, handle vprightly and indifferently al matters, defend the people from oppressiõs, do your office

A meane vvherbyma gistrates may kepe themselues in estimatiõ

office as god hath apointed you to do, whan you do so (I warrant you) you shall keepe your estimation and credite. And I warrant you againe, the preacher will not strike nor cut you with his sworde, but rather praise you and commende your weldoings. Els whan you do nought and wickedly, oppresse the poore, and geue false iudgements: whan you do so, that is nogodly preacher that will hold his peace, and not strike you with his sworde, that you smoke againe. But it is commenly as the scripture sayth, Laudatur impius in desideriis animæ suæ. The wicked is praised in the desyres of his wickednes. Chaplaines wyll not doe their duetties, they will not drawe their swordes, but rather flatter, they wil vse discretion: But what shall folow? Mary they shal haue gods curse vpon their heades for their labour: this shalbe al their gaines that they shall get by their flatterings.

The good preacher must strike with his sworde.

Chaplaines wyll not do their duetties,

An other scripture saith: Qui potestatem exercent hi benefi cia vocantur. The greate and mighty men be called benefactours, weldoers, but of whom be they called so? Mary of flatterers, of those which seke not to do the wyll of God, but the pleasures of men.

Flatterers call men of mighr benefactours.

S. Iohn Baptist that hardy knight, and excellent preacher of god, he said this petitiō right with a good faith. Our father Thy vvill be done. Therfore he went to the king, saying: Nō licet tibi. Syr it is not lawful for thee to do so. See what boldnes he had: how beate a stomacke in gods quarell to defende gods honor & glory? But our chapleins what do they nowe a dais? Mary they winke at it, they wyl not displease: for they seeke liuinges, they seke benefices, therfore they be not worthy to be gods officers. Esaias that faithful minister of god, he is a good plain fellow, he telleth them the matter in plain, saying: Argentum tuum versum est in scoriam, principes tui infideles, socii furum, Thy siluer is turned to drosse, thy princes are vnfaithfull, and felowes of theues. he is no flatterer, he telleth them ỳ truth. Thy princes said he, are bribetakers subuerters of iustice. This Esay did: for he had respecte to gods worde, he perceiued things amisse, he knew that it was his parte to admonish, to cut them wt his sword. Would god our preachers would be so feruent to promote the honor and glory

Iohn Baptist said this petition a right.

Chaplains vvinke.

Esay is a plaine fellow.

Esay perceiued thinges amisse.

glory of god, to admonish the great and the smal to do the will of the lord. I pray god they may be as feruent as our sauiour was whan he said to his disciples Meus cibus est ut ve faciam voluntatem patris mei qui est in cœlo. My meat is to do the wil of my father which is in heauē (that is to say) you are no more desirous to eate your meate when you be a hongry, then I am to do my fathers wil which is in heauen. By what occasiō our sauiour saith these words you shal perceiue whā you consider the circumstances, I pray you reade the chapter it is the. 4. of Iohn. The story is this. He sendeth his disciples to a toune to bye meate (where it appeareth that our sauiour had money:) after their departure he setteth him doune, which was a token that he was a weary, and I warrant you he had neuer a cusshyne to lay vnder him. Now as he was syttyng so, there commeth a womā out of the toune to fetch water: he desyred her to geue him drinke. She made answer: wil you drink vō me whi che am a Samaritain: So they wēt forward in their talk: at ỹ legth he bad her go cal her husbād, she made answer, I haue no husbād, ỹ saiest wel said our sauiour, for ỹ hast had 5. & this ỹ hast now, is not thy husbād: & so he reueled himself vnto her.

The hunger that preachers should haue.

Christ had money.

The cause why Christ talked with the woman alone.

Some men peraduenture wyll say: what meaneth this that our sauiour talketh alone with this woman. Answer, his humility and gentilnes is shewed herein. For he was contente to talk with her, beyng alone, and to teach her the way to heauen. Agayne some men may learne here not to be so hastye in their iudgementes: that when they see two persons talke together to suspect them. For in so doyng they mighte suspecte our sauior himself. It is not good, it is against the wil of god to iudge rashely, I know what I meane. I know what vnhappy tales be abroad, but I can do no more but to geue you warning. Now ỹ woman went her way into ỹ city making much adoe how she had found the Messiah, ỹ sauior of the world: in so much ỹ a great many of the Samaritaines came oute vnto him. Now as ỹ woman was gone, ỹ disciples desired him to eate, he made thē answer. Ego aliū cibum habeo, I haue other meat: thā they thought some body had brought him som meat at ỹlength he breaketh out & saith. Hic est cibus meus vt faciā voluntatē patris mei quod misit me, I am as desirous to do my

Rash iudgement.

Christes meate is to do his fathers wyll.

fathers

fathers wil, as you be of meate & drinke. let vs now for gods sake be so desirous to do the wil of god, as we be to meat and drinke, let vs indeuor our selues to kepe his lawes & commaundement, then whatsoeuer we shall desyre of him he wyll geue it vnto vs, we shal haue it. We rede often times in scripture that our sauior was preaching according vnto his vocation, I would euery mā wold go so diligētly about his business: The priestes to go to their bookes, not to spēd their times so shamefully in hauking, hūting, & keping of alehouses, if they would go to their bookes, in so doing they shuld do the will of God: but the most part of thē do their owen wil, they take their pleasure, but god wil find them out at length, he wil mete with them when he seeth his time. On a time whē our sauiour was preching, his mother cam vnto him, very desirous to speake with him, in so much that she made meanes to speake with him, in terrupting his sermon, whiche was not good manor. Therfore after s. Augustine and s. Hieromes mynde, she was pricked a litle with vain glory, she wold haue ben knowen to be his mother, els she wold not haue ben so hasty to speake with him. And here you may perceiue ý we gaue her to much, thinking her to be without any sparkle of sinne, which was to much: for no mā borne into this world is without sinne, saue Christ only. The schoolemaisters saye she was arrogant. One came & told our sauior as he was teaching: Sir thy mother is here, & wold speak wt thee, he made answer like as he did whā he was but 12. yere old: oportet me esse so he sayeth now stretching out his hāds who is my mother? q facit voluntatē patris mei q est in cœlis. he ý doth ý wil of my father ý is in heauē. Lucas saith, qui audit verbū dei & facit illud, he ý heareth ý word of god & doth it. Mark this wel he saith ý doth it: let vs do: let vs not only be hearers, but doers, then we shal be according to his promise, his brethern, & sistern, we must heare his word & do it. For truly if Mary his mother had not heard his word & beleued it, she should neuer haue bene saued. For she was not saued because she was his naturall mother but because she beleued in hi, because she was his spirituall mother. Remembre therfore ý all ý do his wil, are his kinsfolke. But remēber ý in an other place he saith Nō omes qui dicūr mihi domine

A lesson for priestes.

Our lady was a litle pricked with vaine glory

He that doth gods wyll is Christes mother

Mary was saued because she beleued in Christ.

Domine domine introibunt, Not all that saie, Lord, Lord, shall entre into the kingdome of heauen: here you see that the matter standeth not in saying, but in doing, do his will, and than resorte vnto him and then shalt be welcome. We rede in Luke: wher our sauior said, seruus qui nouit voluntatem domini, & non facit, vapulabit multis, that seruant that knoweth the wyll of his maister and doth it not shall be beaten, with manye stryppes: He that knoweth not shalbe beaten, but not so much. We must first know & than do, it is a good thing to know, but it is a heinous thyng to know and not to do: it is a great synne, to slaunder gods word with wicked liuyng, as it is commonly sene amongest men. But this fault if it be not amended shall haue greuous punishment.

We must first know and then do the will of god.

Now some men will saie, seeing it is so, that those which know godes worde and do not the same, shalbe beten with many stryppes, then I wyll keepe me frem it, and so when I am damned I shall haue the easyer punishment. No no my friend ignorantia non excusat præsertim voluntaria, & affectata, wilful ignorance excuseth not. To saye, I will not heare it, for I entend to do as it shall please me, this is not ignorancye but rather contumacy, or despising of gods word. These whiche would fayne knowe, but cannot for that they haue no teacher, they shalbe excused somewhat. for they shall haue easier payne than the other haue, as he saith: Væ tibi Chorazin quia si in Sodoma, meanyng that the Sodomites shall haue easier iudgement thã the other. But as for those which refuse to heare whan they might heare, they are in an yll case, & shal be punished with vnspeakable peins. And I tel you the very ignorant man is not all excused, for so saith god by hys prophet, Si non annunciaueris vt conuertatur à vix sua mala, impius in iniquitate sua morietur. the wicked saith he, morietur, he shall die, though he hath had neuer warning before, so we see that ignorancy excuseth not: but the ignorant are the lesse punished: because of their ignorancye, as there bee degrees in hel, one shalbe punished more greuously then the other according to theyr desertes. There be some men in England whi the say, No, (say they) I wil not heare none of them all, tyll they agree amongeste theym selues. Suche fellowes truely

Wilfull ignorance excuseth not

The very ignorant is no excused

shall

shall neuer come to the gospell. For there wilbe contentions as long as the deuill is alyue: he cannot suffer gods worde to be spred abroade. Therfore he dothe and wyll do tyl the worldes ende, what he can to lette the worde of god: then it is lyke that those fellowes shall neuer come to heare gods worde, and therfore worthely be damned as despisers of Gods moste holye worde.

Despisers of goddes worde.

Further this petition hath an addition Quemadmodum in cœlo, as it is in heauen, the writers make two maner of heauens, a spirituall heauen, & a temporall heauen. The spirituall heauen is where gods will is fully done, where the aungels be, which do the will and pleasure of god without dilation. Now whan we say, As it is in heauen, we praye god that we may do his wil as perfectly as the angels do. Ensamples in Scripture we haue many which teache vs the diligent seruice which the angels do vnto the Lorde.

Two maner of heauens.

The meaning of this peticion.

Whan kyng Dauid fell in a presumption, so that he commaunded his capitaine Ioab to noumber his people, whyche thing was agaynst the Lord, and Ioab did naughtily in obeyng the kyng in such things, but he went and numbred eight hundred thousande, and fyue hundred thousande men, able to fyght, beside women and children. For this act God was angry with Dauid, and sent his Prophete which told him that God woulde plage hym, and bad him to chuse whether he wold haue. vii. yeres hunger, or that his enemies should preuayle agaynst him thre monthes long, or to haue. iii. dais pestilence. He made answer, saying. It is better to fall into the handes of god, then of men: and so chose pestilence. After that within three dayes there died three score and ten thousand.

Ioab dydde naughte in obeying to do that the kynge commaunded.

This storye is a greate declaration howe angrye GOD is with sinne. Nowe Dauid that good king seyng the plague of God ouer the people, sayd vnto god: Lord, it is not they that haue sinned, it is I my self, punish me & let them alone: This was a good mynde in Dauid: there be but fewe kynges now that wold do so. Now at the length god was moued with pitye, and sayde vnto the angell, Suffi cit, contine manum, it is inough, leaue of: by and by the plague ceased. Where you see how redye the aungels of GOD bee to doo the Lordes commaun-

An exãple to be folowed of all men.

mādemēt. After that Dauid was minded to be thankfull vn to god, & offer a great sacrifice vnto him, & so remoue ẏ wrath of god. And therfore he made sute to one of his subiects for certain grouds to build an altar vpō: ẏ same mā was willing to geue it vnto ẏ king freely. But Dauid wold not take it at his handes. Where kings mai learne ẏ it is not lauful for them to take a way other mennes landes, to their owne vse: This good kig Dauid wold not take it whē it was offred vnto him He did not as Achab ẏ wicked mā, which did Naboth wrōgfully taking away his vinyard against his wil. An other ensāple wherin apereth how diligētly ẏ angels do gods cōmādemēts Senacherib king of ẏ Assirias hauig a capitain called Rhapsac⁹, which capitaine after ẏ he had besieged Hierusalē, spake blasphemo⁹ words against god ẏ almighty, sayēg to ẏ Iewes Think you ẏ your god is able to help you: or to defēd you frō my hād: Now Ezechias ẏ good kyng hering such blasphemo⁹ words to be spokē against god, fel to praier, desired god for aide sent for the prophet Esai, & asked him coūsel. Thend was god sent his angels which killed an. Clxxv. c. v. thousād of ẏ Assirias in one night: ẏ king him self scāt escaped, & with great dāger & feare gat him home. Here you see what a god our god is, whose wil we ought to do Therfore let vs endeuor our selues to do his wil & pleasure: & whan we ar not able to do it (as we be not in dede) let vs call vnto him for helpe and ayde.

An exāple for kings to folovv.

Another exāple for kings to folovv. 4. Re. 19. Iob. 9.

The other heauē is called a corporal heuē, where ẏ son & the moone & the starrs ar, which heauē doth gods cōmandemēt to. As it appereth in ẏ bokes of Iosue, & ẏ kings: how ẏ son stode at ẏ cōmandemēt of god. Itē, how ẏ shadow went backward like as Iob saith, Præcepisti soli & nō oritur, Thou gauest cō mādement to ẏ sun, & it arose not: therfore at ẏ cōmandement of god thei kepe their ordinarie course, as god hath cōmanded them in ẏ first beginning. Itē, the raine, ẏ snowe, come at his cōmandemēts: in sūma, nothing rebelleth in his estate wherin it was set at ẏ first but Man: ẏ man will not be ruled by him, all other things be obedient: rain cometh whā god wil haue it & snow at his time. We rede in Achabs time that Elias ẏ prophete stopt ẏ raine for. iii. yere, & vi. monthes, for to punishe the people, wherof folowed a great dearth. Afterward at ẏ re-

The corporall heauen doth gods commandement.

Nothynge disobeyeth god sauyng onely man.

quest

queſt of the ſame Elias, god ſent raine, whiche tempered the groũd to bring frutes. I think there be ſome Elias abroade at this time, which ſtoppeth the raine, we haue not had rayne a good whyle. Therfore lette vs praye to God that we maye do his wil, and than we ſhal haue al things neceſſary to ſoule & body. For what was this Elias? obnoxi⁹ affectib⁹, a ſinfull mã borne & cõceiued in ſin: yet god ſeing his confidẽce graũted his requeſts. For he was a mã ỹ feared ỹ lord, & truſted in him therfore god loued him & heard his praier. Therfore (I ſay) let vs do as he did, thã god wil heare our praiers: but we are fleſhly, we are carnal, we do cã nothig perfectly as we ought to do wherfore we haue nede to ſay wt S. Auguſtine, Dñe fac ꝙ preci pis & precipe quod uis. Lord do thou wirn me what ỹ cõmaũ deſt, & then cõmaũd what ỹ wilt. For we of our own ſtrẽgth & power are not able to do his commaũdemẽts: but ỹ lack our ſa uior wil ſupply wt his fulfillig, & wt his perfectnes he wil take away our imperfectnes. Now ſince we haue ſpokẽ muche of praier I wil deſire you let vs pray together, & ſo make an end but you muſt pray wt a penitent heart. For god wil not heare ỹ praier ỹ procedeth from an impenitent heart: it is abominable in his ſight. I deſire you to ſay after me. Our father. &c. Amen.

If vve doo gods vville vve ſhall haue all thinges ne ceſſarie.

God muſte do in vs that he cõmandeth vs to doo.

God hea reth not im penitente ſynners.

The. v. ſermon vpon the Lordes praier made by maiſter Hugh Latymer.

PAnẽ noſtrũ quotidianũ da nobis hodie. Giue vs this day our daily bread. This is a very good praier if a body ſhold ſay no more at one time but ỹ: for as we ſee our nede, ſo we ſhall pray, whan we ſee goddes name to be diſhonoured, blaſphemed and yl ſpokẽ of, then a mã, a faithfull mã ſhould ſay. Our father which art in heauen, halowed be thy name. Whan wee ſee the deuill reigne, and all the worlde folowe his kingdome, then we maye ſaye: Our father vvhiche art in heauen, thy kingdome come. Whan we ſee that the worlde followeth her owne deſyres and luſtes, and not goddes wyll and his commaundementes, and it greeueth vs to ſee thys, we be ſorye for it, we ſhall make oure mone vnto god for it, ſaying: Oure father whiche art in heauen Fiat voluntas tua,

VVe ſhold praye for thoſe thyn ges that be lackyng.

Thy

Thy wyl be done, when we lacke necessaries for the maintenance of this lyfe, euery thing is here, then we may say, Our father which art in heauen, giue vs this day our dayly bread. Therfore as we see cause, so we should pray. And it is better to say one of these short prayers with a good faythe, then the whole psalter without fayth.

One of the se short prayers with faith, is better tha the vvhole psalter without.

By this nowe that I haue sayde, you maye perceiue that the common opinion and estimation whiche the people haue had of this prayer (the lordes prayer I saye) is farre from that that it is in deede. For it was esteemed for nothing, for whā we bee disposed to despise a man, and call him an ignorannte foole, we say, he can not say his Pater noster, and so we made it a lighte matter, as though euery man knew it. But I tell you it is a great matter, it conteineth waighty thynges, if it be wayed to the very bottome, as a learned man coulde doe: but as for me, that that I haue learned out of the holy scripture and learned mens bookes, which expounde the same, I wyll shewe vnto you, but I entende to be short: I haue bene very long before in the other petitions which some thyng expounde those that folow, therfore I will not tarye so long in them as I haue done in the other.

This praier is not so light a matter as it is made.

Geue vs this day our dayly bread: Euery woorde is to be considered: for they haue their importance. This word bread signifieth all maner of sustinance for the preseruation of this life: all thinges whereby man shoulde lyue, are contayned in this word Breade.

Bread doth signifie all maner sustinance.

You must remembre what I sayd by that petition Halowed be thy name. There we praye vnto god that he wil giue vs grace to lyue so, that we may with all our conuersations, and doinges halow and sanctify him, according as his woorde telleth vs. Nowe forasmuche as the preachynge of goddes woorde is moste necessary to bring vs into this halowing, we pray in the same petition for the office of preachyng. For the sanctifyeng of the name of god can not be, except the office of preachyng be maynteyned, and his woorde be preached and knowen, therfore in the same petition whan I say Sanctificetur, Halowed be thy name, I praye that his woorde may bee spreade abroade, and knowen, thorough whiche commeth

Gods name can not bee sanctified except preaching be maintained

sancti-

sanctifying.

So likewise in this petition, Geue vs this daye our dailye bread, we praye for all those thynges which be necessary and requisite to the sustinance of our soules and bodies. Now the first and principall thing that we haue nede of in this lyfe, is the magistrates, without a magistrate we should neuer liue well and quietly. Than it is necessary and messe nedefull to praye vnto god for them, that the people may haue rest, and apply their busines, euery man in his callyng, the husbandman in tillyng and plowing, the artificer in his busines. For you must euer consider, that where warre is, there be all discommodities, no man can doe his duetie accordyng vnto his callyng, as it appeareth now in Germany, the Emperour & the Frenche king being at controuersy: I warrant you there is litle rest, or quietnes. Therfore in this petition we praye vnto god for our magistrates that they may rule and gouern this realme well and godly, and kepe vs from inuasions of aliaantes and straungers, and to execute iustice, and punish malefactours: & this is so requisite that we cannot liue without it. Therfore whan we say, Geue vs this daye our dayelye breade: we praye for the kinge his counsellours and all his officers: but not euery man that saieth these wordes, vnderstandeth so much. For it is obscurely included, so that none perceiue it but those which earnestly and diligently consyder the same. But S. Paule he expresseth it with more wordes playnelye, saying: I exhorte you to make supplications and prayers for all men, but specially pro regibus & qui in sublimitate constituti sunt, for the kings and for these in high be aloft, whereto: vt placidam & quietam vitam agamus, that we may liue godly and quietlye, in all honestye and godlynes. And whan I pray for them I pray for my selfe. For I praye for them that they may rule, so that I and all men may lyue quietly and at rest. And to this ende we desyre a quiete lyfe, that we may the better serue god, heare his worde, and lyue after it.

The meaning of this petitions.

In this petitiō we pray for the king and all his officers.

To pray for rulers is to pray for our selues also.

For in the rebelles tyme I praye you what godlines was shewed amongest them: they went so farre (as it was tolde) that they defiled other mennes wyues: what godlines was

this? In what estate thinke you were those faithfull subiectes which at the same tyme were amongest them? they had sorow inough I warraunte you. So it appeareth, that where warre is, there is righte godlinesse banished and gone. Therfore to pray for a quiet lyfe, that is as muche as to pray for a godlye lyfe, that we may serue god in our calling, and get our lyuinges vprightly. So it appeareth that praying for magistrates is as much as to praye for our selues.

Good men cannot lacke no sorow amõg rebelles.

They that be children, and lyue vnder the rule of theyr parentes, or haue tutors, they praye in this petition for theyr parentes, and tutors. For they be necessary for theyr bryngyng vp. And god will accept their prayer as well as theyrs which be of age. for god hath no respecte of persons: he is as redye to heare the yongest as the eldest. Therfore let them be brought vp in godlines, let them know god. Let parentes and tutors do their duties to bryng theym vp so, that as soone as theyr age serueth, they may tast and sauour god: let them seare god in the beginning, and so they shall do also whan they be olde. Because I speake here of Orphans, I shall exhorte you to be pitiful vnto them, for it is a thyng that pleased god, as S. Iames witnesseth, saying: Religio pura. &c.

God respecteth no persons. The education of children.

It is a common speache amongest the people and muche vsed, that they saye, all religious houses are pulled doune, whi che is a very peuish saying, and not true, for there are not pulled doune. That man and that woman that liue together godly and quietly, doing the woorkes of their vocation, and feare God, heare his woorde, and keepe it: that same is a religious house, that is that house that pleaseth god. For religion, pure religion (I say) standeth not in wearing of a monkes coule, but in righteousnesse iustice and welldoings, and as saynct Iames saith, in visiting the Orphans and widowes, that lacke theyr husbandes, Orphans that lacke theyr parentes to helpe them when they bee poore, to speake for them whan they be oppressed, herein standeth true religion, Gods religion (I say:) The other whiche was vsed was an vnreligious lyfe, yea rather an hypocrisye. There is a terte in Scripture I neuer reade it but I remember these religious houses. Estque recta homini

Religious houses are not pulled downe.

True Religion.

vid,

via, cuius tamen postremum iter est ad mortem. There is a way, whiche waie seemed to men to bee good, whose ende is eternal perdition. When the ende is naught, all is naught. So were these monkes houses, these religious houses. There were many people, spetially wydowes, which would geue ouer housekeepyng, and goe to suche houses, when they might haue doone muche good in maintenyng of seruauntes, and releuyng of poore people, but they went their wayes. What a madnesse was that? Agayne, howe muche cause wee haue to thanke GOD, that we knowe what is trewe religion, that GOD hath reueled vnto vs the deceiptfulnesse of those Monkes, whyche hadde a goodly shewe before the worlde of great holynesse, but they were naughte within. Therefore Scripture sayeth, Quod excelsum est hominibus, abhominabile est coram Deo, That whiche is highly esteemed before men, is abhominable before GOD. Therefore that man and woman that lyue in the feare of God, are muche better than their houses were.

Pro.14.

The madnesse of suche as dyd by their liuinges in abbeys.

It is better to lyue in the feare of God than to be a monke.

I redde ones a storie of a holy man, some say it was sainct Anthonie, whiche had been a long season in the wyldernesse, eatyng nor drynkyng nothyng, but breadde and water: at the length he thoughte hym selfe so holye, that there should bee no bodye lyke vnto hym. Therefore he desyred of God to knowe whoe shoulde bee his fellowe in heauen. GOD made hym aunswere, and commaunded hym to goe to Alexandria, there he shoulde fynde a Cobbler whyche should bee hys fellowe in heauen. Howe he wente thyther, and sought hym out, and felle in acquaintaunce with hym, and tarved with hym three or foure dayes to see his conuersation. In the mornyng his wyfe and he prayed together, than they wente tothey busynesse, he in his shoppe, and she about her housewyfery. At dynner tyme they hadde breadde and cheese, wherewyth they were welle contente, and tooke it thankefully. They chyldren were well taught to feare GOD, and to saye they Pater noster, and the Crede, and the tenne Commaundementes, and so he spente hys tyme in doonge hys duetie trewely, I warraunt you he dyd not so many false stitches as cobblers doo nowe a dayes.

A Cobbler shalbe saint Anthonies fellowe in heauen.

The cobblers matteus.

S. Anthony perceiuing that, came to knowledge of himself, and laye away all pride and presumption. By this ensample you may learne that honest conuersation and godly liuing is much regarded before god, in so much that this poore cobler, doyng his duety diligently was made S. Anthonies fellow. So it appeareth that we bee not destituted of religious houses: those which apply their busines vprightly and here godes worde, they shalbe S. Anthonies felowes, that is to say, they shalbe numbred amongest the children of god.

Such scholers houses bereligious houses.

Further in this petition the man and wyfe praye one for the other. For one is a helpe vnto the other, and so necessarye the one to the other. Therfore they praye one for the other that god will spare them their liues, to liue together quietly and godly, according to his ordinaunce and institution: & this is good & needeful. As for such as be not maried, you shal know that I do not so much praise mariage, ỹ I should think that single lyfe is naught: as I haue heard some which will scante allowe single life. They thinke in their heartes that all those which be not maried be nought, therfore they haue a common saying amongest them: What? (say they) they be made of such metall as we be made of, thinking them to bee naught in their liuing, which suspicions ar damnable afore god. For we know not what giftes god hath geuen vnto the therfore we cannot with good conscience condemne them or iudge them. Truth it is mariage, is good and honorable amongest all men, as S. Paule witnesseth (& adulteros & fornicatores iudicauit dominus, And the lord shal and wil iudge that is, condemne adulterers, and whoremongers, but not those whiche liue in single lyfe: when thou liuest in lechery, or arte a whore or whoremonger, then thou shalte be damned: but whan thou liuest godly and honestly in single life, it is well & allowable afore god: yea and better then mariage. For S. Paule saith, Volo uos absq; sollicitudine esse, I will haue you to be without carefulnesse, that is vnmaried, and sheweth the cõmodities, saying, They that be vnmaried set their myndes vpon god, how to please him, and to liue after his cõmandementes. But as for the other, the man is carefull howe to please his wife, and againe, the woman how to

Man and wife praye one for an other.

Som alowe no single lyfe.

God wyll iudge adulterers and whore kepers.

Loue lyfe is better than mariage.

please

pleaſe hys wyfe, and agayn the woman how to pleaſe her huſ bande: and this is S. Paules ſaying of the one as well as of the other. Therfore I will wiſhe you not to condemne ſingle lyfe, but take one with thother, lyke as ſaint Paule teacheth vs: not ſo extolle the one that we ſhoulde condemne the other. For ſainct Paule praiſeth as well ſingle life as mariage, yea and more to. For thoſe that bee ſingle haue more liberties to praye and to ſerue god, then the other, for they that be maried haue muche trouble and afflictions in their bodies. This I ſpeake becauſe I heare that ſome there bee whiche condemne ſingle lyfe: I would haue them to knowe that matrimonye is good, godlye, and allowable vnto all men, yet for al that, the ſingule life ought not to be deſpiſed, or condemned, ſeyng that Scripture alloweth it: yea and he affirmeth that it is better than matrimony if it be cleane without ſinne and offence.

Saint Paule doth praiſe lowe life a- boue mari- age.

Further we praye here in this petition for good ſeruantes, that god will ſend vnto vs good faithful and truſty ſeruantes for they are neceſſarye for this bodelye lyfe that our buſineſſe may be done, and thoſe whiche liue in ſingle lyfe haue more nede of good truſtye ſeruauntes, than thoſe whiche are maried. Thoſe which are maried can better ouerſee their ſeruantes. For whan the man is from home at the leaſt the wyfe ouerſeeth them and kepeth them in good order. For I tell you ſeruauntes muſt be ouerſene and looked to, yf they be not ouerſene what be they: it is a great gifte of god to haue a good ſeruaunt. For the moſt part of ſeruantes are but eye ſeruantes: whan their maiſter is gon, they leaue of from their labor, and play the ſluggardes, but ſuch ſeruauntes do contrary vnto gods commaundement, and ſhal be damned in hel for their ſlouthfulnes, except they repente. Therfore (I ſay) thoſe that be vnmaried haue more nede of good ſeruauntes, than thoſe which be maried, for one of them at the leaſt may alwayes ouerſee the family. For as I tolde you before, the moſt part of ſeruãts be eye ſeruants, they be nothing whan they be not ouerſene. There was once a felowe aſked a philoſopher a queſt õ ſaying, quomodo ſaginatur equus, how is an horſe made fat, the philoſopher made anſwer ſaying: oculo dñi, with hys

We praye for truſtye and true ſer uantes.

Seruauntes muſt bee ouerſeene.

Themaſters eie maketh the horſe fatte.

maisters eye: not meaning that the horse should bee fed with his masters eie, but that the maister shuld ouersee the horse & take hede to the horse keper, that ꝑ hors might be wel fed. For whan a man rideth by the way and commeth to his Inne and giueth vnto the hostler his horse to walke, and so he himselfe sitteth at table and maketh good chere & forgetteth his horse, the hostler commeth and saith, Syr how much bread shall I geue vnto your horse? he saith geue him ii.d. I warrant you this horse shall neuer be fat. Therfore a man should not saye to the hostler, go geue him: but he shoulde see himselfe that the horse haue it. In likemaner those that haue seruants must not only commaund them what they shall do, but they must see that it be done: they muste bee present, or els it shall neuer be doone. One other man asked that same philosopher this question saying: What dounge is it that maketh a mās lande most fruitefull in bringyng forth much corne? Harry, said he, Vestigia domini, the owners footsteps: not meaning that the maister should come and walke vppe and doune and treade the ground, but he would haue hym to come and ouersee the seruauntes tilling of the grounde, commaunding thē to do it diligently, and so to loke himself vpon their worke: this shalbe the best donge (sayeth the philosopher.) Therefore neuer trust seruauntes except you may be assured of their diligence: For I tell you truely, I canne come no where but I heare maisters complainyng of their seruants. I thinke verely they feare not God, they consider not their duetie. Wel I will burthen them with this one texte of Scripture, and than go forward in my matters, the prophet Jeremy saieth.

The foote steps of the owner do donge the lande,

Iere. 48 Negligēter uantes are cursed of god.

Maledictus qui facit opus domini negligenter, an other translation hath fraudulenter but it is one in effect. Cursed be he saith the prophet Jeremy that doth the worke of the lord negligently or fraudulently take which you wil.

It is no light matter that god pronounceth them to be cursed. But what is cursed: what is it: Cursed is as much to say as it shal not go wel with them, they shal haue no lucke, my face shalbe against them. Is not this a great thyng? Truely consider it as you lyste, but it is no light matter to be cursed of God, which ruleth heauen and erth. And though the pro-

phete

phete speaketh these wordes of warriours goyng to warre, yet it may be spoken of all seruauntes, yea of all estates, but specially of seruantes. For S. Paule saith Domino Christo seruitis you seruauntes (saith he) you serue the lord Christe, it is his worke. Than whan it is the lordes worke take hede how you do it: for cursed is he that doth it negligently. But where is suche a seruant as Jacob was to Laban? how paynfull was he? how carefull for his maisters profite? in so much that whan somewhat perished, he restored it agayne of hys owne. And where is suche a seruaunt as Eleazar was to Abraham his maister? what a iorney had he? howe carefull he was, and whan he came to his iorneyes ende, he woulde neither eate nor drynke afore he had done his maisters message, so ỹ al his mynde was geuenonly to serue his maister, and to do accordyng to his commaundementes: In so much that he woulde neither eate nor drynke tyll he had done accordyng to his maisters wyll. Much lyke to our sauiors sayyng: Cibus meus est vt faciam voluntatem eius qui misit me. This is my meate, to do the will of him that sent me. I pray you seruantes marke this Eleazar well, consider all the circumstances of his diligent and faithfull seruice, and folowe it: els if you folow it not, you rede it to your owne condemnation. Like wise consider the true seruice whiche Josephe (that godly yong man) did vnto his maister Potiphar, liefetenaunt of the towre how faithfully he serued without any guile or fraude, therfore god promoted hym so, that he was made afterwardes the ruler ouer all Egipt.

Seruants serue the lord Christ.

Jacob was a painfulser uant.

Eleazar Abrahames seruant.

Potiphar was liefetenant of the toure in Egipt.

Like wise consider how faithfull Daniell was in seruyng kyng Darius. Alack, that you seruauntes be so stubburne hearted and wyl not consider this, you will not remember that your seruice is the worke of the lord, you wil not consider that the curse of god hangeth vpon your heades for your slouthfulnes & negligēce. Take hede therfore & loke to your duties. Now further whosoeuer prayeth this prayer with a good faithful hert, as he ought to do: he prayth for al ploughmen & husbandmē: that God wil prosper & encrease their labor, for except he geue thencrease, al their labor & trauail is lost. Therfore it is needfull to pray for them, that God may

Daniel serued king Darius.

This petition includeth many.

send his benediction by their labour, for without corne and such maner of sustinance we cannot liue. And in that prayer we include all artificers: for thorough their labors god giueth vs many commodities which we could not lacke.

We praye also for wholsome ayre. Item we praye for seasonable wether, whan we haue to muche rayne we praye for fayre weather: agayne when we lack rayne we pray that god wil send rayne. And in that praier we pray for our cattel, that god wil preserue the to our vse, from al diseases: for without cattell we can not liue, we can not till the ground nor haue meate, therefore we include them in our praier to.

So you see that this prayer contayneth innumerable thinges. For we praye for all suche thynges as bee expedient and needefull for the preseruation of this life. And not alone this, but we haue here good doctrine and admonitions beside.

This petition doothe putte vs in mynde of gods liberalitie.

For here we be admonished of the liberality of god our heauenly father, which he sheweth dayly ouer vs. For our sauiour knowyng the liberalitye of god our heauenly father commaundeth vs to pray, yf he would not giue vs the thyngs we aske. Christ would not haue commaunded vs to praye, yf he had born an yll wyl against vs. Christ wold not haue sent vs to him. But our sauiour knowyng his liberal heart towards vs, commaundeth vs to praye and desyre all thinges at hys handes.

Here wee learne that we are beggers.

And here we bee admonished of oure estate and condicion, what we be, namely beggers. For we aske bread, of whom? marry of god. What are we than? Marrye beggers, the greatest lordes and ladies in England are but beggers afore god. Seyng then that we all are but beggers, why should we the disdayne and despyse poore men? Lette vs therefore consider that we be but beggars: let vs pull doune our stomackes, for

1. Cor 4.

if we consider the matter well, we are lyke as they bee, afore god: for sainct Paule sayth, Quid habes quod non accepisti? What hast thou that thou hast not receiued of god? Thou art but a beggar whatsoeuer thou art: and though there be some very riche and haue great abundance, of whom haue they it? of god. What saieth he, that ryche man? He saith. Our father which art in heauen. Giue vs this day our dayly breade: then

The riche mā is a beggar before Gōd.

he

he is a begger afore god as well as the poorest man. Further how continueth the ryche man in his riches: who made hym riche: Marry god. For it is written, benedictio dei facit diuitem ỹ blessinges of god maketh rych, except god blesse, it standeth to no effecte: for it is written. comedent & non saturabuntur they shall eate but yet neuer be satisfyed. Eate as much as you wyl except god fede you, you shall neuer be ful. So likewise as ryche as a man is, yet he cannot augment his riches, nor kepe that he hath except god be with him, except he blesse him: therfore let vs not be proude for we be beggers the best of vs.

Prouer 10 Gods blessinginaketh riche.

Note here that our sauiour biddeth vs to say, Vs: this Vs: lappeth in al other men with my prayer. For euery one of vs prayeth for an other, when I say. Giue vs this day our dayly bread. I praye not for my selfe onely (yf I aske as he byddeth me) but I pray for all other. Wherfore say I not, Oure father giue me this day my daylye breade: for because god is not my god alone, he is a common god. And here we be admonished to be frendlye, louing and charitable one to an other, for what god geueth, I can not saye this is my owne: but I must say this is ours. For the ryche man can not saye: this is mine alone, god hath geuen it vnto me for my own vse. Nor yet hath the poore man any titel vnto it, to take it away from him. No, the poore man maye not do so, for when he doth so, he is a theife afore god and man, but yet the poore man hathe titell to the ryche mans good, so that the rycheman oughte to let the poore man haue part of his riches, to helpe and to comfort him withal. Therfore when god sendeth vnto me much, it is not myne but Ours, it is not geuen vnto me alone, but I must helpe my poore neighbours withal. But here I must aske you ryche men a question, howe chaunceth it you haue your riches: we haue thē of god, you wyll saye. But by what meanes haue you thē: by prayer you wil say: we praye for thē vnto god, and he giueth vs the same. Very well. But I pray you tel me, what do other mē which are not ryche: praye they not as wel as you do: yes you must say, for you cannot denye it. Thē it appeareth ỹ you haue your riches not thorough your own prayers only but other mē help you to pray for thē. For they

No manne may sayth is is myne owne to do doo with it what I will

Poore mēs prayers hold rich men to goodes.

they say aswel Our father, geue vs this day our daily bread as you doo: and peraduenture they be better than you be, and God heareth their prayer sooner than yours. And so it appereth moste manifestly that you obtaine your richesse of god, not only through your owne prayer but through other mens to. Other men help you to get them at gods hand, thā it folowēth that seyng you get not your richesse alone thorow your owne prayer, but through the poore mans prayer: it is mete ỹ the poore mā shold haue part of them, & you ought to releue his necessitie & powertie. But what meaneth God by this inequalitie that he giueth to somme an. 100. pounde, vnto this man. 5000. pound vnto this man in a maner nothing at all, What meaneth he by this inequalitie? Here he meaneth that the riche ought to distribute his riches abrode amongest the poore, for the riche man is but goddes officer, gods treasorer, he ought to distribute them accordyng vnto his Lorde gods commandement. If euery man were riche than no mā wold do any thing: therfore god maketh some rich and some poore. Againe that the riche may haue where to exercise his charitie, God made some riche and some poore: the poore he sendeth vnto the riche to desire of him in gods name helpe & aide. Therfore you riche men when there cometh a poore mā vnto you, desiryng your helpe, thinke none otherwise but god hath set him vnto you, & remembre that thy riches be not thy owne, but thou art but a kuard ouer them. If thou wilt not do it, thā cometh in S. John which saith: He ỹ hath ỹ substāce of this world, & seeth his brother lacke & helpeth him not, how remaineth the loue of god in him: he speaketh not of them ỹ haue it not, but of them ỹ haue it: that same man loueth not god, if he help not his neighbor hauing wherwith to do it. This is a sore & hard word: There be many which say with their mouth, they loue god: And if a man shold aske here this multitude whether they loue God or no: they wold say yes, god forbid els. But if you consider their vnmercifulnes vnto the poore, you shal see as saint John said, the loue of god is not within thē. Therfore you rich mē euer cōsider of whō you haue your riches. be it a thousand li. yet you fetch it out of this petition. For this petitiō, Geue vs this day our daily bread, is gods storehouse, gods treasure house: here lieth all

The riche mans gods treasurer.

God sēdeth the poore to the ryche,

Many say they loue god.

This petitiō is gods store house.

his prouision, & here you fetche it. But euer haue in remembrance, that this is a cõmon prayer, a poore mã prayeth aswel as thou, & peraduenture god sendeth this riches vnto thee for an other mans prayers sake, which prayeth for thee, whose prayer is more effectuall than thin owne. And therefore you ought to be thankful vnto other men, which pray for you vnto god & helpe you to obteyne your riches. Againe, this petition is a remedy agaynst this wicked carefulnesse of men, whan thei seke how to liue, and how to get their liuings, in such-wise, like as if there were no god at all. And than there be some which wil not labor as god hath apointed vnto thẽ: but rather geue them to falsehode to sel false ware, & deceyue their neighbors, or to stele other mẽs shepe or oxen. Those felowes ar far wide, let thẽ com to gods treasor house, ý is to say, let them com to god, & call vpon him with a good faithe, saying: Our father geue vs this day our Daily bread, truly god wil heare them. For this is ý only remedy that we haue here in earth, to come to his treasor house, & fetche there such things as we lack. Consider this word daily, God promiseth vs to fede vs daily. If ye beleue this, why vse ye thã falshod and deceite? Therfore good people leaue your falshode, get you rather to this treasure house, then you may be sure of a liuyng: for god hath determined that al ý com vnto him desiring his helpe, thei shalbe holpẽ, god wil not forget thẽ. But our vnbelefe is so great, we will not com vnto him, we will rather go about to get our liuing with falshod, than desire ý same of hi. O what falshod is vsed in Englãd, yea in ý hole world? It were not meruaile if the fire from heauen fel vpõ vs like as it did vpon ý Sodomites, onely for our falshodes sake. I will tell you of som which are practised in my contry wher I dwel. But I wil not tel it you to teche you to do ý same, but rather to abhor it. For those which vse such deceitfulnes shalbe damned world wout end, except thei repẽt I haue knowẽ som ý had a barant cow, they wold fain haue had a great deale of money for her, therfore they go & take a calfe of an other cow, & put it to this barain cow, & so com to ý market, pretẽding ý this cow hath brought ý calf & so they sel their barant cow 6. or. 8. s. derer thã they shold haue don els.

A remedy against wicked carefulnes.

God promiseth to fede vs dayly.

A falf practise much vsed among the men of the coũtrey

els. The man whych bought the cowe commeth home, peradventure he hath a many of children, and hath no more cattell but this cowe, and thinketh he shall haue some mylke for his chyldren: but whan all thynges commeth to passe, this is a barrant cowe, and so this poore man is deceiued. The other fellow whyche solde the cowe, thynketh hym selfe a soly fellow, and a wyse marchaunt, and he is called one that can make shyfte for hymselfe. But I tell thee, who so euer thou arte, doo so if thou lust, thou shalt doo it of this price: thou shalte goe to the diuell: and there be hanged on the fyry galowes worlde without ende: and thou arte as very a theefe as whan thou takest a mās purse from him going by the way, & thou sinnest as wel against this commandement, Non facies furtū, Thou shalt do no theft. But these felowes commonly which vse suche deceiptfulnesse and guyles, can speake so fynely, that a man would thynke butter shold scant melte in theyr mouthes.

The reward of these wittie fellowes', is damnation except they repent.

An other countreye deceipt.

I tell you one other falsehode: I know that some husbandes men go to the market with a quarter of corne: Nowe they would fayne sell deere the worst as well as the best, therfore they vse this policie, they go and put a strike of fine malte or corne in the bottome of the sacke, than they put. ii. strike of the worst that they had: than a good strike aloft in the sackes mouth, and so they come to the market. Nowe there cometh a byar, asking, Syr is this good malt? I warrant you saith he, there is no better in this towne: and so he selleth all his malt or corne for the best, whan there be but. ii. strikes of the best in his sacke. The man that byeth it, thynketh he hathe good malte, he commeth home: Whan he putteth the malt out of the sacke, the stryke whyche was in the bottome couereth the yll malte whyche was in the myddes, and so the good man shall neuer perceyne the fraude, tyll he commeth to the occuppeng of the corne: thother man that solde it, taketh this for a pollicie, but it is a theefte afore God, and he is bounde to make restitution of so muche as those two strykes whyche were naught, were solde to deere, so muche he oughte to restore, or elles he shall neuer comme to heauen, yf GOD bee trewe in his worde.

The gaines that he shal haue that sell euyl for good

I could

I could tell you of one other falshode, how they make bull to way muche, but I wyll not tell it you. If you learne to doe those falshodes whereof I haue tolde you now, then take the same with it, namely that you shal neuer see the blisse of heauen, but be damned worlde without ende with the deuill and all his aungels. Now go to whan it please you, vse falshode. But I praye you wherfore will you deceiue your neighbour whom you ought to loue as well as your owne selfe? consider the mater good people what a dangerous thing it is to fal in ỹ hands of the euer liuyng God: leaue falshode, abhorre it, be true & faithfull in your callyng, Querite regnum dei & iustitiam eius & cetera omnia adijcientur vobis. Seke the kingdome of god and the righteousnes therof: than all thinges necessary for you, shall come vnto you vnlooked for.

Therfore in this petition note fyrst gods goodnes how gētill he is towardes vs, in so muche that he woulde haue vs to come vnto him and take of hym all thynges. Then agayne, note what we bee, namely beggers, for we begge of him, whiche admonisheth vs to leaue stoutnes and proudenes, and to be humble. God wold haue vs to com to him for all thinges.

Note what is Our, namelye that one prayeth for an other and that this storehouse is common vnto all men.

Note agayne what we bee whan we bee false, namely the children of the deuill and enemies vnto god.

There be some men which would haue this petition not to importe or contayne these bodely thinges, as thinges whiche be to vyle to be desyred at gods hand: Therfore they expound it altogether spiritually, of thyngs pertaining vnto the soule onely, which opinion truly I do not greatly lyke. For shal I trust god for my soule, and shal I not trust him for my body? Therfore I take it that all thynges necessarye to soule and bodye are contayned in this petition: and we oughte to seeke all thynges necessarye to ours bodelye foode onelye in thys storehouse. The mynd of some lerned men.

But you muste not take my sayinges after suche sorte as though you should do nothyng but sit and praye: and yet you should haue your dinner and supper made redy for you. No not so, but you must labour, you must do the worke of your vocation

vocation. Querite regnum dei, seeke the kingdom of heauen, you must sette these two thinges together, woꝛkes and pꝛayer. He that is true in his vocation, doth accoꝛdyng as god willeth him to do, and then pꝛay they vnto god: that mā oꝛ womā may be assured of their lyuing, as sure (I say) as god is God. As foꝛ the wicked. in dede god of his exceedyng mercye and liberalitie fyndeth them, and sometymes they fare better then the good man doth: but foꝛ all ỹ, the wicked mā hath euer an yll conscience, he doth wꝛong vnto god, he is an vsurper, he hath no right vnto it: the good and goodly man he hath right vnto it, foꝛ he commeth by it lawfully, by his pꝛayer and trauail. But these couetous men, thinke ye, say they this pꝛayer with a faithfull hearte? Our father whiche arte in heauen, Geue vs this day our dayly bꝛead: Thinke ye thei say it from the bottome of theyꝛ hearies? No no, they do but mocke god, they laughe hym to scoꝛne, when they say these woꝛdes. Foꝛ they haue their bꝛead, theyꝛ syluer and golde in theyꝛ coffers, in their chests, in their bagges oꝛ bougets, therfoꝛe they haue no sauour of god, elles they would shew them selues liberall vnto their poꝛe neighbours, they would open their chestes and bagges, and lay out and helpe their bꝛethern in Christe. They be as yet but scoꝛners, they saye this pꝛayer like as the Turke might say it.

The vvaye to be sure of lyuinge.

The couetous man dothe but mocke god whan he prayeth.

Consider this woꝛde Giue, Certainly we must labour, yet we must not so magnifie our labor as though we gat our liuing by it. Foꝛ labour as long as thou wilte, thou shalt haue no pꝛofite by it, excepte the loꝛde increase thy labour. Therfoꝛe we muste thanke him foꝛ it, he dothe it, he geueth it: to whome? laboranti, & poscenti, vnto hym that laboꝛeth and pꝛayth: that man that is so disposed shal not lack, as he saith, dabit spiritum sanctum poscentibus illum, He will geue the holy ghoste, vnto them that desire the same. Then we muste aske: foꝛ he geueth not to sluggardes. In dede they haue his benefits: they liue wealthily: but as I tolde you befoꝛe, they haue it with an yll conscience, not lawfully. Therfoꝛe Christ saith. Solem suū oriri facit super iustos et iniustos. Itē, Nemo scit an odio vel amore sit dignꝰ. We can not tell outwardlye by these woꝛldly things which be in ỹ fauour of god & which

Mat. 5 Outwarde thinges shew not

be

be not: for they be common vnto good and badde. But the wicked haue it not with a good conscience. The vpright good man hath his liuing thorough his labour and faithful prayer, beware that you trust not in your labour, as though ye gotte your liuing by it: for as sainct Paule saith. Qui plantat nihil est, neq; qui rigat, sed qui dat incrementum deus. Neither he that planteth is ought, nor he that watereth, but god that giueth the encrease: Excepte God geue the encrease all our labour is lost. They that bee the children of this worlde, (as couetous persons, extorcioners, oppressoures, caterpillers, vsurers) thinke you they come to goddes storehouse? No no, they doe not, they haue not the vnderstanding of it, they cannot tell what it meaneth. For they looke not to get their liuynges at gods storehouse, but rather they thinke to gette it with deceipt and falshod, with oppressions, and wrong doynges. For they thinke that al thinges be lauful vnto them, therfore they thinke that though they take other mens goods thorough sutteltie and craftes, it is no synne. But I tell you, Those thynges which we bye or gette with our labour, or are giuen vs by inheritaunce or other wayes, those thinges bee gotes by the law, which maketh meum and tuum myne and thyne. Now all thinges gotte otherwise are not oures: as those thinges which be gotten by crafty conueiaunces, by guile and fraude, by robbery and stealing, by extorcion and oppression, by handemakyng, (or howe soeuer you come by it, beside the right way) it is not yours in so much that you may not giue it for gods sake, for god hateth it. But you will say: what shall we do with the good gotten by vnlaufull meanes? Marye I tell thee, make restitution, which is the onely way ỹ pleaseth god. O lord what bribery, falshod, deceiuing, false getting of goods is in Englād? And yet for al ỹ we heare nothing of restitutiō, which is a miserable thig. I tel you none of thē which haue take their neighbors good frō him by any maner of falshod, none of thē (I say) shalbe saued except they make restitution, either in affect, or effect: in effect, when they bee able, in affecte, when they bee not able in no wyse. Ezechiell sayethe, Si impius egerit pœnitentiam, & rapinam reddiderit. When the vngodlye doth repent, and restore the good

vvho are in Gods fauour.

1. Cor. 3.

VVhat they be that com not to gods storehouse.

God hateth almes of misgotē goods.

Restitution in effect, or affect.

good gotten wrongfully and vnlaufully. For vnlawful good ought to be restored agayne: without restitution loke not for saluation. Also this is a true sentẽce vsed of S. Augustin. Non remittitur peccatum, nisi restituatur ablatum, Robbery, falsehode, or otherwise yll gotten goodes, can not be forgiuen of god, except it be restored agayn. Zacheus that good publican that cõmon officer, he gaue a good ensample vnto al bribers and extorsioners, I would they all would folowe his ensample, he exercised not open robberye, he killed no man by the waye: but with craftes and suttelties he deceiued the poore. When the poore men came to him, he bad them to come agayne an other daye, and so delayed the time, til at the length he wearied poore men, & so gate some what of them. Suche felowes are now in our time very good chepe: but thei wil not learne the second lesson. They haue red the first lesson, how Zache was a bribetaker, but they will not reade the seconde, they saye A. but they wyll not saye B. What is the seconde lesson? Si quem defraudaui reddam quadruplum. If I haue deceiued any man, I wil restore it foure folde. But we maye argue that they bee not suche felowes as Zache was, for we here nothyng of restitution, they lacke right repentãce. It is a wonderful thyng to see ỹ christen people wil liue in such an estate, wherein they know themselues to be damned: for whã they go to bed, they go in the name of the deuyll. In summa, whatso euer they do, they do it in his name, because they bee out of the fauour of god. God loueth them not: therefore (I say) it is to be lamented, that we here nothing of restitution. S. Paule sayeth. Qui furabatur non amplius furetur, he that stale, let him steale no more. which wordes teache vs, that he which hath stolne or deceiued, and keepeth it, he is a stronge theefe, so long till he restore againe the thyng taken, and shall looke for no remission of his synnes at gods handes, till he hath restored againe suche goodes.

Zache is an exãple for all bribers to folowe.

Bribers wil not reade the second lesson.

Bribers go to bedde in the deuyls name.

There be some which say, repentance or contrition wil serue it is enough whan I am sorye for it. Those felowes can not tell what repentance meaneth. Loke vpon Zacheus, he dyd repent, but restitution by and by folowed. So let vs do too: let vs liue vprightly and godly: and when we haue done amisse or de-

It is not enough to be sorie.

or deceiued any body, lett vs make restitution: and after be-
ware of such sinnes, of suche deceitfulnesse, but rather let vs
call vpon God, and resort to his frowardnesse, and labor faithful
ly and truely for our liuings. Who so euer is so disposed, him
god will fauor, and he shall lacke nothing: as for thother im- Vsurpers of
penitent sluggardes, they be deuourers and plumpers of gods gods gifts.
giftes, & therfore shalbe punished worlde without end in euer-
lasting fire. Remembre this word Dur, what it meaneth I
told you. And here I haue occasion to speake of the proprie-
ties of things: for I feare if I shold leue it so, som of you wold
report me wrongfully, and affirme, that all things should be
cõmon. I say not so. Certain it is, ỹ God hath ordeined pro- Theris pro-
prieties of things, so that that whiche is myne, is not thine: prietie in
and what thou hast I can not take from thee. If all thynges thinges.
were common, there could be no theft, & so this cõmandemẽt
Non furtum facies, Thou shalt not steale, wer in vain, but it He that
is not so. The lawes of the realms make meum & tuum, myn hath things
and thine. If I haue things by those lawes, thã I haue them by the laws
well. but this you must not forget that S. Paul saith Sitis ne- of his con-
cessitatibus sanctorum communicantes, Relieue the necessi- trey hath
tie of those which haue nede. Thinges are not so cõmon, that well.
another mã may take my good from me, for this is theft: but
they are so common that we oughte to distribute them vnto
the poore, to helpe them & to comfort them with it: we ought
one to help an other: for this is a stãding sentence: Qui habue
rit substantiã huius mundi, & viderit fratrẽ suũ necessitatem 1 Ioh. 3.
habere & clauserit viscera sua ab eo, quomodo charitas Dei
manet in eo? He ỹ hath the substance of this worlde, & shal see
his brother to haue nede, & shutteth vp his entier affection frõ
hym, how dwelleth the loue of God in him?

There was a certain maner of hauing things in cõmon in
the time of the apostles. For som goodmẽ (as Bernabas was)
solde their landes and possessions, and broughte the money The cause
vnto the apostles, but that was doone for this cause: ther was why the A-
a great meny of christen people at that time intreated very ill postles had
in so much that they left all their goodes. Now such folk cam things in
vnto the apostels for aid & helpe. Therfore those which were cõmon.
faithful men, seing the pouertie of their brethren went & solo

Ananias and Saphira his wife

that that they had, & spente the money amongeste such poore which were newly made christians. Amongst other whiche sold their goods, there was one Ananias & Zaphira his wife two very suttle persons: they wekit and sold their good to, but thei plaid a wise part, they wold not stād in danger of the losing of al their goodes: Therfore thei agreed together, & toke the one part frō the money, & laid it vp: with thother part thei came to Peter, affirming that to bee the whole money. For they thought in their heartes like as al vnfaithful men doo.

It is good to be wise.

We can not tell how long this religion shal abide: it is good to be wise, & kepe somwhat in store, what soeuer shal happē. Now Peter knowing by the holy ghost their falshoode, first shew him with one word, and after her too: which in dede is a fearefull ensample, wherby we shold be monished to beware of lies and falsehode. For though god punish the not by and by as he did this Ananias, yet he shall fynde thee, surelye he will not forget the. Therfore lerne here to take hede of falshod and beware of lies. For this Ananias, this wilful Ananias I say, because of this wilfull lie, went to hell with his wife: and there shalbe punished world without ende. Where you see what a greuous thyng it is to make a lye: This Ananias neded not to sell his landes, he had no such cōmandement: but seyng he did so, & then came and brought but halfe the price, making a pretence as thoughe he had brought all, for that he was punished so greuously. O what lyes ar made now adays in England here and there in the markets, truly it is a pitifull thing that we nothyng consider it. This one ensample of Ananias and Saphira, their punishement is able to condēn the whole world. You haue hard now how mē had things in cōmon in ỳ first church: but S. Paul he techeth vs how things ought to be in cōmon amōgest vs saying, Si tis necessitatibus sanctorū communicātes, help the necessity of those which be poore. Oure good is not so ours, that we may do with it what vs liketh, but we ought to distribute it vnto them which haue nede. No man (as I told you before) ought to take away my good from me: but I ought to distribute ỳ that I may spare, and helpe the poore wal. Cōmunicātes necessitatibus saith S. Paul: distribute thē vnto ỳ poore let thē lacke nothing, but help them with such things as you

Learne to beware of falsehed.

Ananias was punished for his lye.

We maye not doo what wee list with our goodes

may spare. For so it is writtē, Cui plus datum est, plus requiretur ab illo, he that hath much must make accompt for much and if he haue not spent it wel, he must make the heuier accompte: But I speake not this to lette poore folkes from labour, for we muste labour, and do the workes of our vocation euery one in his calling, for so it is written, Labores manuum tuarum manducabis & bene tibi erit, ỹ shalte eate thy hand labour, and it shal go wel with thee: that is to say, euery man shal work for his lyuing, & shal not be a sluggard, as a great many be: euery man shall labour and pray, than god will send him his lyuing: S. Paule saith: Qui non laborat, nō comedat, He that laboureth not, let him not eate. Therefore these lubbers which will not labour, and might labour it is a good thyng to punish them according vnto the kings most godlye statutes. For god himselfe saith, In sudore vultus tui vesceris pane tuo, in the sweate of thy face thou shalte eate thy bread. Than commeth in S. Paule which saith. Magis autem laboret vt det indigentibus, let him labour the rather that he may haue wherwith to help the poore, & Christ himself saith. Melius est dare, q̄ accipere, it is better to giue than to take. So Christe & all his apostles, yea the whole scripture admonisheth vs euer of our neighbor to take hede of him, to be pitiful vnto him: but god knoweth, there be a great many which care little for their neighbors. They do like as Caine did, whan god asked him, Cain, where is thy brother Abell? what? (saith he) am I my brothers keper? So these rich frāklings these couetouse felowes, they scrape al things to themselues, they thinke they should care for no body els, but for themselues: god commaundeth the poore man to labor the rather, to ỹ end that he may be able to helpe his poore neighbor how much more ought the riche to be liberall vnto them?

He that hath much shall answvere for muchs.

Lubbers that vvylle not labor.

VVe muste labour that vve maye haue vvhervvith to relieue the poore.

Couetous menne are like vnto Cain.

But you will saye, here is a marualous doctrine, whyche commaundeth nothing but Geue, Geue, if I shall folowe this doctrine, I shall geue so muche, that at the lengthe I shall haue nothyng lefte for my selfe. These be wordes of infidelitye, he that speaketh suche wordes is a faythlesse manne. And I praye you tell me, haue ye hearde of any man that came to pouertye, because he gaue vnto the poore?

Geue geue is a marualous doctrine to the couetouse man.

No man cometh to pouertie by helping the poore.

haue you herd tell of such a one? No, I am sure you haue not. And I dare lay my hed to pledge for it, ỹ no mã liuing hath come, or shall hereafter come to pouertie because he hath ben liberal in helping the poore. For God is a true god, and no liar: he promiseth vs in his word ỹ we shall haue the more by geuing to the nedie. Therfore ỹ way to get is, to scatter that that you haue. Geue & you shal gain: If you ask me how shal I get riches? I make ỹ this answer: Scatter ỹ that thou hast: for geuing, is gaining. But you must take hede & scatter it according vnto gods will & pleasure: ỹ is, to relieue ỹ poore wal, to scater it amongst the flock of Christ, who soeuer geueth so, shal surely gain. for Christ saith, Date, & dabitur vobis. geue & it shalbe geuẽ vnto you. Dabitur, it shalbe giuen vnto you. This is a swete word, we can well away with that: but how shall we come by it? Date, geue. This is the way to get, to relieue the poore. Therfore this is a false and wicked proposition to thinke that with geuing vnto the poore we shall come to pouertie. What a geuer was Loth, that good man: cam he to pouertie through geuing? No, no, he was a great riche man. Abrahã, ỹ father of al beleuers, what a liberal man was he, in somuch ỹ he sat by his doore watching whã any body wẽt by the way that he might cal him, & releue his necessitie. what? came he to pouertie? No no, he died a great riche mã. Therfore let vs folow ỹ ensãple of Loth & Abrahã: let vs be liberal, & than we shal augment our flock. For this is a most certain & true word, Date & dabitur vobis, geue, & it shalbe giuẽ vnto you. but we beleue it not, we can not away with it. The most part of vs are more geuen to take frõ the poore, thã to relieue their pouertie. They be so careful for their childrẽ, ỹ they cãnot tell whã they be wel, they purchase this house & ỹ house: but what saith the prophet? Væ qui cõiungitis domũ domui woe be vnto you ỹ ioyne house to house, ỹ curse of god hangeth ouer your heads. Christ saith, Qui diligit patrẽ vel matrẽ vel filios plꝰ q̃ me, nõ est me dignꝰ, He ỹ loueth his father or mother, or childrẽ more thã me, he is not mete for me. Therfore those which scrape & gather euer for their childrẽ & in ỹ meanseason forget the poore, whom God wold haue releued, those I say regard their childeren more then gods cõmandementes.

Geuing is gayning, if we gene as we ought.

Loth was a large geuer

Abraham was a liberall man also.

We cã not away with this worde geue.

Who they bee that regard their childerne more than god

For

For their children must bee sette vp, and the poore miserable people is forgotten in the meane season. There is a common sayeng amongst the worldlings, Happy is that childe whose father goth to the deuil: but this is a worldly happinesse. The same is seene whã the childe can begin with.ii. hundred pound wher as his father began with nothing, it is a wicked happynesse if the father gate those goodes wyckedly. And there is no doubt but many a father gothe to the deuyll for his childes sake, in that he neglected gods commandement, scraped for his child, and forgat to relieue his poore miserable neighbor. We haue in Scripture, Qui miseretur pauperis, fœneratur Deo, Who so euer hath pitie ouer the poore, he lendeth vnto god vpon vsurie, that is to say, God will geue it vnto him againe with increase: this is a lawfull and godly vsurie.

Happy is the childe whose father goeth to the deuel

Godly and lawfull vsurye.

Certain it is, that vsurie was allowed by the lawes of this realme, yet it followed not that vsury was godly, nor allowed before god. For it is not a good argument, to say it is forbidden to take.x.li. of the hũdred, ergo I may take fiue. Like as a theefe can not say, it is forbidde in ỹ law to steale. viii.d. ob. ergo I may steale. vi.d. ob. iii.d. ob. ii.d. No no, this reasoning will not serue afore god. For though the lawe of this realme hangeth him not, if he steale. iiii.d. yet for al that he is a theefe before god, and shalbe hanged on the fyry galowes in helle. So he that occupieth vsurie, though by the lawes of this realme, he myght doo it without punishment (for the lawes ar not so precise) yet for all that he dothe wickedly in the sight of god. For vsurie is wicked before god, be it smal or great: like as theft is wicked. But I wil tel you how you shalbe vsurers to get muche gayne: Geue it vnto the poore, than God wyll geue it to the with gain, geue. xx.d. and thou shalt haue. xl d. It shall come againe (thou shalt not lose it) or els God is not god. What needeth it to vse suche deceitfulnesse & falshode to get richesse? Take a lawful way to get them, that is, to scatter this abrode that thou hast, & thã thou shalt haue it again with great gains, quadruplũ, 4. times, saith scripture. Now gods word saith that I shal haue again that which I laid out with vsurie, with gain. Is it true that god saithe? yes, than let me not think that geuing vnto the poore doth diminish my stock whan god saith the contrarie, namely that it shall increase; or

No good argument before god.

Smal vsurie and smal theftes are both wicked.

If god be good we can not lose our almes.

To distribute that we haue is the lawfull way to gain

els we make God a liar. For if I beleue not his sayings, thā by myne infidelitie I make him a lyar, as much as is in me. Therfore learne here to commyt pluric, and specially you ryche men, you must learne this lesson well, for of you it is written. Who soeuer hath muche, muste make accompt for much: and you haue much, not to that end, to do with it what you luste, but you muste spende it as God appointeth you in his word to do. For no rich man can say before god, this is my owne. No, he is but an officer ouer it, an almener gods treasurer. Our sauior saith, Omnis qui reliquerit agrū &c. centuplum accipiet, Who soeuer shall leaue his fielde, shall receiue it agayne an hundred folde. As if I should bee examined now of the papistes, if they should aske me, beleue you in the masse? I say No, according vnto gods word and my conscience, it is naught, it is but deceiptfulnesse, it is the deuyls doctrine. Now I must go to prison, I leaue al thynges behynde me, wife and children, good and land, and all my frendes: I leaue them for Christes sake, in his quarell. What saith our sauior vnto it, Centuplum accipiet, I shall haue an hundred tymes so much. Now though this be spoken in such wise, yet it may be vnderstanden of almes giuing to. For that mā or womā that can find in their hertes for gods sake to leaue. x. s. or. x. li. they shal haue an hundred fold again in this life, & in the world to come life euerlasting.

A lesso for riche men.

The masse is the deuils doctrine.

If this will nat moue our hertes, than they are more than stone and flintie, then our damnation is iust and wel deserued. For to geue almes it is like as whan a man cometh vnto me, & desireth an emptie purse of me: I lend him the purse he cometh by and by and bringeth it full of money, & geueth it me: So that I haue now my purse again, & the money to. So it is to geue almes, we lend an emptie purse, and take a ful purse for it. Therfore let vs persuade our selues in our hearttes, that to geue for gods sake, is no losse vnto vs but great game. And truly the poore man doth more for the rich man, in taking thinges of him, than the riche doothe for the poore in geuing them. For the rich giueth but only worldly goods: but the poore geueth him by the promise of god al felicitie. Quotidianū, Daily. here we learne to caste awaye all

Stonie and flintie hertes.

A good similitude.

Feare anye riche man will beleue this.

cares

carefulnesse, and to come to this storehouse of god, where we shall haue all things competent both for our soules and bodies. Further in this petition we desire that god will fede not onely our bodies but also our soules: and so we praye for the office of preaching. For lyke as the body must be fedde daily with meate: so the soule requireth her meate, which is the word of god. Therfore we pray here for all the clergie, that they may doo their duelies, and fede vs with the worde of god accordyng to their calling. Nowe I haue troubled you long, therfore I will make an end: I desire you remembre to resort to this storehouse: whatsoeuer ye haue nede of, come hither, here are all things necessarie for your soule and body, only desire them. But you haue hearde how you must be apparelled, you must labor and do your duelies, and than come: you shall find all things necessarie for you: And specially now at this time let vs resort vnto god, for it is a great drought, as we thinke, and we had nede of rain. Let vs therfore resort vnto our louing father, which promiseth, that whā we call vpon him with a faithfull heart, he will heare vs. Let vs therfore desire him to rule ỹ matter so, that we may haue our bodily sustenance. We haue the ensāple of Elias, whose praier god heard: therfore let vs pray this praier, which our sauior and redemer Iesus Christ himself taught vs, saying: Our father which art in heauen. &c. Amen.

We praye for the clergie.

What apparell they muste haue that wille comme to Gods store house.

God heard Elias praier

The. vi. Sermon vpon the Lordes praier made by mayster Hugh Latymer.

ET remitte nobis debita nostra sicut & nos remittimus debitoribus nostris, And forgeue vs our trespasses as we forgeue them that trespasse against vs. This is a very good prayer if it be said in faithe with the whole hert. There was neuer none that did say it with the heart, but he had forgeuenes, and his trespasses, and al his sinnes were pardoned & taken from him. As touching ỹ former petitions, I told you ỹ many things wer cōteined in thē, which you may perceue partly by ỹ ỹ I haue said, & partly by gatherigs & cōiectures. Truly ther is a great doctrin in it, yet we thik it to be but a light matter

Neuer mā said this praier with his hearte, but he had forgeuenes

It is a great thing to vnderstand the lordes praier.

to vnderstand the lordes prayer, but it is a great thyng. Therfore I would haue you to marke it well. But specially keepe in your remembraunce how our sauiour teacheth vs to know the liberalitie of god, how god hath determined to helpe vs, in so much that we shall lacke nothyng, if we come to his treasor house, where is locked vp all thynges necessarye for oure soules and bodies.

The best of vs is but a begger.

Further consider by the same petition that we be but beggers all together. For the beste of vs hath neede to say dayly: Our father, giue vs this day our dayly breade. I would these proude and lofty fellowes would consider this, namelye that they be but beggers as S. Paule sayth. Quid habes, quod nō accepisti? what haue ye ẏ you haue not goten with begging.

Yet moste aboue all thinges, I would haue you to consider this woorde Our, for in that woorde ar conteyned great misteries, and much learning. All those that pray this prayer (that is to saye, all Christen people) helpe me to get my lyuyng at gods hand: and therfore (as I tolde you before) they ought to be partakers of my substance, seeyng they helpe to get my lyuyng at goddes hande: for whan they saye Our, they include me in their prayers.

Euery man helpeth to get others lyuing.

Agayne consider the remedy against carefulnes, which is, to truste in god, to hange vppon hym, to come to his treasure house, and then to labour, and to do the woorkes of our vocation: then vndoutedly God wyll prouide for vs, we shall not lacke. Therfore learne to trust vpon the lorde, and leaue this wicked carefulnes, wherof our sauiour monisheth vs.

Hovv men haue proprietie in things.

Specially I wold haue you to consider what a wicked opinō this is, to fantasy ẏ geuing to the poore is a diminishyng of our goods. I tolde you of late of the proprieties of thynges how thinges be ours, and how thei be not ours: al those thinges which we haue eyther by labour or by inheritance, or els by giftes, or els by byeng, all those thyngs which we haue by such tyties be oure owne: but yet not so, that we may spende them accordyng to our owne pleasure. They be ours vpon ẏ condicion that we shall spende them to the honor of god, and releuing of our neighbors. And here I spake of restitucion, howe we ought to make amendes vnto that man, whome we

haue

haue deceiued, or taken good wrongfully from him. Ther be some men which thinke there is no other theefte but onely taking purses and killing men by the waye, or stealyng other mens good: Those men are much deceiued: For there be Varia genera furti, a greate number of theues. What was thys but a theft whan Esay saith, principes tui infideles socii furum, Thy princes are infidels and are companions with theues. This was a theft, but it was not a common theft, it was a lordly theefte: they coulde tell howe to weary men, and so to take bribes of them. Such a one was Zachei, he robbed not mē by the high way, but he was an oppresser, & forced men to pay more than they ought to pay: which his so doyng, was as well a theefte, as if he had robbed men by the highe waye. There be many which folow Zachee in his vines, but there be but fewe, or none at all, which will folow him in his goodnes. Si quem defraudaui reddam quadruplum, If I haue deceiued any man, I wyll pay it agayne foure folde. I woulde wishe that al bribers and false tollers would folowe his ensample. But I tell you without restitution, there is no saluation. This is a certayn sentence, allowed and approued, first by the holy scripture. Secundarily by all the writers that euer wrote vpon scripture, yea the very scholedoctors, (as bad as they were) yet they neuer contrarted in that, but said Restitutionis famæ ac rerum sunt opera debita, We oughte to make restitution of a mās good name, and of his goods take from him wrongfully: that is to say, whan we haue slaundered any body, we oughte to make him amendes. Item whan we haue taken any mannes good wrongfully, we oughte to make hym amēds, els we shal neuer be saued, for god abhorreth me, and al things that I do, ar abhominable before hym.

Princes cōpanions of theues.

Few folow Zache in this point.

Restitution is allowed of all writers.

Remitte, who is in this world which hath not nede to say, Lord forgeue me: No mā liuing, nor neuer was: nor shalbe, (our sauior only excepted) he was agn⁹ immaculat⁹, an vndefiled lābe. I remēber a verse which I lerned almost 40. yeres ago, which is this, Sæpe precor mortē, mortemq; deprecor idem. I pray many times for deth to come: and again I pray that he shall not com. This verse put diuersitie in Precor and deprecor. Precor, is when I wold fayne haue a thing, deprecor

We praie for somme thynges to receiue thē And for other some

we pray to bee deliuered frome them.

cor, is whan I would auoide it. Like as Elias the prophete whan Jezabel had killed the prophetes of the lord, Elias beeyng in a hole in the mounte, desyred of god to dye, and this is precor. Now deprecor is his contrarium, when I woulde auoyde the thyng then I vse deprecor. Now in the lords prayer till hither we haue bene in precor that is to say, we haue desyred thynges at gods hande. Now commeth deprecor, I desyre him now to remoue such thinges whiche may doo me harme, as sinne whiche dothe harme, therfore I would haue him to take away my trespasses. Now who is in the worlde or euer hath bene, which hath not nede to say this deprecor, to desire god to take from him sinnes, to forgeue him his trespasses. Truly no saint in heaue, be they as holy as euer they will, yet they haue had neede of this deprecor, they haue had neede to say, lord forgiue vs our trespasses. Nowe you aske wherein standeth our righteousnes? Answer. In that that god forgiueth vnto vs our vnrighteousnes. Wherein standeth our goodnes? In that that god taketh away oure synes, so that our goodnes standeth in his goodnes.

Nowe we come to desire god to take things from vs.

Our goodnes stādeth in gods goodnes.

In the other petition we desyre al things necessary for our bodily life, as long as we be here in this worlde. Vnusquisq; enim tempus certum habet predefinitum à domino. For euery man hath a certain time apointed him of god, and god hideth ỹ same tyme from vs: for some die in yong age, some in olde age, according as it pleaseth him: he hathe not manifested to vs the tyme, because he would haue vs at all times redy: els if I knew the time, I would presume vpon it, and so should be worse. But he would haue vs redy at al times and therfore he hideth the tyme of our death from vs. And it is a common saying: there do come as many skinnes of calues to the market as do of bulles or kyen. But of that we may be sure there shall not fall one heare from our head without his wil, & we shal not die before ỹ time that god hath apointed vnto vs, which is a comfortable thing, specially in time of sickenes or warrs. For there be many men which are afraid to go to war, & to do the king seruice, for they feare euer they shalbee slain. Itē Mcars & persons be afraid when there commeth a sickenes in ỹ towne therfore they wer wont cōmonly to gette them-

VVhy god hideth from vs our laste day.

God hath poynted the hour of our death.

thẽselues out of ỹ way, & sẽd a keper thither, which did nothig els but rob and spoile thẽ: which doings of the vicar was dãnable, for it was a diffidence, & a mistruste in god. Therfore ye vicares, persons, or curates, what name so euer you beare, whã there cõmeth any sicknes in your toune, leaue not your flock wout a pastor, but comfort thẽ in their distresse, and beleue certainly ỹ with your wel doinges you cannot shorten your liues. Likewise thou subiect, whan ỹ art commaunded by the king, or his officers, to go to war, to fight against the kings enemies, go wt a good heart and courage: not douting but ỹ god will preserue thee, and that ỹ canst not shortẽ thy life wt welldoing. Peraduẽture god hath apointed thee to dye there, or to be slain: Happy art thou when thou diest in gods quarel. For to fight against the kings enemies, being called vnto it by the magistrates, it is gods seruice: therfore when thou diest in that seruice with a good faith, happy arte thou.

An admonition to curates.

A man can not shortẽ his life by well doing

There be some which say, whan their frendes are slain in battail, O if he had taried at home, he shoulde not haue loste his life: these sayings are nought. For god hath apointed euery man his time. To go to war in presumptuousnes wout an ordinary calling, such going to war I allow not: but whã ỹ art called, go in ỹ name of ỹ lord, and be wel assured in thy heart, that thou canst not shorten thy lyfe with wel doing.

Remitte forgeue vs, Here we sue for our pardon: and so we acknowledge our selues to be offenders. For the vngilty nedeth no pardon. This pardon or remission of sinnes is so necessary, ỹ no man can be saued wout it. Therfore of remissiõ stãdeth the christian mans lyfe: for so sayth Dauid: Beati quorum remissæ sunt iniquitates & quorũ tecta sũt peccata. Who is blessed of god? Marry he whose iniquities are forgiuen, & whose synnes are couered. He sayth not: blessed be they whiche haue neuer sinned. For where dwell such fellowes, whiche neuer sinned? Marry no where, they are not to be gotten. Here the Prophet signified that all ws be sinners: for he sayth, quorum peccata sũt remissa, whose sinnes are pardoned: And here we be painted out in our colors, els we would be proud, & so he saith in ỹ gospel: Cum sitis mali. There he geueth vs our own title and name, calling vs wicked and yll.

VVe sue for a pardon.

They that neuer sinned dwell no where.

There

The blood of Christ is sufficiente for the sinnes of all the vvorld.

There is neither man nor woman that can say they haue no sinne, for we be al sinners. But how can we hide our sinnes? Marie the blood of our sauior Jesus Christ hideth our sinnes and washeth them away. And though one man had done all the worldes synnes, sens Adams time, yet he may be remedied by the blood of Jesus Christ: if he beleue in him, he shal be clensed from all his sinnes: Therfore all our comfort is in hym, in his loue and kyndnesse. For Sainct Paule saith: Charitas operit multitudinem peccatorum. So doth in dede the loue of our Sauior Jesu Christ: His loue towardes vs, coureth and taketh away all our sinnes: in so much that the almighty God shall not condemne vs, nor the deuil shal not preuaile against vs. Our nature is euer to hide sinne, and to cloke synne: but this is a wicked hiding, and this hiding wil not serue. Videt & requiret, he seeth our wickednes, and he will punishe them, therfore our hiding will not serue vs. But if you be disposed to hide your synnes, I will tell you howe you shall hide them. Firste acknowleage them, and than beleue in our sauior Christ, put him in trust withall: he will pacifie his father, for to that ende he came into the worlde, to saue synners. This is the righte waye to hide sinnes, not to go and excuse them, or to make them no synnes. So no, the Prophet saith: Beatus vir cui dominus non imputat iniquitatem, Blessed is that man to whom the Lorde imputeth not his sinnes: He saith not, Blessed is he that dyd neuer sinne: but blessed is he, to whom sinne is not imputed.

Our nature is to cloke sinne.

Psal. 71.

VVho it is that is blessed.

And so here in this petition we praye for remission of oure sinnes: which is so requisite to the beginnyng of the spirituall life that no man can come therto, except he pray for remission of his sinnes, which standeth in Christ our redemer: he hath washen and clensed our sinns, by hym we shalbe clean. But how shall we come to Christ: how shall we haue hym? I heare that he is beneficiall, as scripture witnesseth, Copiosa est apud Deum redemptio. There is full and plentuous redemption by him. But howe shall I get that? How shall I come vnto it? Mary by faith: Faith is the hande wherwith we receaue his benefites, therfore we must nedes haue faith. But howe shall we obteine faith? Faithe in deede bringeth

The vvaye to come to redemptiō.

Christ

Christe, and Christe bringeth remission of sinnes, but howe shal we obtain faith? Answere S. Paul teacheth vs this, saying, Fides ex auditu, Faithe commeth by hearyng of goddes worde. Then if we will come to faith, we must heare goddes worde: yf we must heare gods word, than we must haue preachers which be able to tell vs gods worde. And so it appereth that in this petition we pray for preachers: we pray vnto god that he wil send men amongest vs, which maye teache vs the way of euerlasting life. Truly it is a pitifull thing to see schooles so neglected, scholers not mainteined, euery true christian ought to lament the same. But I haue good hope, synce God hath done greater thinges in taking away and extirping out all popery, that he will send vs a remedy for this matter to. I hope he wil put into the magistrates hearte, to consider those thinges: for by this office of preachyng GOD sendeth faith. This office is the office of saluation: for it hath pleased God, per stultitiam predicationis (saluos facere credentes, by the foolishnes of preaching to saue the beleuers. So (I saye) we pray for this office whiche bringeth faithe: faithe bringeth to Christ, Christ bringeth remission of sinnes, remission of synnes bringeth euerlasting life.

Scholes are neglected.

Faith commeth by preaching.

O this is a godly prayer, whiche we ought at all tymes to say, for we sinne dayly, therfore we had nede to say daily, forgeue vs our trespasses, and as Dauid saith, Ne intres in iudicium cum seruo tuo, lord enter not into iudgement with thy seruant, for we be not able to abyde hys iudgement, if it were not for this pardon, which we haue in our sauiour Iesu Christ we shold al perish eternally. For when this worde Remitte, was spoken with a good faithe, and with a penitent hearte, there was neuer man but he was heard. If Iudas (that traytour) had sayd it with a good faith, it should haue saued hym: but he forgot that pointe, he was taught it in dede, our sauiour himselfe taught hym to praye so, but he forgot it agayne. Peter he remembred that pointe, he cryed Remitte, Lord forgiue me and so he obteyned his pardon, and so shall we do: for we be euer in that case, that we haue nede to say Remitte lord forgiue vs, for we euer do amysse.

Psal. 142.

Iudas might haue bene saued if he had saide this prayer with a good faithe.

But here is one addition, one hanger on. As we forgeue the

that

that treſpaſſe againſte vs. What meaneth this? In dede it ſoundeth after the wordes, as though we myght or ſhould merite remiſſion of our ſinnes with our forgeuing: as for an enſample. That man hath done vnto me a foule turne, he hath wronged me: at the length he acknowledgeth his folye, and commeth to me, and deſyreth me to forgiue him, I forgeue hym. Do I now in forgeuing my neighbour his ſinnes whiche he hath done againſt me, do I (I ſay) deſerue or merite at gods hande forgeuenes of my owne ſynnes? No, no, god forbid: for yf this ſhold bee ſo, thē fare wel Chriſte, it taketh him cleane away, it diminiſheth his honor, and it is very treaſon wroughte againſte Chriſt. This hath bene in tymes paſte taught openly in the pulpets, & in the ſchooles but it was very treaſon againſt Chriſt, for in him onely, and in nothyng els, neither in heauen nor in earthe, is our remiſſion: vnto hym onely pertayneth thys honor. For remiſſion of ſinnes, wherin conſiſteth euerlaſting life, is ſuch a treaſure, that paſſeth all mens doynges, it muſt not be our merites that ſhal ſerue but his: he is our comfort, it is the maieſty of Chriſte and his bloudſhedding that cleanſeth vs from our ſinnes. Therfore whoſoeuer is mynded contrarie vnto this he robbeth Chriſt of his maieſtye: Factus eſt reus leſæ maieſtatis, and ſo caſteth himſelf into euerlaſtyng dāger. For though the workes whiche we do be good outwardly, and god be pleaſed wt thē, yet they be not perfect, for we beleue vnperfectly we loue vnperfectly, we ſuffer vnperfectly notas we ought to do, & ſo al thiges that we do ar done imperfectly. But our ſautor, he hath ſo remedied the matter, and taken away oure vnperfectnes ſo, that they be counted nowe before God moſte perfecte and holy, not for our owne ſake, but for his ſake: and though they be not perfect, yet they be taken for perfect: And ſo we come to perfectnes by hym. So yon ſee as touching our ſaluacion we muſt not go to working, to thinke to get euerlaſting lyfe with oure owne doinges. No, this were to denye Chriſte. Saluacion, and remiſſion of ſinnes, is his gifte, his owne and free gyfte. As touchyng oure good woorkes whythe we doo, G D D wyll rewarde theym in heauen, but they cānne not gette heauen. Therfore lette euery man do well,

Our forgeuing other deſerueth not forgeueneſſe at Gods hand Treaſon againſte Chriſt.

Oure doinges are all vnperfect.

VVe come to perfectneſſe by Chriſt.

for

for it be shalbee well rewarded: but lette theym not thinke that they with their doinges may get heauen, for so doyng, is a robbing of Christe.

What shall we learne nowe by this addition, where we saye. As we forgeue theym that trespasse againste vs, I tell you this addition is putte vnto it, not without greate cause, for our sauior beyng a wise and perfect scholemaister would speake no woordes in vayne. This addicion is putte vnto it, as to bee a certayne and sure token vnto vs, whether we haue the true faith in our heartes or no. For faith, the righte faithe I saye, consisteth not in the knowledge of the storyes, to beleue the storyes written in the new and olde testamēt, that is not the lyuely faith, whiche bringeth saluation with her. For the deuill himselfe beleueth the storyes, and yet is and shalbe damned world without end. Therfore we must haue the right faith, the liuely faith, the faith that bringeth saluation, whiche consisteth in beleuing that Christe died for my synnes sake. With suche a faith I draw him vnto me, with all his benefites. I must not stande in generalities, as to beleue ỹ Christ suffred vnder Poncius Pilate, but I must beleue that that was done for my sake, to redeme with his passion my sinnes, and al theyrs which beleue and trust in him, yf I beleue so, then I shall not be deceiued. But this faith is a harde thing to be had, and many a man thinketh himselfe to haue that faith, when he hath nothing lesse. Therfore I wyll tell you how you shall proue whether you haue ỹ right faithe or no, lest you be deceiued with a phantasye of faith, as many be, therfore proue thy selfe on this wise, here is a mā which hath done me wrōg hath take away my liuing or my good name, he hath slaūdred me, or otherwise hurt me. Nowe at the lengthe he commeth vnto me, and acknowleageth his faultes and trespasses, & desireth me to forgeue him: If I now feele my selfe redye & wylling to forgeue hym frō ỹ bottome of my heart, al thynges that he hath done against me, then I may be assured that I haue ỹ lyuely faith: yea, I may be assured ỹ god will forgeue me my sinnes for Christe his sonnes sake: but whā my neighbor cōmeth vnto me confessing his folye, & desiring forgeuenes: if I thā be sturdy and

Christe vvold speak no vvordes in vaine.

The diuell beleueth the hystories.

The true belefe.

Learne to knovve a liuely faith

proude

prouoke, my hearte is flyntye, and my stomacke bente against him, in so muche that I refuse his requeſt, and haue an appetite to bee auenged vppon him: if I haue ſuche a ſturdye ſtomacke, then I maye pronounce againſt my ſelfe, that I haue not that liuely faith in Chriſt, which cleanſeth my ſinnes. It is a ſure token that I am not of the nũber of the childzen of god as long as I abyde in this ſturdines.

There is no good body but he is ſlaũdered oz iniuried by one mean oz other, & commonly it is ſene, ỹ thoſe which liue moſt godly, haue in this worlde the greateſt rebukes, they are ſlaundzed & backbitten, & diuers waies vexed of the wicked. Therfore thou (whoſoeuer thou art) that ſuffereſt ſuch wzonges, either in thy good and ſubſtance oz in thy good name & fame examine thy ſelf, go into thy heart, and if thou canſt fynd in thy heart to forgeue all thy enemies what ſoeuer they haue done againſt thee, than thou maieſt be ſure that thou art one of the flock of god: yet thou muſt beware (as I ſaid before) that thou thinke not to get heauen by ſuch remitting of thy neighbozs pl doynges. But by ſuch forgeuyng, oz not forgeuyng, thou ſhalt knowe whether thou haue faith oz no. Therefore yf we haue a rebellious ſtomacke, and a flyntye hearte againſt oure neighbour, ſo that we are mynded to auenge our ſelues vpon him, and ſo take vpon vs gods office, which ſayeth: Mihi vindictam ego retribuam, yelde vnto me the vengeaunce, and I ſhall recompence them (as I tolde you) we be not of the flocke of Chriſt. For it is written. Si quis dixerit quoniam diligo deum & odio habet fratrem ſuum, mendax eſt, whoſoeuer ſaith I loue god, and hateth his brother, that man oz woman is a lyer. For it is impoſſible for me to loue god & hate my neighbour. And our ſauiour ſaith, Si orauerit is remittite, whã you will praye, forgeue firſt, els it is to no purpoſe, you gette nothyng by your prayer. Likewiſe we ſee in the parable of that king which called his ſeruauntes to make an accompte, and pay their dettes: where he remitteth one of them a great ſum of money. Now that ſame fellow, whom the lord pardoned, wente out and toke one of his felow ſeruauntes by the necke, and handled him moſte cruelly, ſayeng: giue me my money. He had forgotten belike that his lord had forgiuen him.

The more godly the ſoonet ſlandred

Heb. 10. Deut. 32 1. Ioh. 4. Loue bothe or neither.

Now

Now the other seruants, seyng his cruelnes, came vnto the kyng, and told hym how that man vsed himselfe so cruelly to his felow: The lord called him again, & after great rebukes caste him in prison, there to lye tyll he had paied the least farthing. Upon that our sauiour saith Sic & pater meus cœlestis faciet vobis si non remiseritis vnusquisq; fratri suo de cordibus vestris, Thus will my heauenly father also do vnto you, yf ye forgeue not euery one his brother euen from your hartes. Therfore let vs take hede by that wicked seruant which woulde not forgeue his felowe seruaunt when he desyred of him forgeuenes, saying: patientiam habe in me, & omnia reddam tibi, haue pacience with me, saith he, and I will pay thee all my dettes. But we can not say so vnto god, we must onelye call for pardon. Mat. 18.

There be many folke which whan they be sicke they say: O yf I might liue but one yere longer, to make amendes for my sinnes, which saying is very noughte, and vngodly. For we are not able to make amendes for our synnes: only Christ, he is the lambe of god which taketh away our synnes. Therfore whan we be sicke we should say: Lord god, Thy wilbe done, if I can do any thing to thy honour and glorye, Lord, suffer me to liue longer, but thy wilbe done. As for satisfaction, we can not do the leaste piece of it. A naughty saying. Christ must satisfye Only

You haue heard nowe howe we ought to be willing to forgeue our neighbours their sinnes, which is a very token that we be children of god: to this oure sauiour also exhorteth vs, saying: Si frater tuus habet aliquid aduersũ te, relinque &c. If thou offerest therfore thy gift before the aultare, and there remembrest that thy brother hath somewhat against thee, leaue thou thy gifte there before the aultare, and go first, and be reconciled vnto thy brother. Leaue it there (saith our sauiour) yf thy brother haue any thing against thee: go not about to sacrifice to me, but firste aboue all thinges goe and reconcile thy self vnto thy brother. On suche wise saint Paule also exhorteth vs, saying: Volo viros orare absq; ira & disceptatione, I wold haue men to pray without angre & disceptation. There be many wranglers and braulers now a days, whiche do not well: they shall well knowe that they be not in the fauour of Mat. 5. Reconciliation must first be had

god, god is displeased with them: let vs therfore giue vs our selues to prayer, so that we may loue god and our neighbour. It is a very godly prayer, to say: Lord forgiue vs our trespasses, as we forgiue them that trespasse against vs. But there be peraduenture some of you, which will say. The priest can absolue me, and forgeue me my sinnes. Yea I tell thee, the priest or minister (cal him what you will) he hath power giuē vnto him from our sauiour, to absolue in such wise as he is commaunded by him: but I thinke ministers be not greatly troubled therewith: for the people seke their carnal libertie, which in dede is not wel, & a thing which misliketh god. For I would haue them that are greeued in conscience, to goe to some godly man which is able to minister gods word, & there to fetch his absolution, if he canne not be satisfied in the publike sermon, it wer truly a thing which wold do much good. But to say the truth, there is a great faulte in the prestes. for they (for the most part) be vnlearned: & wicked: & seeke rather meanes & waies to wickednes than to godlines. but a godly minister, which is instruct in the word of god, can & may absolue in opē preaching, not of his owne authority, but in the name of god: for god saith: Ego si qui deleo iniquitates, I am he (saith god) that clense thy sinnes. But I may absolue you as an officer of Christ, in the opē pulpet in this wise. As many as confesse their sinnes vnto god, acknowleging themselues to be sinners, & beleue ỳ our sauior thorough his passion hath take away their sins, & haue an earnest purpose to leaue sin, as many (I say) as be so affectioned. Ego absoluo vos. I as an officer of Christ, as his tresurer, absolue you in his name. This is the absolution ỳ I cā make by gods word. Again, as many as wil stand in defence of their wickednes will not acknowledge them, nor purpose to leaue them, and so haue no faith in our sauiour to be saued by him thorough his merites to them I say, Ego ligo vos, I bynde you: and I dout not but they shalbe bounde in heauen. For they be the children of the deuyl as long as they be in such vnbelief and purpose to sin. Here you see how, and in what wise, a preacher may absolue or bynde: but he can not do it of felowship or worldly respect. No in no wyse: he must do it according as Christe hath commaun-

Power geuen to the minister.

The absolution that Layemen might giue

The maner of binding

maunded him. If god nowe commaund to forgiue him, qui peccat contra me, that sinneth against me, how muche more must I be reconciled to him, whome I haue offended? I must go vnto him, and desire him to forgeue me, I must acknowledge my fault, & so humble my self before him. Here a man might aske a question, saying: What yf a man haue offended me greuously, and hathe hurte me in my good, or slaundred me, and is sturdy in it, standeth in defence of himself and his owne wickednesse, he will not acknowledge himselfe: shall I forgeue hym? Answere. Forsothe GOD hymselfe dothe not so, he forgeueth not synnes, excepte the sinner acknowledge himself, confesse his wickednes, and cry him mercye. Nowe I am sure, god requireth no more at our handes, than he doth himselfe. Therfore I wil say this: yf thy neighbour, or any man hath done against thee, and will not confesse his faultes, but wickedly defendeth the same, I for my owne discharge muste putte awaye all rancour and malyce oute of my hearte, and bee redye as farre forthe as I am able, to helpe hym: yf I doo so, I am discharged afore god, but so is not he. For truely that sturdye fellow shall make a heauy counte afore the righteous iudge.

Man is not bounde to forgiue the impenitent

Here I haue occasion to speake agaynst the Nouatians, whiche denye remission of synnes: theyr opinion is, that he whyche commeth once to Christ, and hath receiued the holy ghoste, and after that, synneth agayne, he shall neuer come to Christe agayne, his synnes shall neuer bee forgeuen hym: whiche opinion is moste errenious and wycked: yea and cleane agaynste Scripture. For yf it should be so, there should no body be saued: for there is no man but he synneth daylye. I told you howe you shoulde vnderstande those two places of Scripture, which seeme to bee verye harde. Non est sacrificium. &c. As concerning the sin against the holy ghost we cānot iudge afore hād, but after I know now ỹ Iudas had sinned against ỹ holy ghost, also Nero, Pharao, & one Fracis cus Spera, which mā had forsake popery, & done very boldly in gods quarel: at the length he was complained of, the holy ghost moued him in his hart to stick vnto it, & not to forsake gods word: the contrary to that admonition of the holy ghost

The Nouatians opinion.

A remedy for the sin against the holy ghost.

denied the word of god, & so finally died in desperation: him I may pronounce to haue sinned ỹ sin against ỹ holy ghost. But I wil shew you a remedy for ỹ sin against ỹ holy ghost. Aske remissiõ of sin in ỹ name of Christ, & the I ascertain you, ỹ you sin not against the holy gost. For, gratia exuperat supra peccatũ ỹ mercy of god far excedeth our sins. I haue heard tel of som which whã they said this petitiõ, they perceiued ỹ they asked of god forgeuenes, like as they thẽselues forgeue their neighbors, & again perceiuing themselues so vnapt to forgiue their neighbors faultes, came to ỹ point, ỹ they would not say this

Some leaue out this petition.

praier at al: but take our ladies psalter in hand and such fooleries, thinking they might than doe vnto their neighbour a foule turne, with a better conscience, than if they shoulde saye this petition: for here they wishe themselues the vengeaunce of god vpon their heades, if they beare grudge in their hearts and say this petition. But if we wilbe right christians, let vs set aside all hatered and malice, let vs liue godly and forgeue our enemy: so that we may from the bottom of our heart say, Our father which art in heauen, forgiue vs our trespasses. &c There be som when thei say, Forgeue vs our trespasses, they think ỹ god wil forgeue culpã only, sed nõ pœnã, giltines, & not ỹ pain: & therfore they beleue they shal go into purgatory & ther to be clensed frõ their sinnes, which thing is not so: they be lyers which teach such doctrine. For god forgiueth vs both ỹ pain & the giltines of sinnes. Like as it appered in Dauid, whẽ he repẽted, Nathã said vnto him: abstulit dñs iniquitatẽ tuã, ỹ lord (saith he) hath takẽ away thy wickednes. But they wil say: god take away the giltines of his sins, but not ỹ pain for he punished him afterward. Sir, ỹ must vnderstand,

The cause why god punisheth repentant sinners.

ỹ god punished him, but not to ỹ end that he shold make satisfactiõ & amẽds for his sins: but for a warning god wold geue him a Cane, therefore he punished him. So likewise whosoeuer is a repentãt sinner, as Dauid was, & beleueth in Christ, he is cleane à pœna & a culpa, both from the payne and giltines of his sinnes: yet god punisheth sinnes, to make vs to remember and to beware of sinnes.

Now to make an ende: you haue heard how needeful it is for vs to crye vnto god, for forgiuenes of our sinnes: where

you

you haue heard wherein forgeuenes of our synnes standeth, namely in Christ the sonne of the lyuing god: Agayne I told you how you should come to Christ, namely by faith, & faithe commeth thorough hearyng the worde of god.

Remember then this additiō, As we forgiue them that trespas against vs: which is a sure token wherby we may know whether we haue the true faith in Christ or no. And here you learne that it is a good thyng to haue an enemy, for we maye vse him to our great commodity, thorough him or by him we may proue our selues whether we haue the true faith or no.

Now I shall desire you yet agayne, to praye vnto almightye god that he will sende suche water, wherby the fruites of the fielde may increase, for we thynke we haue neede of rain. Let vs therfore call vpon him, which knoweth what is beste for vs. Therfore say with me the lordes praier as he himselfe hath taught vs. Our father which. &c.

The bii. sermon vpon the Lordes praier made by the righte reuerend Father in God, M. Doctour Latymer.

ET ne nos inducas in tentationē, sed libera nos à malo. In the petition afore where we say, Forgiue vs our trespasses: there we fetche remedies for synnes paste, for we muste needes haue forgeuenes, we can not remedy the matter of oure selues, our synnes muste be remedied by pardon, by remission: other righteousnes we haue not. but forgeuyng of our vnrighteousnes, our goodnes standeth in forgeuing of our ynes. All mankynd must crye, Pardon, and acknowledge themselues to be sinners, except our sauiour, which was cleane without spot of sinne. Therfore whā we feele our sinnes, we must wt a penitēt heart resort hither & say: Our father which art in heuē forgiue vs our trespasses as we forgeue them that trespas against vs. Marke wel this addition (as we forgeue them ỹ trespasse)

All mankynd must crie pardō.

passe) for our sauiour putteth ỹ same vnto it, not to that end that we shoulde merite anye thing by it: but rather to proue our fayth, whether we be of the faithfull flocke of god, or no. For the righte faith abideth not in that man, that is disposed purposely to sin, to hate his euē chrisiā, or to do other maner of sinnes. For whosoeuer purposely sinneth contra conscientiam, against his cōscience, he hath lost ỹ holy ghost, the remissiō of sinnes, & finally Christ himself. But whā we ar falle so we must fetche them again at gods hand by this prayer, which is a storehouse, here we shal fynd remission of our sinnes.

The storehouse of remission.

And though we be risen neuer so well, yet when we fall again, when we sinne again, what remedy than? What auaileth it me to be risen once, and fall by & by into the self same sinne againe? which is a renouation of the other sinnes. For whosoeuer hath done wickedly an act against god, & afterward is sory for it, creth god mercy, & so cōmeth to forgeuenes of the same sinne, but by & by willingly & wittingly doth the self same sin again: he renouateth by so doyng al those sinnes which before times were forgiuen him. Which thing appeareth by the lord that toke rekening of his seruants, where he found one which ought him a great summe of money, the lord pitied him and remitted him al the dets. Now that same man afterward shewed himself vnthankfull & wicked, therfore the lord called him, and calle him into prison, there to lye till he had paied the vttermost farthing, notwithstanding that he had forgeuen him afore. &c.

He that returneth to sin loseth his former forgiuenes

So we see that the gyltines of the former sinnes turne agayne, whan we do the same synnes again. Seing then that it is so daungerous a thing to fall into sinne againe, than we had nede to haue some remedy, some helpe, that we might auoide sinne, and not fall therto again. Therfore here followeth this petition, Leade vs not into temptation.

Here we haue a remedye, here we desyre god that he will preserue vs from falling into sinne. Our sauior (that louing scholemaister) knew wherof we had nede, therfore he teacheth vs to beg a preseruation of god, that we fall not. Leade vs not. &c. that is to say, lord god, leade vs not into trial, for we shal sone be ouercome, but preserue vs, suffer vs not to sinne again, let vs not fal, help vs ỹ sinne get not the victory ouer

vs. And this is a necessary praier: for what is it that we can do: Nothing at all but sin, & therfore we haue nede to praye vnto god, ỹ he wil preserue and kepe vs in the right way, for our enemye the deuill is an enquiet spirit, euer lying in the way, seking occasion how to bring vs to vngodlines. Therfore it appereth how much we haue nede of the help of God: for the deuil is an old enemie, a felow of great antiquity, he hath indured this fiue thousand and 52. yeres, in which space he hath learned al artes & cunninges, he is a great practiser, there is no suttelty, but he knoweth the same. Like as an artificer that is cunning & expert in his craft & knoweth how to ge to worke, how to do his busines the rediest way: so the deuyll knoweth all waies how to tempt vs, & to geue vs an ouerthrowe: in so much that we can beginne nor do nothing, but he is at our heeles, and worketh some mischief, whether we be in prosperity or aduersitie, whether we be in helth or sickues, life or death, he knoweth how to vse the same to hys purpose. As for an ensaumple: When aman is riche and of great substance, he by & by setteth vpon him with his crafts, intending to bring him to mischief. And so he moueth him to despise and contemne god, to make his riches his god. Yea he can put suche pride into the ryche mans hearte, that he thinketh himselfe able to bryng all thinges to passe, and so beginneth to oppresse his neighbor wt his riches. But god by his holy word warneth vs, & armeth vs against such crafts & suttelties of ỹ deuil, saying: Diuitiæ si affluãt nolite cor apponere, If riches come vpō you, set not your hearts vpō thē. He commaũdeth vs not to cast thē away, but not to set our herts vpō thē as wicked men do. For to be rich is a gift of god, if riches be rightly vsed: but ỹ deuil is so wily, he stirreth vp richmēnes hearts to abuse thē. Again, whā a mā falleth into pouerty, so ỹ he lacketh thigs necessary to ỹ sustētatiō of this bodily life: loe ỹ deuil is euē redy at hād to take ocasiō by ỹ pouerty, to bring him to mischief. For he wil moue & stirre vp the heart of ỹ mā, ỹ is in pouerty, not to labor & calling vpō god but rather to stealyng & robbyng, notwithstanding that God forbiddeth such sinnes in his lawes, or els at the least he will bring him to vse deceyte and falshode with his neighbor, intending that way to bring him to euerlastyng destruction.

The diuell is ancient.

A similitude.

Richesse.

Psal. 62.

Pouertie.

Further whan a man is in honor and dignity, and in great
estimatiō, the serpent sleepeth not, but is redy to geue him an
Honour. ouerthrow. For though honor be good vnto thē whiche come
lawfully by it, & though it be a gift of god, yet the deuyll wyll
moue ỳ that mans heart, which hath honour, to abuse his ho-
nor, for he wil make him lofty, and high mynded, and fyll his
hearte full of ambitions, so that he shall haue a desyre euer to
come higher and higher: and all those whiche will withstand
him, they shalbe hated, or yl intreated at his hand: and at the
length he shal be so poysoned wt̄ this ambition, ỳ he shal forget
The deuill is an olde doctor. all humanitye and goodnes, & consequently fall in the feare-
full handes of god, such a felow is the deuill that old doctour.
If it commeth to passe that a man fall into open ignominy
Ignominie and shame, so that he shall bee nothyng regarded before the
worlde: then the deuill is at hande, mouing and styrryng his
heart to yrkesomnes, and at the length to desperation.
Youthe. If he be yong and lusty, the deuil will put in his heart, & say
to him: What: thou art in thy floures man, take thy pleasure,
make mery with thy companions, remember the old prouerb
A prouerbe of the deuils inuen tyng. yong saits, old deuils: which prouerb in very dede is naught
and deceitfull, and the deuils own inuention, which would
haue parentes negligent in bringing vp their childrē in good
nes: he would rather see them to be brought vp in vices, and
wickednes, therfore he found out such a prouerb, to make thē
careleste for their childrēn. But (as I said afore) this prouerbe
is nought: for looke commenly where childrē are brought vp
in wickednes, thei wilbe wicked al their liues after: & therfore
we may say thus, yong diuel, old diuel, yong saints, old sain-
tes. Quo semel imbuta est recens seruabit odorem testa diu.
The erthen pot will long sauor of that licoure that is first put
into it. And here appereth how the deuill can vse the youth of
a young man to his destruction, in exhorting him to folow ỳ
Age fonde lustes of that age. Likewise whan a man commeth to
age, that olde serpent will not leaue him, but is euer styrring
him from one mischiefe vnto thother, from one wickednes to
another: & commonlye he moueth olde folkes to auarice and
The deuil. inspiration couetousnes: for then old folk will commonly say, by ỳ inspira
tion of the deuil. Nowe it is time, for me to lay vp, to kepe in
store

store somewhat for me, ꝑ I may haue wherwith to liue whan I shalbe a cripple: so vnder this colour they set al their hartes & myndes onely vpon this worlde, forgetting their poore neighbor, which god would haue relieued by them. But (as I tolde you before) this is the deuils inuention & suttelty, which blyndeth their eies so, & withdraweth their hearts so far from god that it is scant possible for some to be brought again: for they haue set al their hartes and phantasies in such wise vpon their goods, that they cannot suffer any body to occupye their goods, nor they themselues vse it not: to the verifying of thys common sentence. Auarus caret quod habet, æque ac quòd nõ habet, the couetuous man lacketh as wel those thinges which he hath as those things which he hath not. Solikewise whan we be in helth, ꝑ deuil moueth vs to al wickednes & naughtines: to whoredom, lechery, theft, and other horrible fautes, putting cleane out of our mynd the remembrance of god and his iudgementes, in so much that we forget that we shall dye.

The cõmodite of couetousnes. Health.

Agayne, whan we be in sickness, he goeth about lyke a Lyon, to moue and sturre vs to impatience and murmuryng against god: or els he maketh our synnes so horrible before vs that we fall into desperation. And so it appeareth that there is nothing either so high or so lowe, so great or smal, but the deuill can vse that selfe same thing, as a weapon to fighte against vs withall, lyke as with a sworde. Therfore our sauiour, knowyng the craftes & suttelties of our enemy the deuyl how he goeth about day and night wout intermission to seke our destruction teacheth vs here to cry vnto god our heauenly father for aid & helpe, for a subsidie against this strong and mighty enemy, against ꝑ prince of this world, as saint Paul disdained not to call him, for he knewe his power and suttle conueiaunces, belyke S. Paule had some experience of him.

Sickneſſe.

The deuill is able to make weapons of eche thing

Here by this petitiõ whã we say, Leade vs not into tẽptation, we learne to know our own impossibilitie and infirmitie, namely that we bee not able of our owne selues to withstand this great and mighty enemye the deuill. Therfore here we resorte to god, desyring him to helpe and defend vs, whose power passeth the strength of the deuill. So it appeareth ꝑ this is a most needefull petition, for whan the deuyl is busy

This petitiõ is most nedefull.

busy about vs, and moueth vs to doo against god & his holy lawes, and cõmandementes, euer we should haue in remembrãce whither to go, namely to god, aknowleging our weaknes that we be not able to withstand ꝑ enemie. Therfore we ought euer to say, Our Father which art in heauen, Leade vs not into temptation. This petition (Leade vs not into tentation) the meaning of it is, Almighty God we desire thy holy maiestie for to stand by & with vs with thy holy spirit, so that tentation ouercome vs not, but that we through thy goodnes and helpe, may vanquishe and get the victory ouer it, for it is not in our power to do it, thou O god, must helpe vs to strine and fight. It is with this petition, Leade vs not into temptation, euen as much as saint Paule saith, Ne regnet igitur peccatum in vestro mortali corpore, Let not synne reigne in your corruptible body, saith S. Paule, he doth not require that we shall haue no synne, for that is impossible vnto vs, but he requireth that we be not seruants vnto sin, that we giue not place vnto it, that sinne rule not in vs. And this is a commendement, we are commanded to forsake and hate synne, so that it may haue no power ouer vs. Nowe we shall turne this commaundement into a prayer, and desire of god that he will keepe vs, that he wyll not leade vs into tentation, that is to say, that he wyll not suffre sinne to haue the rule and gouernance ouer vs, and so we shall saye with the Prophet, Domine dirige gressus meos, Lorde rule and gouerne thou me in the right waie, and so we shal turne Goddes commaundemente into a praier, to desire of hym helpe to do his wyll and pleasure. like as S. Augustine saith, Da quod iubes, et iube quod vis, Giue that thou commaundest, and then commaunde what thou wilte. As who saye, if thou wilte commaund onely, and not giue, than we shalbee lost, we shall perish Therfore we muste desyre him to rule and gouerne all our thoughtes, wordes, actes and deedes, so that no sinnes beare rule in vs: we must require him to put his helping hand to vs, that we may ouercome temptation, and not temptation vs. This I would haue you to consider, that euery morning whan you rise from your bed, you wold saye these wordes with a faithfull hearte and earnest mynde

We cã not be without synne.

domine

Domine gressus meos dirige ne dominetur peccatum in meo mortali corpore. Lord rule and gouern me so, order my wais so, that sinne gette not the victorye of me, that sinne rule me not, but lette thy holy ghost inhabite my hearte. And specially whan any mā goeth about a dangerous busines, let hym euer say: domine dirige gressus meos, Lorde rule thou me, kepe me in thy custody. So this is the first point, which you shall note in this petition, namely, to turne the commaundementes of god into a prayer, he commandeth vs to leaue sinnes, to auoyde them, to hate them, to kepe our heart cleane from them: then lette vs turne his commaundement into a prayer and say, Lord leade vs not into temptation, that is to say, Lord kepe vs that the deuill preuail not against vs, that wickednes gette not the victory ouer vs. A good mornyng prayer.

You shall not thinke that it is an yll thing to be tempted, to fal into temptations. No, for it is a good thing, and scripture commendeth it, and we shalbe rewarded for it. For S. James saieth, Beatus vir qui suffert tentationem, Blessed is that man that suffreth temptations, paciently. Blessed is he that suffreth, not he that folowth, not he that is led by the, and folowth the motions therof. The deuill moueth me to do this thing and that, which is against god, to cōmit whordome, or lecherye, or such lyke thynges. Now this is a good thing: for yf I withstand his mottons, and more regard god thā his suggestions, happy am I, & I shalbe rewarded for it in heauen. Some thinke that Saint Paule wold haue ben without suche temptations, but G D D would not graunte his requeste. Sufficit tibi gratia mea, Paule, be content Paule to haue my fauour. For temptations be a declaratiō of gods fauour and mygbte: for though we be moste weake and feable, yet thorough oure weakenes G D D vanquisheth the greate strengthe and mygbte of the deuyll. And afterwarde he promiseth vs that we shal haue Coronam vitæ, the croune of lyfe, that is to saye we shalbee rewarded in euerlastyng lyfe. To whome did G D D promise Coronam vitæ, euerlastyng lyfe? Marye diligentibus se, saieth saint James, vnto thē that loue him, not vnto them yᵗ loue thēselues & folow their own affections. diligentibus se, it is an Amphibologia It is a blessednes to endure tentation. Tentatiōs declare gods fauor. Iames. i.

and

The roote of mischief

and therfore Erasmus turneth it into latin with such wordes, A quibus dilectus est Deus, non diligentibus se, Not they that loue them selues, but they of whome god is beloued: for selfe loue is the roote of all mischiefe and wickednesse.

Here you may perceiue who are those whiche loue GOD, namely they that fight against temptations and assaultes of the deuill. For this life is a warfare, as S. Job saith, Militia est vita hominis super terram, The life of man is but a warfare: not that we should fyght and braule one with an other.

Learne against whō we should fyght.

No not so, but we shold fight against these Jebusytes that are within vs. We may not fyght one with an other, to auenge our selues, and to satisfie our perfectnes: but we shold fyght against the yll motions which rise vp in our hearts against the lawe of God. Therfore remembre that our life is a warfare, let vs be contented to be tempted. There be some whan they fall into temptations, they be so perfect that they geue place they wyll fight no more. Agayn, there be some so wery, that they ryd them selues out of this life, but this is not well done: they doo not after saint James mynde, for he saith: Blessed is he that suffreth temptation, and taketh it patiently. Now if he be blessed that suffreth tentatiō, than it folowth, that he that curseth & murmureth against God, beyng tempted, that that man is cursed in the syght of God, and so shall not enioy coronam vitæ, euerlastyng lyfe.

God tempteth vs for our profite Psal. 25.

Further it is a necessary thyng to be tempted of God: for how shold we know whether we haue the loue of God in our hartes or no, except we be tryed, except God tempt & proue vs? Therfore the prophete Dauid sayth: Proba me Domine & tenta me, Lorde (sayth he) proue me and tempt me. This prophete knew that to be tempted of God is a good thynge. For temptations minister to vs occasion to runne to god and to begge his helpe. Therfore Dauid was desirous to haue some thyng wherby he mighte exercise his faith. For ther is nothing so dangerous in the world, as to be without trouble without temptation: for looke when we be best at ease, whā all thinges go with vs according vnto our will and pleasure, then we ar commenlye most farthest of from God. For oure nature is so feble that we can not beare tranquilitie, we for-

gett

gette god by and by: therfore we should say, proba me, Lord proue and tempte me.

I haue red ones a storie of a good bishop, which rode by the waye, and was werie, being yet far of frō any toun: therfore seyng a faire house, a great mans house, he went thither and was verie well and honorably receiued: there was great preparations made for him, and a great banket, all thinge was plentie. Then the man of the house, set out his prosperitie, and told the bishop what richesse he had, in what honour and dignities he was, how many faire children he had, what a vertuouse wife god had prouided for hym, so that he hadde no lacke of any maner of thing, he had no trouble nor verations, neither inward nor outward. Now this holy man hering the good estate of that man, called one of his seruantes, and commanded him to make ready the horses: for the bishop thought that God was not in that house, because there was no temptation there: he toke his leaue and went his wais. Now whan he came a two or thre mile of, he remembred his boke which he had left behynde him: he sent his man back again to fetche that booke, and whan the seruant came again, the house was sonkē, and al that was in it. Here it appereth, that it is a good thyng to haue temptation. This man thought himself a holy felow, because all thinges went with him: But he knew not S. Iames lesson: Beatus qui suffert tentationem. Let vs therfore learne here, not to be prkfom whan God laieth his crosse vpon vs. Let vs not despaire, but call vpon hym: let vs think we be ordeined vnto it. For truely we shall neuer haue done: we shall haue one veration or other, as long as we be in this world. But we haue a great comfort, which is this: Fidelis est deus qui non sinit nos tentari supra quàm ferre possumus. If we mystruste God, than we make him a lyar: for God will not suffre vs to be tēpted further thā we shalbe able to beare: & again he will reward vs, we shal haue coronā vitæ, euerlasting life. If we cōsider this, & pōder it in our harts, wherfore should we be troubled? Let euery man whan he is in trouble, call vpon God with a faithfull and penitente heart: Lord let me not be tempted further then thou shalt make me able to beare. And this is thoffice of euerie christen man: and loke for

An history of a bishop

1. Cori. 10

no

ne better here as long as thou art in this worlde: but trouble and verations thou shalt haue Vsque ad satietatem, thy belly full. And therfore our sauiour beyng vpon the mount Oliuete, knowyng what shuld come vpon hym, and how his disciples wold forsake him, and mistrust him, taught them to fight against tētation, saying: Vigilate & orate. As who say, I tell you what you shall doo: resort to God, seke comfort at him, cal vpon him in my name, and this shalbe the way how to escape tentations without your perill and losse. Now lett vs folow that rule whiche our Sauiour geueth vnto his disciples. Let vs watch and pray, that is to say, let vs be ernest and feruent in calling vpon hym, and in desyryng his help: and no doute he will order the matter so with vs, that tentation shall not hurt vs, but shall be rather a furtherance, and not an impediment to euerlastyng lyfe. And this is our onely remedie to fetche helpe at his handes. Let vs therfore watche and pray, lette not temptations beare rule in vs, or gouerne vs.

VVe shall neuer lack temptations.

Nowe peradventure there be some amongst the ignorant vnlearned sort, which wyll say vnto me: You speake much of temptations: I praye you tell vs, howe shall we knowe whan we be tempted? Answere. When you feele in youre selues (in your heartes) some concupiscence or lust towardes any thing that is agaynst the law of god, rise vp in your hertes, that same is a temptyng. For all maner of yll motions to wyckednesse are temptations. And we be tempted most commonly two maner of wayes, A dextris & à sinistris, on the right hand, and on the lefte hand. Whensoeuer we be in honours, wealth, and prosperitye, then we be tempted on the righte hande. But when we bee in open shame, outelawes, or in greate extreeme powertye and penuries, then that is on the left hande. There hath bene many that whenne they haue ben tempted à sinistris, on the left hande, that is, with aduersities and al kynde of myseries, they haue bene hardye, and moste godlye haue suffered such calamyties, gyuyng GOD thankes amydde all their troubles: and there hathe bene many whyche haue writtē most god-

VVhat tentation is.

Two maner of tentations.

lye

lye bookes in the tyme of their temptations and miseries. Some also there were whiche stoode heartily, and godly suffered temptations, as long as they were in trouble: but afterwarde when they came to reste, they could not stande so well as before in their trouble: yea the moste parte goe, and take out a new lesso of discretion, to flatter themselues & the worlde withall: and so they verify that saying: Honores mutant mores. For they can fynde in their hartes to approue that thing now which before time they reproued. Afore time they sought the honour of GOD: now they seeke their owne pleasure. Like as the rich man did, saying: Anima, nunc ede, bibe &c. But it followeth, Stulte. Thou foole. Therfore lette men beware of the right hande, for they are gone by and by, except god with his spirite illuminate theyr hartes. I wold such men would begynne to say with Dauid, Proba me domine, Lord proue me, spurre me forwarde, sende me somewhat that I forgette not thee. So it appereth, that a Christē mās life is a fryse, a warrefare: but we shall ouercome all our enemies, yet not by our owne power, but thorough god, which is able to defende vs.

VVold god this were printed in all mennes hearts.

Truth it is that god tempteth. Almightye god tempteth to our commodities, to doe vs good withall: the deuill tempteth to our euerlastyng destruction. God tempteth vs for exercyse sake, that we should not be slouthfull, therfore he proueth vs diuerslye. We had nede ofte to say this prayer, Lord leade vs not into temptation, whā we ryse vp in a morning or whatsoeuer we do, whan we feele the deuyll busy aboute vs, we shoulde call vpon god.

God and the deuill doo tempte to diuers endes.

The diligence of the deuill shold make vs watchful, whē we cōsider with what ernest mynd he applieth his busines. For he sleepeth not, he slumbreth not, he myndeth hys owne busynesse, he is carefull, and hathe mynde of hys matters. To what ende is he so diligente, seekyng and searchyng lyke a hunter? Marke to take vs at a vauntage. Saincte Peter calleth hym a rorying Lyon: where is expressed hys power: for you knowe the Lyon is the Prynce of all other beastes. Circuit, he goeth aboute. Here is hys

Bible.

The deuils power is nothing without gods permission.

diligẽce. Nõ est potestas &c. There is no power to be likened vnto his power: yet our hope is in god, for as strong as he is oure hope is in god, he cannot hurte or slay vs without the permission of god. therfore let vs resort vnto god, and desire him, that he wyll able vs to fight against him.

Further his wilines is expressed by this worde, serpent: he is of a swift nature, he hath such compasses, such fetches, that he passeth all thinges in the world. Again consider how long he hathe bene a practicioner: you muste consider what Satan is, what experiẽce he hath, so ꝑ we are not able to match with him. O how feruentlie oughte we to crye vnto god, considering what danger and peril we be in: and not onlye for our selues we oughte to pray, but also for al other, for we ought to loue our neighbour as our selues.

Our enemies are many.

Seing then that we haue such an enemy, resist, for so it is nedefull: for I think that now in this hall, amongst this audience, there be manie thousand deuilles, which go about to let vs of the hearyng of the word of god, to make hardnes in our hearts & to sturre vp such like misthiefe within vs. But what remedy? Resistite, withstand, withstand his motiõs, and this must be done at the first. For as strong as he is, whan he is resisted at the firste, he is the weakest: but yf we suffer him to come into our hearts, than he cannot be driuen out, without great labour and trauaile. As for an ensample, I see a fayre woman, I like her very wel, I wish in my heart to haue her. Now withstand, this is a temptation. Shal I folow my affections? No, no, call to remembraunce what the deuill is: call god to remembraunce and his lawes, consider what he hath commanded thee: say vnto god: Lord leade vs not into temptation, but deliuer vs from euyll. For I tell the, when he is entred once, it wilbee hard to get hym out againe: therfore suffer him not to long, giue him no mansion in thy heart, but strike him with the worde of god, and he is gone, he wil not abide. An other ensample. There is a man that hath done me wrong, taken awai my liuing, or hurt me of my good name: the deuill stirreth me against him, to acquite him, to doe him an other foule turne, to auenge my self vpon him. Now whã there rise vppe such motions in my hearte, I muste resiste, I

Vse the sword of the spirite.

muste

must stryue, I must consider what god saith: Mihi vindicta, let me haue the vengeaunce. Ego retribuam, I wyll punishe him for his yll doynges. In suche wise we muste fighte with Satan, we must kill him with the worde of god, Resiste. away thou Satan, thou mouest me to that, which god forbiddeth, god wyll defende me: I will not speake yl of my neighbour, I wyll do him no harme: so you must fighte with hym. And further remember what S. Paule saith: If thy enemye bee hungrye, lette him haue meate: this is the shroude turne that scripture alloweth vs to doe to oure enemies, and so we shall cast hoate coales vpon his head: which is a Metaphoricall speche: that ye may vnderstand it, take an ensaple. This man hath done harme vnto thee, make him warme with thy benefites, beare patiētly the iniuries done vnto thee by him, and do for him in his necessities, then thou shalt heat him, for he is in coldenes of charitie: at the length he shall remember himself, and say: what a man am I: This man hath euer ben frendly and good vnto me: he hath born patiently al my wickednes, truely I am muche bound vnto him: I will leaue of from my wrong doings, I wil no more trouble hym. And so you see ý this is the way to make our enemy good, to bryng hym to reformation. But there be some, that when they bee hurte, they wyll doe a foule turne agayne: but this is not as GOD would haue it. Sainct Paule commaundeth vs to poure hoate coales vppon our enemies heade: that is to saye, yf he hurte thee, doe hym good, make him amends with well doyng, geue him meate and drynke, whereby is vnderstande all thynges: when he hathe neede of councell, helpe hym, or whatsoeuer it is, that he hathe neede of, lette hym haue it. And thys is the righte way to reforme our enemie, to amend hym, and bryng hym to goodnesse. For so Saincte Paule commaūdeth vs, saying: Noli vinci à malo, be not ouercome of the wicked. For when I am aboute to doe my enemye a foule turne, then he hathe gotten the victorye ouer me, hee hath made me as wycked as he hymselfe is. But we oughte to ouercome the yll, with goodnes, we should ouercome our enemy with well doyng.

The deuil must be killed.

Learne to heape coales on thine enemies head.

He that reuengeth is ouercome.

When I was in Cambridge, Maister George Stafforde

I red

red a lecture, there I heard him: and in erpounding the Epi-
Rom. 12. stle to the Romains, comming to that place where S. Paule
sayth, that we shall ouercome our enemy with weldoing, and
so heape vphoate coales vpō his head. Now in erpounding of
that place, he brought in an ensample: saying, that he knewe
An history of a Londoner. in London a great riche merchaunte, whiche merchant had a
very poore neighbour, yet for all his powertye, he loued hym
very well, and lente him money at his neede, and lette him to
come to his table whansoeuer he would. It was euen at that
Doctour Colette shold haue beneburned time, when Doctour Colet was in trouble, and should haue
bene burnt, yf G D D had not turned the kinges hearte to
the contrarye. Nowe the richeman beganne to be a scripture
man, he beganne to smell the gospell, the poore man was a
papiste still. It chaunced on a tyme, when the riche manne
talked of the gospell sittyng at hys table, where he reproued
popery, and suche kynde of thinges: the poore man beyng
then presente, toke a greate displeasure againste the riche-
man: in so muche, that he wouldo come no more to his
house, he would borow no money of him, as he was wonte
to do before tymes: yea and conceiued suche hatered and ma-
The zeale of a papist. lice againste him, that he went and accused hym before the bi-
shops. Now the rych man, not knowyng any such displesure,
offred many times to talke with him: to set him at quiet, it
would not bee, the poore man had suche a stomacke, that he
would not vouchesafe to speake with hym: yf he mette the
ryche man in the streete, he would goe out of his waye.
One tyme it happened that he mette him so in a narrowe
streete, that he could not auoyde, but come nere him: yet for
all that thys poore manne had suche a stomacke againste the
ryche man I saye, that he was myuded to goe forwarde, and
not to speake wyth hym. The ryche man perceiuyng that,
catcheth hym by the hande, and asked hym saying: Neigh-
bour, what is come into your hearte, to take suche displea-
sure wyth me? what haue I done agaynste you? tell me,
and I will bee redye at all tymes to make you amendes.
Finallye, he spake so gentelye, so charitablye, so louyng-
lye, and friendlye, that it wroughte so in the poore mannes
hearte, that by and by he fell downe vppon hys knees:

and

and asked hym forgeuenes: the ryche man forgaue him, and so toke him agayn to his fauour, & they loued as well as euer they did afore. Many one would haue said, set him in the stockes, lette hym haue bread of affliction, and water of tribulation: but this man did not so. And here you see an ensample of the practise of gods worde: in such sorte that poore man bearyng greate hatered and malice agaynst the ryche man, was brought thorough the lenitie and meekenes of the ryche man from his errour and wickednes, to the knowledge of goddes worde. I would you would consider this ensample well, and followe it.

Leade vs not into temptation. Certain it is, that customable sinners, haue but small temptations: for the deuill letteth them alone, because they be his already, he hath them in bondage, they be his slaues. But whan there is any good man abrode) that intendeth to leaue syn & wickednes, and abhorreth the same: ỹ mā shalbe tempted, the deuyl goeth aboute to vse all meanes to destroye that man, and to lette hym of his forwardnes. Therefore all those which haue suche temptations, resorte hither for ayde and helpe, and withstande betymes: for I tell thee, yf thou withstandest and fightest agaynst hym betymes, certaynely thou shalt fynde him most weake: but yf thou suffrest hym to enter into thy hearte, and hast a delyte in his motions, Tunc actum est, then thou art vndoone, then he hath gotten the victory ouer the.

Customable sinners are not much tempted.

And here it is to bee noted, that the deuyll hath no further power than G D D wyll allowe hym, the deuyll can goe no further then god permitteth hym to doe: which thing shall strengthen oure faithe, in so muche that we shalbee sure to ouercome hym.

Saincte Paule that excellent instrument of G D D sayeth: Qui volunt ditescere, incident in multas tentationes, They that go about to get riches they shall fall in many temptations: in which words S. Paule doeth teach vs to beware. For when we go about to set our myndes vpon this worlde, vpon ryches, then the deuill wyll haue a fyng at vs. Therfore lette vs not lette oure hearties vppon the ryches of this worlde, but rather lette vs labour for oure lyuynge: and

The desires of riches is dangerous

then lette vs vse prayer: then we may be certayne of our lyuing. Though we haue not riches, yet a man may liue without great ryches: Habentes victum & vestitum. &c. When we haue meate and drynke, and clothing, let vs be content, let vs not gape for riches: for I tell you, it is a daungerous thyng to haue riches: and they that haue riches, must make a great accompt for them: yea, and the most part of the rich mē vse their riches so naughtely, and so wickedly, that they shall not be able to make an acompt for them. And so you may perceiue how the deuill vseth the good creatures of god, to oure own destructiō. for riches are good creatures of god, but you see daily how men abuse them, how they set their heartes vpon them: forgetting god and their own saluation. Therfore (as I said before) let not this affectō take place in your hartes, to be ryche: labour for thy lyuing, and praye to god: then he wil send thee thinges necessary: though he sende not great riches, yet thou must be cōtent withall: for it is better to haue a sufficient lyuing, then to haue great riches. Therfore Salomon that wise king desired of god that he would send him neyther to much, nor to little: not to much, least he shuld fall into proudenesse, and so despise God: Not to litle, leaste he should fall to stealyng, and so transgresse the law of God.

1. Tim. 6.

Prouer. 30

Sed libera nos à malo, But delyuer vs frome euyll. This euyll, the writers take it for the diuel: for the deuill is the instrument of all yll: lyke as god is the fountain of al goodnes, so the deuill is the originall roote of all wickednes. Therfore when we say, Delyuer vs from euill, we desire God that he wyll delyuer vs from the deuill, and all hys craftes, suttelties, and inuentions, wherewyth he intendeth to hurte vs. And we of our owne selues know not what might let or stop vs from euerlastyng lyfe: therefore we desyre him that he will delyuer vs from all yll: that is to saye, that he will sende vs nothing that mighte bee a lette or impediment vnto vs, or keepe vs from euerlastyng felicitye. As for an ensaumple: There bee many, whiche whan they bee sicke, they desyre of GOD, to haue they? healthe, for they thinke yf they mighte haue their healthe, they would doe muche good, they would lyue godlye and vprightelye.

The roote of all euill.

An example.

Nowe

Now god sendeth them their helth, but they by and by forget all their promises made vnto god before, and fal vnto al wickednes, and horrible sinnes. So that it had ben a thousand times better for them to haue bene sicke styl, then to haue their health. For whanne they were in sickines, and affliction, they called vppon god, they feared him: but now they care not for him, they despise and mocke him. Now therfore least any such thing shoulde happen vnto vs, we desyre him to delyuer vs from euill: that is to say, to sende vs such thinges which may be a furtherance vnto vs to eternall felicitie, and take awaye such thinges which might leade vs from the same.

There be some which thinke it is a gay thing to auoide pouerty, to be in wealth, and to liue pleasauntly: yet sometymes we se that such an easy lyfe geueth vs occasion to committe all wickednes: and so is an instrument of our damnation. Nowe therfore whan we say this praier, we require god, that he wil be our louyng father, and giue vs such thinges which may be a furtherance to our saluation, and take away those thynges which may let vs from the same.

To liue pleasantly is dangerous

Now you haue hearde the Lordes praier, which is (as I told you) the abridgement of al other praiers, & it is the store house of god. For here we shall fynde all thinges necessary both for our soules and bodies. Therfore I desire you most hartely to resorte hither to this storehouse of God, seeke here what you lacke, and no doute you shall fynde thinges necessary for your wealthe.

The lordes praier is gods storehouse.

In the gospel of Mathew there be added these wordes: quia tuum est regnum, & potentia, & gloria in secula seculorum. for thyne is the kingdome, the power, and the glorye worlde without ende. Amen. These wordes are added, not without cause: for like as we say, in ỹ beginning: Our father, signifieng that he wil fulfill our requeste: so at the ende we conclude saying: thine is the power &c. signifieng that he is able to help vs in our distresse and to graũt our requests. And though these be great thyngs, yet we nede not to dispaire, but consider that he is lord ouer heauen and earth, that he is able to do for vs, & that he wil do so, being our father, and being lord and king ouer all thinges. Therfore let vs often resorte hither, and call

Note this reason, and be not offended at the that vse to ende the Lords praier so.

vpon him with this prayer, in our Christes name: for he loueth Christ and all those which are in Christ, for so he saith: Hic est filius meus dilectus in quo mihi bene complacitū est, This is my welbeloued son, in whom I haue pleasure. Seeing then that god hath pleasure in him, he hath pleasure in ỹ prayer that he hath made: & so when we say this prayer in his name with a faithful penitent heart, it is not possible but he wil heare vs and graunt vs our requests. And truly it is the greatest comfort in the world, to talke with god, to call vpon him, in this prayer, that Christ himself hath taught vs: for it taketh away the bitternes of all afflictions. Thorow prayer we receiue the holy ghost, which stregthneth and comforteth vs at all tymes, in all trouble and perill.

Math. 3.

Quia tuum est regnum, & potentia, & gloria: For thyne is kingdome, the power, and the glorye. The kingdom of god is generall thoroughout al the world: Heauen and earth are vnder his dominion. As for the other kynges, they are kings in dede, but to godward they be but deputies, but officers: he only is the right king, vnto him onely must and shal all creatures in heauen and earth obey, and kneele before his maiestie. Therfore haue euer this in your hearts, what troubles calamities so euer shall fal vpon you for gods words sake: if you be put in prisō, or lose your goods, euer say in your hearts, Tuum est regnum, Lord god thou only art ruler and gouernour, thou only canst and will helpe and deliuer vs from al trouble, whan it pleaseth thee: for thou art the king to whō al things obey. For (as I said before) all thother kings reign by him, and thorough him, as scripture witnesseth: per me reges regnant, thorough me kings rule. to say this prayer w̄ good faith and penitent heart, is a sacrificium laudis, a sacrifice of thankes geuing. We were wont to haue sacrificium missæ, the sacrifice of the masse, which was the most horrible blasphemy, that could be deuised, for it was against the dignity of Christ, & his passiō: but this sacrifice of thākesgeuing euery one may make that calleth with a faithful heart, vpon god, in the name of Christ. Therfore let vs at al times without intermission offer vnto god the sacrifice of thankesgeuing: ỹ is to say, let vs at al times call vpon him, & glorifye his name

Kinges are but gods deputies.

Prouer. 8.

The sacrifice of the masse.

in

in al our liuings: whā we go to bedward let vs cal vpō him, whan we rise, let vs do likewise. Item whan we go to our meate and drinke, let vs not go vnto it like swine and beasts: but let vs remember god and be thankful vnto him for al his gifts. But aboue al things we must see, that we haue a penitent heart, els it is to no purpose: for it is written: Nō est speciosa laus in ore peccatoris, god will not be praised of a wicked man. Therfore let vs repent from the bottom of our hartes: let vs forsake al wickednes, so that we may say this praier to the honor of god, and our commodities. And as I tolde you before, we may say this praier whole, or by parts, according as we shall see occasion. For when we se gods name blasphemed, we may say: Our father, hale wed be thy name. When we see the deuil rule, we may say, Our father, Thy kingdom come: when we see the worlde inclyned to wickednes, we may say, Our father, thy wil be done. Item whā we lacke necessary thinges, either for our bodies or soules, we may say: Our father which art in heauen, geue vs this daye our dayly bread. Item whē I feele my sinnes, and they trouble me, and greue me, than I may say: Our father which art in heauen, forgiue vs our trespalles.

Ecclesi. 15

We may say this praier by partes.

Finally whan we wil be preserued from all temptations, that they shal not haue the victorye ouer vs, nor that the deuil shal not deuoure vs, we may say: Our father which art in heauen, leade vs not into temptation, but delyuer vs from euill: For thine is the kingdom, the power, and glory, for euer and euer, world without end. Amen.

Here endeth the sermons vpon the Lordes praier made by the right reuerend father in god, Master Doctour Latymer, before the righte vertuous and honorable Lady Katherine Duchesse of Suffolke, at Grymsthorpe, the yere of our Lord. 1552.

Excepta per me Augustinum Bernerum Heluetium.

I. iiii.

Certayn other Sermons preached by the right reuerende father in God, master Hugh Latymer in Lincolneshyre, the yere of our Lord. 1553. Collected and gathered by Augustine Bernherre an Heluetian: and albeit not so fully and perfectly gathered as they were vttered: yet neuertheles truly, to the singuler cõmoditie and profite of the simple ignorant, who with feruentnesse and diligent reading, desyre to be better taught and instructed.

The firste Sermon.

Similefactum est regnum cœlorũ homini regi qui fecit nuptias filio suo, The kyngdome of heauen is lyke vnto a certaine king which maried his sonne: And sent forth his seruauntes to call them that. &c.

Math. 22.

Luc. 14.

This is a gospell that conteineth very much matter: And there is an other like vnto this in ỹ. 14. of Luke, but they be both one in effect, for they teache bothe one thyng: And therfore I wyll take them both in hand together, because they tende to one purpose. Mathew sayth: The kyngdome of heauen is lyke vnto a certain kyng, which maried his sonne. Luke sayth: A certain man ordeined a great supper, but there is no difference in ỹ very substance of the matter, for thei pertain to one purpose.

Two parables meaning al one thing.

Here is made mention of a feast maker, therefore we must cõsider, who was this feast maker: secõdarily who was his sonne: thirdly we must consider to whome he was maried: who were they that called the gestes: fourthly, who were the gests. And than we must know how the gest callers behaued the selues: and then howe the gestes behaued themselues towardes them that called them. When all these circumstances be considered, we shall fynde muche good matters couered and hydde in this Gospell.

Seuen thinges to be considered in this parable.

Now that I may so handle these matters that it may turne to the edification of your soules, and to the discharge of my office, I wyll moste instantely desyre you, to lyfte vp youre hearts

hearts vnto God: and desyre his diuine maiestie in the name of his only begotten sonne our sauior Iesus Christ, that he will geue vnto vs his holy ghost: vnto me, that I may speke the woorde of God, and teache you to vnderstande the same: vnto you, that you may heare it fruitefully, to the edification of your soules: so that you may be edified through it, & youre lyues reformed and amended, so that his honour and glorie may increase dayly amongest vs. And therfore I shall desire you to saye with me. Our father. &c.

Thinges to be asked at gods hand.

DERELY beloued in the Lord, the gospell that is redde this day is a parable, a similitude, or comparison. For our sauiour compared the kyngdom of GOD vnto a man, that made a mariage for his sonne. And here was a mariage. At a mariage you knowe there is commonly great feastynges. Nowe you must know who was this feast maker, and who was his sonne, and to whom he was maried, and who were these that should be called, and who were the callers, howe they behaued them selues, and how the gestes behaued them selues towardes them that called them.

VVho was this mariage maker.

Now this mariage maker, or feast maker, is almighty god. Luke the Euangelist calleth him a man, saying: A certayne man ordeined a great supper: he called him a mā, not that he was incarnate, or hath taken our flesshe vpon him, no not so, for you must vnderstand that there be thre persons in the deity, God the father, god the sonne, and god the holy ghost. And these thre personnes decked the sonne with manhode: so that neither the father, neither the holy ghost, toke flesh vpō them, but onely the sonne: he tooke our flesh vpon him, taking it of the virgin Mary. But Luke called god the father a man, not because he toke flesshe vpon him, but onely compared him vnto a man, not ỹ he wyll affirme him to be man. Who was he now that was maried: who was the bridegroome: Mary that was our sauiour Iesus Christ, the second person in the deitie, the eternall sonne of god. who should be his spouse: to whome was he maried: Mary to his churche and congregation: for he woulde haue all the worlde, to come vnto him, and to be maried vnto him: but we see by dayly experience, that the moste part refuse this offre. But here is shewed the state of ỹ church

Only the sonne became man.

God is called a man but is not so.

Christ is the bridegroome.

The church is the bride

of

The mariage hath lasted euer sence the worldbegā

of God: for this mariage, this feast was begunne at the beginnyng of the worlde, and shall endure to the ende of the same: yet for all that, the most part refused it: for at the very beginning of ỹ world, euer the most part refused to come. And so it appereth at this our tyme, how litle a numbre cometh to this weddyng and feast: though we haue many callers, yet there be but fewe of those that come. So ye heare that God is the feastmaker: the bridegrome is Christ, his sonne oure Sauior: the bride is the congregation.

Nowe what maner of meate was prepared at this greate feaste? For ye know it is commonly seene, that at a mariage the fynest meate is prepared that can be gotten. What was the chiefest dysh at this great banquet? what was the feast dyshe? Mary it was the bridegrome hymselfe: for the father, the feast maker, prepared none other maner of meate for the geastes but the body and blood of his owne naturall sonne. And this is the chiefest dyshe at this banket: whych truely is a meruaylous thyng that the father offereth his sonne to be eaten. Verily I thynke that no man hath heard the lyke. And trewely there was neuer suche kynde of feastynges as this is, where the father wyll haue his sonne to be eaten, and his blood to be dronke.

The bridegroome himselfe was the best dish of the feast.

The history of Astiages and Harpagus.

We reade in a storye, that a certayne man had eaten hys sonne, but it was done vnwares: he knewe not that it was his sonne, elles no doubte he woulde not haue eaten hym. The storye is this: There was a kynge named Astyages, whyche had heard by a Prophecye, that one Cyrus shoulde haue the rule and dominion ouer his realme, after his departure: whyche thyng troubled the sayde kyng very sore, and therfore sought all the ways and meanes howe to gette the sayde Cyrus out of the waye, howe to kyll hym, so that he shoulde not be kyng after hym. Nowe he had a noble man in his house named Harpagus, whom he appoynted to destroye the sayde Cyrus: but howe soeuer the matter went, Cyrus was preserued and kept alyue, contrary to the kynges mynde. Whyche thyng whan Astyages heard, what doeth he? Mary this. Harpagus that noble man which was put in truste to kyl Cyrus, had a sonne in the court, whom the

An ensample of cruelte.

king

king commanded to be taken, his head, handes, and feete to be cut of, and his body to be prepared, rosted or sodden, of the beste maner as coulde be deuised. After that, he byddeth Harpagus to come and eate with him, where ther was ioly chere, one dyshe commynge after an other: At lengthe the kyng asked him, Syr, how liketh you your fare? Harpagus thanketh the king with muche praisyng the kinges banket. Now the kyng perceyuyng hym to be merily disposed, commaunded one of his seruauntes to bryng in the head, handes, and feete of Harpagus sonne, whiche whan it was doone, the kyng shewed hym what maner of meate he had eaten, as kyng hym howe it lyketh hym. Harpagus made answere though with an heauy hearte, Quod Regi placet, id mihi quoq; placet, Whatsoeuer pleaseth the kyng, that also pleaseth me. And here we haue an ensample of a flatterer or dissembler: for this Harpagus spake againste his owne heart and conscience. Surely I feare me ther be a great many of flatterers in our time also, which will not bee ashamed to speake against their owne heart & consciences, like as this Harpagus did, which had no dout a heuy hearte, & in his conscience the act of the kyng mysliked hym: yet for all that, with his tong he praised the same. So I say, we rede not in any storie, that at any tyme any father had eaten his son willingly & wittingly. And this Harpagus, of whom I rehersed the storie, did it vnwares. But the almightie god which prepared this feast for all the world, for all those that will come vnto it, he offreth his only sonne to be eaten, and his blood to be dronken: belyke he loued his guestes well, because he feedeth them with so costly a dish. Again, our sauior the bridegrome offreth him self at his last supper, which he had with his disciples, his body to be eaten and his blood to be dronke. And to the intent that it should be doone to oure greate comforte, and than agayne to take away all cruelty, irksomnes, and horriblenes: he sheweth vnto vs how we shall eate him, in what maner and forme, namely spiritually, to our greate comfort: so that who so euer eateth the mysticall bread, and drinketh the mysticall wine worthily, according to the ordinãce of Christ, he receiueth surely the very body and blood of

An ensample of a flatterer.

A signe of gods loue towardes man.

Christes body and bloud is eatē and dronken spiritually.

Christ,

Christ spiritually, as it shalbe most cōfortable vnto his soule. He eateth with the mouth of his soule, and digested with the stomacke of his soule, the body of Christ. And to be short, who soeuer beleeueth in Christ, putteth his hope, trust, and confidence in him, he eateth and drinketh him: for the spirituall eating, is the right eatyng to euerlastyng lyfe, not the corporall eating, as the Capernaites vnderstode it. for that same corporall eating, on which they set their myndes, hath no commodities at all, it is a spirituall meate that feedeth oure soules. But I pray you, how muche is this supper of Christ regarded amongest vs: where he himself exhibiteth vnto vs his bodye and bloud. How much I say is it regarded: how many receiue it with the curate or minister: O Lord, how blynde and dull are we to such thinges, which pertaine to our saluation: But I pray you wherfore was it ordayned principally: Answere. It was ordeyned for our helpe, to helpe our memorye withal, to put vs in mynde of the great goodnes of god, in redemyng vs from euerlasting death, by the bloud of our sauioure Christe, yea and to signifye vnto vs, that his bodye and bloud is our meate and drynke for oure soules, to fede them to euerlastyng life: yf we were now so perfect as we ought to be, we shoulde not haue neede of it, but to helpe our imperfectnes it was ordeyned of Christ: for we be so forgetfull whē we be not pricked forwarde, we haue soone forgotten all hys benefites. Therfore to the intent that we might better keepe it in memory, and to remedy this our slouthfulnes, our sauiour hath ordeyned this his supper for vs, whereby we should remember his great goodnes his bitter passion and death, and so strengthen our faith: so that he instituted this Supper for our sake, to make vs to kepe in freshe memorye his inestimable benefites. But as I said before, it is in a maner nothyng regarded amongest vs, we care not for it, we will not come vnto it: how many be there think ye, which regard this supper of the lorde, as much as a testorne: but verye few no dout of it: And I will proue that they regarde it not so muche: if there were a proclamation made in this towne, that whosoeuer would come vnto the churche at such an houre, And there go to the communion with the curate, should haue a testorn,

when

The spiritual eating of Christ is the right eating.

The lordes supper is not regarded.

VVhy the lordes supper was ordeined.

we be both slouthfull and forgetfull.

whan suche a proclamation were made, I thynke truely all the towne would come and celebrate the Communion to get a testorne. But they will not come to receyue the bodye and bloud of Christ, the foode and nourishment of their soules: to the augmentation, and strength of their faithe: Doe they not more regarde nowe a testorne then Christe? But the cause which lettes vs from the celebratyng of the Lords supper, is this: we haue no mynde nor purpose to leaue sinne, and wickednes: which maketh vs not to come to this supper, because we be not redy nor meete to receiue it. But I require you in gods behalfe leaue your wickednesse, that ye maye receiue it worthely according to his institution. For this supper is ordeyned, as I told you before, for our sake, to our profites and commodities: for yf we were perfect, we should not nede this outward sacrament: but oure sauiour knowyng our weaknes and forgetfulnes, ordeyned this supper, to the augmentation of our faith: And to put vs in remembraunce of his benefites. But we will not come: there come no more at ones, but suche as geue the holy loues, from house to house, whiche folow rather the custome than any thyng els. Our sauioure Christ sayth in the gospell of saint John, Ego sum panis viuus, qui de cœlo descendi, I am the liuyng breade, whiche came downe from heauen. Therefore who soeuer feedeth of our sauiour Christ, he shall not perishe, deathe shall not preuayle agaynst him, his soule shall depart out of his body, yet death shal not get the victorie ouer hym: he shal not be damned: he that commeth to that mariage, to that banket, deathe shalbe vnto him but an entrãce, or a doore to euerlasting life. Panis quem ego dabo caro mea est, The breade that I will geue, is my flesshe, which I will geue for the life of the world. As many as will fede vpon him, shall attaine to euerlasting lyfe: they shall neuer die, they shall preuayle agaynst deathe: death shall not hurt them, because he hath lost his strengthe: if we wold consider this, no doubt we would be more desyrous to come to the communion than we be: we would not be so cold, we wold be content to leaue our naughtie lyuing, and come to the Lordes table.

For a tethern a peece we should haue communicants inowe.

The cause why wee haue no mynde to com to the cõmunion.

Men come to the communion of custome.

Iohn. 6. Who so eateth Christes flesshe shall not perishe.

Death hath lost his sting.

Now ye haue heard what shall be the chiefest dishe at this mariage,

marlage, namely the body and blood of Christ. But nowe there be other dishes, whiche be sequeles or hangynges on, wherwith the chief dishe is pondred: that is, remission of synnes. Item the holy goost which ruleth and gouerneth our hertes: Item the merites of Christ, whiche are made ours: for whan we fede vpon this dishe worthily, than we shall haue remission of our synnes, we shall receiue the holy ghost: Itē all the merites of Christ are ours, his fulfylling of the lawe is ours, and so we be iustified before God: and finally attayn to euerlasting life. As many therfore as fede worthily of this dyshe, shall haue all these thynges with it, and in the ende euerlastynge lyfe. S. Paule saithe: Qui proprio filio tuo non pepercit, sed pro nobis omnibus tradidit illum, quomodo non etiam cum illo omnia nobis donabit? He which spared not his owne son, but gaue hym for vs all: how shall he not with hym geue vs all things also? Therfore they that be in Christ, are partakers of all his merites and benefites of euerlasting life, & of al felicitie: He that hath Christ, hath al things that are Christs: he is our preseruation from damnation, he is our comfort, he is our helpe, our remedie. Whan we fede vpon hym, than we shall haue remission of our synnes: the same remission of sinnes is the greatest and most cōfortable thing that can be in the worlde. O what a cōfortable thing is this, whan Christ saithe: Remittuntur tibi peccata, Thy sinnes ar forgeuen vnto the. And this is a standing sentence, it was not spoken onely to that same man, but it is a generall proclamation vnto al vs: all and euery one that beleueth in hym, shall haue forgeuenesse of their sins. And this proclamatiō is cried out daily by his ministers & preachers: which proclamation is the worde of grace, & worde of cōfort & consolation. For like as synne is the most fearefullest & the moste horribleste thyng in heauen and in earth: So the moste comfortableste thyng is the remedy agaynst synne: which remedy is declared & offred vnto vs in this word of grace: & the power to distribute this remedy against sinnes, he hath geuē vnto his ministers, which be gods treasorers, distributers of the word of god: for now he speaketh by me, he calleth you to this wedding by me, being but a poore man, yet he hath sent me to

The diuersitie of dishes that are at this supper.

Rom. 8.

The cōmodities that come of cōmunicating aright

Math 8.

A generall proclamation.

Nothing is so horrible as sinne.

me to call you. And though he be the author of the worde: yet he will haue men to be called through his ministers to that worde. Therfore let vs geue credite vnto the minister whan he speaketh gods worde, yea rather let vs credite God whan he speaketh by his ministers, and offreth vs remission of our sinnes by his woorde. For there is no sinne so great in this worlde, but it is pardonable as long as we be in this worlde, & call for mercie: for here is the tyme of mercie, here we may com to forgeuenes of our sinnes. but if we ones die in sinne & wickednes, so that we be damned, let vs not looke for remission afterwardes: for the state after this life is vnchangeable: but as long as we be here, we may crie for mercy. Therefore let vs not dispaire, let vs amend our liues, and crie vnto god for forgeuenes of our sinnes: and than no doubt we shall obtain remission, if we call with a faithfull heart vpon him, for so he hath promised vnto vs in his most holy worde.

The holy scripture maketh mention of a sinne agaynst the holy ghost, which sin can not be forgeue neither in this worlde nor in the worlde to com: And this maketh many mē vnquiet in their heartes & consciences: for some there be which euer be afraide least they haue cōmitted that same sinne agaynst the holy gost, which is irremissible. Therfore som say, I can not tel whether I haue sinned against the holy ghoste or not: if I haue cōmitted that sinne, I know I shalbe damned. But I tel you what ye shal do, dispaire not of the mercy of god, for it is immeasurable. I can not denye but there is a sin against the holy ghost which is irremissible, but we can not iudge of it afore hand, we can not tell which man hath cōmitted ỹ sinne or not, as long as he is alyue: but whan he is ones gone, thā I can iudge whether he sinned against the holy ghost or not. As now I can iudge that Nero, Saul, and Judas, and such like, that died in sinnes and wickednes, didde committe this syn against the holy ghost: for they were wicked & continued in their wickednes still to the very ende, they made an end in their wickednes: but we can not iudge whether one of vs sin this sinne against the holy ghost or not: for though a man be wicked at this time, yet he may repent & leue his wickednes, & mowrow, and so not commit that syn against the holy ghost.

There is a sin against the holy ghoste.

We can not iudge who hath sinned against the holy ghost.

Our

Our sauiour Christ pronounced against the scribes and phariseis, that they had committed that synne against the holye ghost: because he knew their heartes. he knew that thei wold still abide in their wickednesse, to the very end of their lines. But we can not pronounce this sentence against any man, for we know not the heartes of men: he that synned nowe, peraduenture shall be turned to morowe, and leaue his synnes, and so be saued. Further, the promyses of Christ our sauiour are generall, they pertayne to all mankynd: he made a generall proclamation, sayenge: Qui credit in me, habet vitam æternam, Who so euer beleueth in me, hathe euerlastyng lyfe. Lykewise sainct Paule sayethe: Gratia exuperat supra peccatum, The grace and mercies of God excedeth far our synnes. Therfore let vs euer thynke and beleue that the grace of God his mercye and goodnesse excedeth our sinnes. Ite consider what Christ saith with his owne mouth: Venite ad me omnes qui laboratis. &c. Come to me all ye that labor & are laden, & I will ease you. Mark here he sayth: Come all ye: wherfore than should any body despaire, or shut out him self from these promises of Christ which be generall and pertain to the hole world? For he saith, Come all vnto me. And then againe he saith, Refocillabo vos, I will refreshe you, you shall be eased from the burthens of your sinnes. Therfore as I sayde before, he that is blasphemous and obstinate wicked, and abydeth in his wickednesse styl to the very end, he synneth against the holy ghost, as S. Augustine and all other godly writers doo affirme: but he that leaueth his wickednesse and synnes, is content to amende his lyfe, and than beleuyng in Christ, seketh saluation and euerlastyng life by hym: no doubt that man or woman who soeuer they be, shalbe saued: for they feede vpon Christ, vpon that meate that God the Father, this feast maker, hath prepared for all his gestes.

Christe knewe the heartes of the phariseis.

Christs promises are generall.

Math. 11. Christ calleth all vnto him.

To continue in synne to the ende is to synne against the holy ghost.

You haue heard now who is the maker of this feast or banket: and agayn you haue hearde what meate is prepared for the gestes, what a costly dyshe the housefather hath ordeyned at the wedding of his sonne. But nowe ye know that where there be great dyshes and delicate fare: there be cõmonly prepared certain sauses, whiche shall geue men a great lust and appe-

appetite to their meates, as mustard, viniger, and suche like sauses. So this feast, this costely dishe, hath his sauses: what be they? Mary the crosse, affliction, tribulation, persecution, & all maner of miseries: for like as sauses make lusty the stomacke, to receiue meate, so affliction stirreth vp in vs a desire to Christe. For whan we be in quietnes we are not hungry, we care not for Christe: but whan we be in tribulation, and cast in prison thā we haue a desyre to him: thā we learn to call vpon him: than we hunger and thurst after hym, than we are desyrous to fede vpon him: as long as we be in health and prosperity, we care not for him: we be slouthful, we haue no stomacke at all, and therfore these sauses are verye necessary for vs: we haue a common saying amongest vs, whā we see a felow sturdy, lofty, and proude, men say, this is a sausye felowe: signifying him to be a highmynded felowe, which taketh more vpon him then he ought to doe, or his estate requireth: which thing no doute is naughte and yll: for euery one ought to behaue himselfe accordyng vnto his callyng and estate: but he that wilbe a christen man, that intēdeth to come to heauen, must be a sausye felow: he must be well poudered with the sause of affliction, and tribulation, not with prowdenes and stoutenes, but with miseries and calamities: for so it is written, omnes qui pie volunt, viuere in Christo persecutionem patientur, whosoeuer will liue godly in Christ, he shal haue persecution and miseries, he shall haue sause enough to his meate. Agayn our sauiour saith, qui vult meus esse discipulus, abnegat semetipsum & tollat crucem suam & sequatur me: he that will be my disciple must deny himselfe, and take his crosse vpon hym, and followe me. Is there anye man that wyll feede vppon me, that wyll eate my flesshe, and drynke my bloude? Abnegat semetipsum, Lette hym forsake hymselfe. O thys is a greate matter, thys is a bytyng thynge: the denyng of my owne wyll. As for an ensaumple. I see a faire woman, and conceiue in my hearte an yll appetite to commit lecherye with her. I desyre to fulfyll my wanton lust wyth her. Here is my appetite, my lust, my wyll: but what muste I doe? Marye I muste denye my

Sweete meat must haue sour sauce.

He that wil come to heauen must bee saucie.

selfe and folow Christ. What is that? I must not followe my owne desyre, but the wyll and pleasure of Christe. Nowe what sayeth he? Non fornicaberis, non adulteraberis, Thou shalt not be a hoore moger: Thou shalt not be a wedlock breaker. Here I must deny my self, and my wyll and geue place vnto his wil, abhorre and hate my own wil, yea and further more I must ernestly cal vpō him, that he wil geue me grace to withstande my owne lustes and appetite, in all maner of thynges, whyche maye bee agaynste hys wyll: as when a manne dothe me wronge, taketh my lyuyng from me, or hurteth me in my good name and fame, my wyll is to auenge my selfe vpon hym, to doe hym a foule turne agayn: but what sayeth GOD? Mihi vindictam ego retribuam, Vnto me belongeth vengeaunce, I wyll recompence the same. Nowe here I muste geue ouer my owne wyll and pleasure and obey hys wyll, thys I muste doe, yf I wyll feede vppon hym, yf I wyll come to heauen: but thys is a bytter thynge, a soure sause, a sharpe sauce: Thys sause maketh a stomacke: for when I am iniuried or wronged, or am in other tribulation, then I haue a greate desyre for hym, to feede vpon him, to be deliuered from trouble, and to attayne to quietnes and ioye.

VVe must denie our selues.

VVe must leaue the reuenge to god.

There is a learned man whiche hathe a saying, whiche is moste true, he sayeth: Plus crux quam tranquillitas inuitat ad Christum, The crosse and persecution bryngе vs sooner to Christe then prosperitie and wealthe. Therfore Saint Peter sayeth: Humiliamini sub potenti manum Dei, Humble your selues vnder the myghtye hande of GOD: Looke what GOD layeth vppon you beare, it willyngly and humblye. But you wyll saye, I praye you tell me what is my crosse? Answeere. This that God layeth vppon you that same is your crosse: not that whiche you of your owne wylfulnesse laye vpon your selues. As there was a certayne seete whyche were called Flagellarii, whyche scourged themselues wyth whyppes, tyll the bloude ranne from their bodies: thys was a crosse, but it was not the crosse of GOD, he layde not that crosse vppon theym, they layde it of theyr owne heade. Therfore looke what God layeth

The crosse calleth vs to Christ.

The crosse that men lay vpon themselues is not Christes

layeth vppon me, that same is my crosse, whiche I ought to take in good parte, as when I fall in pouertye, or in miseries, I ought to bee contente withall: whan my neighbour doth me wronge, taketh awaye my goods, robbeth me of my good name and fame, I shall beare it wyllynglye, considerynge that it is Goddes crosse, and that nothynge canne bee doone agaynste me wythoute hys permission. There falleth neuer a sparrow to the grounde withoute his permission: yea not a heare falleth from oure heade withoute hys wyll. Seeyng then that there is nothyng done wythoute hys wil, I ought to beare this crosse whyche he layeth vppon me, wyllynglye withoute anye murmurynge or grudgynge.

Deus non permittit tantum hæc fieri sed constituit.

But I praye you consider these woordes of Saincte Peter well: Humiliamini sub potenti manum Dei, Humble your selfe vnder the mightye hande of G O D. Here Saincte Peter signified vnto vs that G O D is a mighty G O D, which can take awaye the crosse from vs whan it semeth hym good yea and he canne sende patience in the myddes of all trouble and miseries. Saincte Paule that electe instrumente of God shewed a reason wherefore G O D layeth afflictions vpon vs saying: Corripimur à domino ne cum mundo condemnemur, We are chastened of the Lorde leaste we should bee condemned wyth the worlde: for you see by daylye experience that the moste parte of wycked menne are luckye in thys worlde: they beare the swynge, all thynges goeth after they? myndes, for G O D letteth them haue they? pleasures here. And therfore there is a common sayinge, The more wicked, the more lucky: but they that pertayne to God, that shall inherite euerlastyng lyfe: they must goe to the potte, they muste suffer here accordyng to that scripture: Iudicium à domo Dei incipit, the iudgemente of god beginneth at the house of God: therefore it commeth of the goodnes of god whan we bee put to taste the sause of tribulation: for he doth it to a good end, namely that we should not be condēned with this wicked worlde: for these sauses are very good for vs, for they make vs more hūgry & lucky tocome to Christ and fede vpon him. And truely when it goeth well with vs,

Gods hād is mighty.

The cause why Christ layeth crosses vpon thole that be his.

The more wicked the more lucky.

It is better to haue affliction than prosperitie.

we forget Christ, our hearts and mindes are not vppon him: therfore it is better to haue affliction then to be in prosperity. for ther is a comon saieng, Vexatio dat intellectum, veration geueth vnderstanding. Dauid that excellent king and Prophet saith, Bonum est mihi quod humiliasti me domine Lord saith he, it is good for me that thou hast pulled doune my stomake, that thou hast hũbled me. But I pray you, what cause had Dauid: how was he humbled: Mary this, his owne son defiled his daughter. After that, Absalon one other of his sonnes killed his owne brother. And this was not inough, but his own sonne rose vp against him, and traiterously cast him out of his kingdome, and defiled his wife in the syght of all the people. Was not he vered: had he not faultes: Yes yes, yet for all that he cryeth not out agaynst God, he murmured not, but saith: Bonum est mihi quod humiliasti me, Lorde it is good for me that thou haste humbled me, that thou haste brought me lowe: therfore whan we bee in trouble, let vs be of good comfort, knowyng that God doothe it for the best.

Dauid cause to his meate

The deuil laboureth stil to make cause for vs.

But for all that, the deuyll that olde serpent, the ennemye of mankynde doothe what he can daie and nyghte to bryng vs to this cause, to cast vs into persecution, or other myseries, as it appered in the Gospell of Mathew, where oure Sauiour castyng hym oute of a manne, seyng that he coulde doo no more harme, he desyred Christ to geue hym leaue to goe into the swyne: and so he cast theim all into the sea. Where it appeareth, that the deuyll studieth and seeketh all maner of wayes to hurte vs, eyther in soule, or ells in bodye: But for all that, lette vs not despaire, but rather lyfte vp our heartes vnto GOD, desyryng his healpe and comforte, and no doubte whan we dooe so, he wyll healpe, he wyll eyther take awaye the calamities, or els mitigate them, or at the leaste wyse sende pacience into oure heartes, that we maye beare it wyllyngly.

To consider this, is comfortable.

Nowe you know at a great feast whan there is made a delicate dyner, and the gueste fare well: at the end of the diner they haue bellaria, certain subtilties, custardes swete, & delicate things: so whan we come to this diner, to this weddyng,

The later course at this feast.

and

and feede vpon Christ, and take his sauces which he hath prepared for vs: at the ende commeth the sweete meate, what is that? Mary remission of synnes and euerlastyng lyfe, suche ioy that no tonge can expresse, nor heart can thynke: whiche God hath prepared for all them that come to this diner, and fede vppon his sonne, and taste of his sauces. And this is the end of this banket. This banket or mariage diner was made at the very beginnyng of the worlde, God made this mariage in paradise, & called the hole worlde vnto it, sayyng: Semen mulieris conteret caput serpentis, The seede of the woman shal vanquishe the head of the serpent: this was the first callyng. And this calling stode vnto the faithful in as good stede as it doth vnto vs, which haue a more manyfest callyng.

This mariage vvas made in paradise.

Afterwarde, almightie God called agayn with these wordes, speakyng to Abraham, Ego ero Deus tuus & seminis tui post te, I will be thy God, and thy seedes of thee. Nowe what is it to be our God? Mary to be our defender, our comforter, our delyuerer and helper: who was Abrahams seede? Mary Christ the sonne of God, he was Abrahams seede: in hym and thorough hym, all the worlde shall be blessed, all that beleue in hym, al that come to this dyner and fede vpon hym. After that, all the prophetes their onely intent was to call the people to this weddyng. Nowe after the tyme was expired, which God had apointed, he said: Venite, parata sunt omnia, Come, all thinges are ready. But who are these callers? The first was John Baptiste, whyche not onely called with his mouthe, but also shewed with his fynger, that meate whyche GOD had prepared for the whole worlde. He sayth: Ecce agnus Dei qui tollit peccata mundi, Lo the Lambe of GOD that taketh away the synnes of the worlde. Item, Christ hym selfe called, sayinge: Venite ad me omnes qui laboratis, Comme to me all ye that trauayle and labour, and I wyll refreshe you. Lykewise the Apostles cryed and called all the whole worlde, as it is written: Exiuit sonus eorum per vniuersam terram, Their sounde is gone thorough out all the worlde. But I praye you what thankes hadde they for their callynge? for their labour? Mary this, John Baptiste was headed: Christe was cru-

Abraham vvas bidde to this mariage.

John Baptist pointed to this meat with his finger.

Math. xi.

The re-ward that they haue which be the callers of the gests Preach ng is a thanke les occupa tion.

ctified, the Apostles were killed, this was their reward for their labours. So all the preachers shall looke for none other reward: for no doubt they must be sufferers, they must taste of these sauses: their office is, Arguere mundum de peccato, to rebuke the world of synne, whiche no doubte is a thankles occupation. Vt audiant montes iudicia domini, That the high hilles, that is, greate princes and lordes may heare the iudgementes of the Lorde: they muste spare no bodye, they must rebuke high and low whan they doo amisse, they must stryke them with the swoorde of Goddes woorde: which no doubte is a thankleese ocupation: yet it muste be doone, for GOD will haue it so.

The excu ses that such vse to make as are loth to l eaue their wickednes

There be many men which be not so cruell as to persecute or to kyl the preachers of Gods woorde: but whan they be called to feede vpon Christ, to come to this banket, to leaue their wicked liuings, than they begin to make their excuses, as it appeered here in this gospell: Where the fyrst sayd, I haue bought a ferme, and I must nedes go and see it, I praye thee haue me excused. An other sayd: I haue bought fiue yoke of oxen, and I goe to proue theym, I pray thee haue me excused. The thirde sayde, I haue maried a wyfe, and therfore I can not comme: and these were their excuses. You muste take hede that you mystake not this text: for after ỹ outward letter, it semeth as though no husbandman, no byer or seller, nor maryed man, shall enter into the kyngdom of God: Therfore ye muste take heede, that ye vnderstande it aright. For to be a husbandmanne, to bee a byer or seller, to bee a maryed manne, is a good thynge, and allowed of GOD: but the abuse of suche thynges is reproued: husbandmanne, and maryed man euery one in his callynge, maye vse and doo the woorkes of his callynge: the husbande manne maye goe to ploughe: they maye bye and sell. Item, menne may marye, but they may not sette their heartes vpon it. The husbandman maye not so applye his husbandrye, to sette asyde the hearynge of the woorde of GOD: for whanne he doothe so, he synneth dannably: for he more regardeth his husbandrye, than GOD and his woorde: He hathe all Take hede ye vnder stande this aright. luste and pleasure in his husbandrye, whyche pleasure is naught,

naught. As there be many husbandmē, which will not come to seruice, they make their excuses that they haue other businesse, but this excusyng is naught: for cōmonly they go about wicked matters, and yet they wold excuse them self, to make them selfes faultlesse, or at the least way, they will diminishe their faultes. Which thing it self is a great wickednes: to do wickedly, & than defend that same wickednesse: to neglect and despise Gods word, & thā to excuse such doings, like as these men do here in this gospell. The husbandman saith, I haue bought a ferme, therfore haue me excused: tho-ther saith, I haue bought fiue yoake of oxen, I pray the haue me excused: Now whā he cometh to the maried man: that same felow saith not, haue me excused, as the other say, but he onely saith, I can not come. Where it is to be noted, that the affections of carnall lustes & concupiscence are the strongest aboue all the other: for there be some men whyche set al their heartes vpon voluptuousnes: they regard nothing els, neyther God nor his word: And therfore this maried man saith: I can not come: because his affections are more stronge and more vehement thā the other mens were: but what shall bee their rewarde whyche refuse to come? The housefather sayth: I say vnto you, that none of those men whiche were bydden, shall tast of my supper. With these wordes Christ our sauior teacheth vs, that all those that loue better worldly thynges than GOD and his worde, shall bee shutte out from his supper, that is to say, from euerlastyng ioy and felicitie: for it is a great matter to despyse Gods woorde, or the mynister of the same: for the office of preachynge is the office of saluation, it hathe warrantes in Scripture, it is grounded vpon Gods woorde. Sainct Paule to the Romanes maketh a gradation of suche wyse: Omnis quicunq; inuocauerit nomen domini saluabitur, quomodo ergo inuocabunt in quem nō crediderunt, aut quomodo credent ei quem non audierunt? That is to say, who soeuer shall cal on the name of the Lord shalbe saued: but how shal they call vpon hym, in whom they beleue not: how shal they beleue on him of whom they haue not herde? How shal thei heare without a preacher: And how shal they preach except they be sēt? At the

Husbandry must not hold vs from god.

The maried man saith he can not come.

The rewarde of them th refuse t come.

Saint Paules gradation.

length he concludeth sayeng, Fides ex auditu faith commeth by hearyng: where ye may perceiue how necessarye a thyng it is, to heare gods worde, and how needfull a thing it is to haue preachers, which may teach vs the worde of god: for by hearing we must come to faith, thorough faithe we must be iustified. And therfore Christe saieth himselfe: Qui credit in me, habet vitam æternam, he that beleueth in me hath euerlastyng lyfe. When we heare gods worde by the preacher, and beleue that same, then we shall be saued: for S. Paule sayeth, Euangelium est potentia dei ad salutem omni credenti, the gospel is the power of god vnto saluation, to all that beleue: the gospel preached is gods power to the saluation of all beleuers: this is a greate commendation of this office of preachyng, therfore we ought not to despise it, or litle regarde it: for it is gods instrument whereby he worketh faith in oure hartes. Our Sauiour saith to Nicodeme: Nisi quis renatus fuerit, except a man be borne a newe, he can not see the kingdome of god. But how commeth this regeneration: by hearyng and beleuyng of the worde of god: for so saith S. Peter Renati non ex semine mortali corruptibili, we are borne a newe, not of mortall seede, but of immortall by the word of god. Likewise Paule sayth in an other place: Visum est deo per stultitiam predicationis saluos facere credentes, It pleased god to saue the beleuers thorough the foolishnes of preachyng. But peraduenture you will say. What: shall a preacher teach foolishnes: No not so, the preacher when he is a right preacher, he preacheth not foolishnes, but he preacheth the word of god: but it is taken for foolishnes, the worlde esteemeth it for a trifyll: but howsoeuer the worlde esteemeth it, S. Paule sayeth that god will saue hys thorough it.

Rom. 1.

The commendation of the office of preachyng.

Ioha. 3.

1. Pet. 1.

The vvorld iudgeth the vvord of god to bee foolishnes

Here I myghte take occasion to inueigh agaynste those whiche litle regarde the office of preachyng which are wont to say, what nede we such preachings euery day: Haue I not fyue wyttes, I know as well what is good or yll, as he doth that preacheth. But I tel thee my friende: be not to hasty, for whā thou hast nothyng to follow but thy fyue wyttes, thou shalte goe to the deuyll wyth them: Dauid that holye Prophete saide not so, he trusted not his fiue wittes, but he said

Dauid trusted not his fiue vvittes

Lucer-

Lucerna pedibus meis verbum tuum domine, Lord thy word is a candell vnto my feete: here we learne not to despise the worde of god, but highly to esteme it, and reuerently to heare it: for ỹ holy day is ordeined, & apointed to none other thing, but ỹ we should at that day, heare the word of god, & exercyse our selues in al godlines: but there be some which think that this day is ordeyned only for feastyng, drinking, or gaming, or such foolishnes, but they be much deceiued: this daye was apointed of god, that we should heare his worde, and learne his lawes, and so serue him: but I dare say, the deuyll hathe no dayes so muche seruice as vpon sondayes or holye dayes, which sondaies are apointed to preaching, and to heare gods most holy worde: therfore god saith not only in his commaũdements that we shall abstayne from worcking, but he sayth, sanctificabis, thou shalt halow: so that holyday keping is nothing els, but to abstein from good workes, and to do better workes, that is to come together, and celebrate the communion together, and visite the sicke bodies, these are holy dais workes: And for that ende god commaunded vs, to abstayne frõ bodily works, ỹ we might be more mete & apt to do those workes, which he hath apointed vnto vs, namely to fede our soules with his worde, to remember his benefites, & to geue him thankes, and to cal vpon him. So that the holy day may be called a mariage daye wherein we are maried vnto god, which day is very nedeful to be kept. The foolishe common people, thinketh it to be a belly cheere day, and so they make it a fursatting daye: there is no wickednes, no rebellion, no lechery, but she hath most commonly her beginning vpõ the holy day. We read a story in the 15. chapiter of the booke of ỹ Numbers, That there was a felow which gathered sticks vpõ the Sabboth day, he was a despiser of gods ordinances and lawes: like as they that now a dayes, go about other busines, whan they should heare the worde of God, and come to the common prayer, whiche felowes truelye haue nede of sauce, to be made more lustier to come and fede vpon Christ than they be. Now Moses and the people consulted with the lord, what they should do, how they should punish that felow which had so transgressed the Sabboth day: he shall dye sayth

The right vse of the holy daies.

Holydaies vvorkes.

All mischief beginneth on the holy daies.

Nume. 15.

God.

god. which thing is an ensample for vs to take hede, that we transgresse not the law of the Sabboth day: for though God punish vs not by and by, as this man was punished, yet he is the very self same god, that he was before: and wil punish one day eyther here, or els in the other worlde: where the punishment shalbe euerlasting. Likewise in the 17. chapiter of the prophet Hieremy, god threateneth his fearefull wrath & anger vnto those which do profane his sabboth day. Again he promiseth his fauour, and all prosperity to them that will kepe the holy dayes, sayeng: princes and kynges shal go thorough thy gates, that is to say: thou shalt be in prosperity in wealth and greate estimation amongest thy neighbours. Agayn, yf ye will not kepe my sabboth day, I will kyndell a fyre in your gates, that is to saye: I will destroy you, I wyll bryng you to naught, and burne your cities with fire. These wordes pertain as well vnto vs at this tyme, as they pertained to them at their tyme: for god hateth the dishallowyng of the Sabboth, as wel now as then: for he is and remaineth stil the old god: he wil haue vs to kepe his Saboth, as well now as then: for vpon the Saboth day goddes sede plough goeth: that is to say, ỹ ministery of his word is executed, for the ministryng of gods worde is gods plough. Now vpon sondaies god sendeth his husbandmen to come and tyll, he sendeth his callers, to come and cal to the wedding, to bydde the gestes, that is, all the world to come to that supper. Therfore for the reuerence of god consider these things, consider who calleth, namely god: consider agayne who be the gestes, all ye. Therfore I cal you in gods name, com to this supper, halow ỹ saboth day: that is, do your holy day work, com to this supper, for this day was appointed of god to that end that his word should be taught and heard: preferre not your owne busines therfore before the hearing of the worde of god. Remember the story of that man which gathered sticks vpon the holye day: and was put to death by the consente of god: where god shewed himselfe not a cruell god) but he wouldе geue a warnyng vnto the whole worlde by that man, that all the world should kepe holy his Saboth day.

God will punish one day.

Hie. 17.

Plagues threatened to such as profane the Saboth.

The saboth day is gods plowing day.

The almighty euerliuyng god geue vs grace to liue so in this

this miserable worlde, that we maye at the ende come to the great Sabboth day, where there shalbe euerlastyng ioye and gladnes. Amen.

The seconde Sermon of Maister Latymers. Math. 5.

VIdens autem Iesus turbas ascendit in montem & cum consedisset. &c. When Jesus saw the people he went vp into a mountaine, and whan he was sette downe, his disciples came vnto him, and he opened his mouthe, and taughte them saying: Blessed are the poore in spirite.

Derely beloued in our sauiour Christ, I haue to tel you at this present tyme of a certaine pylgrimage, which maye bee called the christen mans pylgrimage: but ye shall not thinke that I wyl speke of the popish pilgrimage, whiche we were wont to vse in times past, in running hither & thither to S. Iohn Shorne, or to our lady of Walsingham. No no, I wil not speak of such fooleries, but I wil speake of such a pylgrimage, which our sauiour Christ himself taughte vs, beyng here present w̄ vs, with his owne mouth. Therfore whosoeuer wil come to the eternal felicity must go that pilgrimage, els he shal neuer attaine thervnto. Cum vidisset autem turbas, When he saw the people. It apeared by thend of the 4. of Math. that our sauiour had walked thorowghout all Galilee, & had don many miracles: so that the fame of him wēt thorowghout al the cōtrey: And there gathered a great nūber of people together to here him: he seyng the people how hungry they were, conueted himselfe into a higher place: & his disciples came vnto him, and he taught them, but not only ỹ disciples but also the whole people. for Luke saith: docebat audiēte populo, he preached ỹ people hering it. Itē, & turba admirabitur sup doctrina illi⁹, and ỹ people meruailed because of his doctrine: how could they maruel if they had not heard it. So it appeareth that Christe made his sermon not onelye to his disciples, but also to the whole people, yet specially he taught his disciples, to that end that they might teach afterwardes to others, for he taught them such doctrin whiche he would haue taught al the whole worlde, therfore he so diligently taughte them. for though he made many sermons, yet

A necessary pilgrimage

these

these .ii. sermons, the one in Mathew, and the other in John ought to be regarded moste aboue all others: for they conteyne the summe of a christian mans lyfe. Nowe our saiour seyng them so hungry, what dothe he? The Euangelist saith: Aperuit os suum, he opened his mouth and taught them: Oure saiour dyd not onely sende out his apostles to preache and teache the people, but also he opened his owne mouth, and taught the people his owne selfe. Which acte of our saiour, is to the reproch of our lordly prelates: which in a maner disdaine to preache theym selues, in their owne persons, but they thynke it to be ynough to haue one or two pertainyng vnto them, whiche preache in their dioces, they them selues beyng occupied in worldly busynesse: our Saiour dyd not so, he opened his owne mouthe, and taughte the people. Certainly this ensample of our Saiour ought better to be considered of our prelates than it is: for they be not better than Christ was. Christ hath sent them, and giuē vnto them a Commission to preache: wherfore disdain they than to open their mouth, and teache the people? seing that our saiour hym self taught: how will they be excused whā they shall make accompt for their doynges? What shall be their reward for their slouthfulnesse? No doubt euerlasting damnation hangeth ouer their heades.

Tvvo sermōs vvher in is conteined the summe of a christians life.

Oure prelates be not better than Christ.

Nowe our saiour openyng his mouthe, what taught he them? Mary he taught them a pilgremage, the christen mās pilgremage: And this is a good and true pilgremage that he taught, for this pilgremage standeth not in runnyng hither and thither: No no, this is a right pilgremage, but there is strange geare in it: yea such geare, that yf I should say it of my owne head, you would not beleue me, you wold saye I lye: for it agreeth not with oure mother witte, we can not compasse this geare with our naturall wit: therfore we must consider who speaketh it, and so captiuate oure reason and witte, to the wisedom of God. Now Christ the eternall son of God, he teacheth vs this pilgremage: Of which god the father hym selfe saythe: Hic est filius meus dilectus, in quo mihi bene complacitum est, ipsum audite: This is my well beloued sonne, in whome I am pleased, heare hym. Seyng than

Christ teacheth men to goe on pilgremage.

than that the almighty god commaunded vs to heare hym, we ought not to regarde his doctrine litle, to esteeme and value it for nothyng: but most highly esteme it as the vnfallible worde of god. Now what saith he? Beati pauperis spiritu quoniam ipsorum est regnum cœlorum, Blessed be the poore in the spirite, for theirs is the kyngdome of heauen. &c. I entend to be very short, els I could not haue time to go thorow all thynges that partayne to thys pilgremage. This is a pilgremage of viii. myles or. viii. dayes iournes, al thinges that partayne vnto it are comprehended in viii. pointes. Our sauiour sayth, Beati pauperis, Blessed be the poore, this is contrarye to oure reason: for who would thynke pouertye to be a blessednes: who is that wold not rather be ryche than poore: to be riche is a blessednes in our eies, to be poore is an vnhappines in our myndes: but we muste subdue our iudgementes. We esteme it to be a cursednes to be poore: wel, our sautour sayeth Blessed are the poore: Luke hath no more but these wordes, Mathew addeth Spiritu in ỹ spirit. These viii. miles, or dais iorneys, may be called Paradoxa that is to say, inopinable, incredible, & vnbeleuable sayinges: for if Christ had not spoken it hymself who should haue beleued it? for we see dayly before our eyes, what a miserable thyng is pouerty therfore oure nature is euer giuen to auoide pouerty, and to come to ryches. But Christ saith, Beati pauperes, Blessed bee the poore in spirit, for the kingdom of heauen is theirs.

VVe must not lightly regarde Christes doctrine.

A pilgremage of viii. dayes iourneye, or. viii. miles.

To saye that pouertie is a blessednes, is a paradox.

The kyngdome of heauen is taken sometymes for the office of preaching, as when he compared the kingdom of heauen to a net that catched good & bad fyshes, there he meaneth the office of preachyng: somtimes it is taken for eternal felicitye, which Christ our sauiour merited for vs. When Iohn Baptist sendeth his disciples vnto Christe to aske him whether he be Christe or not, he tolde them what miracles he had done, and amongest other thinges he said, Pauperes Euangelizant, the poore heare the gospel, meanyng that the poore be more willing to heare the gospel: they take more paine in hearing gods worde then the ryche doe, for the riche commonlye lesse regarde the gospel. Looke thorowout al England, and you shall fynde it so. Lykewise he sayeth by the Prophete, ad

The kingdome of heauen taken for the office of preachyng.

The poore be moste diligẽt to heare the worde of God.

Euan-

Euangelizandum pauperibus misit me, He hathe sente me to preache the Gospell vnto the poore, because the poore hath more pleasure in it: the riche men cõmonly regard it for nothing: therfore it is a wonderful thing that such terrible thinges are written of rich men, and yet we seke al to be riche, & cal them blessed & happy that be so. But ye herd vpon sonday last was, howe that these riche fermers made their excuses: they would not come to the banquet which God had prepared for them, because their richesse dyd lette them: therfor rychesse are called thornes in scripture. As for an ensample: There be two wais to a towne, the one is playn and straight, thother is full of thornes. Nowe he that goeth the plain way shall sooner come to his iorneys ende, than he that goeth the thorny way: So it is more easyer without ryches to come to hauen than with riches: but our nature is so corrupt that we euer desire that thing that may do vs harme. I wyll not say but men may haue riches, & many good men haue had great richesse, yet riches must be had cum tremore, with feare: for it is a dangerous thing to haue them: they be but burthens, they that haue them be but baliffes and stewardes ouer the, they must make accompte for them. And therefore aboue all thynges ryche men must haue in freshe memorie this scripture: Diuitiæ si affluant nolite cor apponere, When riches come vpon you, set not your hartes vpon them: vse them to such ende as God hath appointed: with your copie helpe the inopie of the poore miserable people: and this is our duetie to do. For he that hath riches and helpeth not the poore withall, but layeth them vp for him self: he is a thefe before god, though he do come rightly and iustely by his goodes: for he doth not his duetie: he withdrawyth that from the poore that pertaineth vnto them. for god requireth of the riche to releue and helpe the poore with his richesse: when he nowe dooth it not, the writers call him a thefe. Here ye se what a burthen it is to haue riches, therfore let vs not be so gredy ouer them: and when we haue them, lette vs remembre that we bee but gods stuardes and distributers of his treasures.

It is meruail that men be so desirous to be rich

A good similitude and mete to be marked. Marke this you riche men

The ende why riches is geuen to me

There be theues that get their goodes truly.

What sort of poore be blessed

You must mark here, that our sauior whan he saith, Blessed be the poore: he commendeth not the friers pouertie, that

same

same wilfull pouertie: but if you be come to pouertie for confessing of Christ, than thou art blessed. Againe, I am a ryche man, the fire cometh & taketh away my riches. As Job was a rich man, but what hapned? his enemy came & toke away altogither: so we may this day be rich, and to morow we may be beggers: for the riches be chãceable vnto vs, but not vnto god: for God knoweth whã & to whõ he wil geue thẽ or take them away again. Now whan I come to pouertie by chãce, so that god sendeth pouertie vnto me: thã I am blessed whã I take pouertie wel without grudging. And therfore he added Spiritu, in spirite, ỳ is, to take it in good part with a faithful hert, knowing that god sendeth ỳ same vnto vs: so that whã we come to pouertie by suche chaunces, or by persecutions, so that I caste not awaye my goodes wilfully as the fryers did) which was a leauing of riches deuised by their own mindes: but els he that doeth his businesse accordyng vnto his calling, and than god endueth him with pouertie, let him take it with ioy and gladnes: for these blessings which Christ promised vnto vs here in this gospel, shall light vpon him, therfore take it so, that pouertie is a blessyng whan she is taken with a faithfull hert, ells in dede it is to no purpose, except it procede out of faith. Be not egre therfore to haue riches, and when ye haue them, that god sendeth them, set not to much by them. For Christ saith: it is hard for a rich man to come to heauen, speaking of those which set their herts vpon riches: which men in dede be very idolaters: for they put their hope trust and confidẽce in them, so that what so euer shal happẽ, they thynke they wil escape hauyng money, & so they make money their god, which is a most wicked and abhominable thing in the sight of ỳ Lord. For god wold haue vs to hang vpon hym, to trust in hym, be we poore or riche: If we be riche, we shuld not set our hearts vpon riches: if we be poore we should comfort our selues with this Scripture, Non est inopia timentibus eum They that feare hym shal not lacke.

How pouerty is a blessing and how not.

Hovv rich men are idolators

Now the seconde myle or days iorney in this pilgremage is this: Beati qui lugent, quoniam ipsi consolabuntur, Blessed are thei that mourne, for they shal haue comfort. we after our reason esteme thẽ happy ỳ can make mery in this world

The second dais iourney or mile.

but

but our sauiour contrarywise pronounceth them blessed that mourne and wepe in this worlde. We seeke all to be in that case that we might laughe and be mery, for we thinke that to be a great blessednes: but our sauiour pronounceth them blessed that wepe. And therfore scripture saith, Melius est ire ad domum luctus, quam ad domum conuiuii; It is better to goe to the mournyng house, than to the house of banquetting: for he that goeth to sike folkes, it shalbee a good admonition, it shall make hym to consider the fragilitie and weakenes of mankynde, and so styre hym vppe to make redye, and not to set much by this worlde. S. Paule speaketh of two manner of sorowfulnes, the one is worldly, the other is ghostly, the worldlye sorowfulnes is without faithe: as the wicked whan they weepe they are sorowfull: yet this comfort of which Christe here speaketh is not promised vnto them. Esau wepte whan Jacob begiled him, but his weping was without faith. Truelye happye are those that haue muche occasion to weepe and waile: for Vexatio dat intellectum, veration and trouble maketh vs to know our selfes, and teacheth vs to leaue sinne and wickednes. There be many which be in great miseries, shut out of their houses, or vnsyckenes, or other trouble: they shall comfort themselues with this blessyng, which Christ our sauiour promised vnto them, namely they shalbe sure that they shall haue comfort, and relefe of their miseries, for he will not suffer them to be further tempted then they shalbee able to beare: and then in the ende they shall haue euerlasting comfort. It is a notable answer that Abraham maketh to the richman, when he lay in hellish fyre, My sonne (saith he) Recepisti bona in vita, thou hast receiued thy good dayes in thy lyfes tyme, now thou shalt be punished: But Lazarus hathe had miseries, and calamities: and therefore he shall bee comforted now. So we must learne to be contente to goe from weping to laughyng, from sorowe to eternall felicity: but we must first suffer here, we may not go from the one felicity to the other: therefore S. Hierome saith, that he is a delicate souldeour that wyll not suffer sometymes miseries and calamities. Therfore let vs be content with it, let vs beare them with a faithfull heart; elswe shall not attaine to this comforte, for

VVhat mourning it is that maketh blessed.

Vve must go frome sorowe to ioy, and not from one felicitie to an other.

the

the miseries that the godlesse haue, operantur mortem, they wo:ke their owne destruction, and euerlastyng perdition: fo: they can not beare them as they ought to doe: they murmure and crye out agaynste god: but the godly whan he is in miseries he taketh greate p:ofite by it, fo: miseries d:yue hym to leaue synne and wickednes: and to repent fo: that which he hathe done agaynste god. Here you maye perceiue nowe that they that wyll haue comfo:te muste goe to that pylgrimage, they must taste miseries, and so at the ende they shall haue euerlastyng comfo:te.

The diuersities of murmuring.

The thirde mile o: dayes iourney is this. Beati mites quoniam inheritabunt terram, Blessed be the meeke fo: they shal inherite the land. This meekenes is such a thing ỳ whosoeuer hath her, can be quiet in al thinges: he that hath her wyl not auenge hymselfe. But ye must know there bee two maner of vengeance. There is a p:iuate vengeance, & there is a publique vengeance, the publique vengeaunce is allowed of God: the p:iuate is fo:bidden, fo: god sayeth to euery p:iuate man, Mihi vindictam ego retribuam, Let me haue the vengeaunce, and I wyll reward it. Whan anye man dothe me wronge, I shall o: may not auenge me, no: yet desy:e in my hearte to be auenged vpon hym, I beyng a p:iuate man and not a magistrate. But there is a publike vengeaunce, that is the magistrates, they must see that wrongdoers be punished, and rewarded acco:dyng to their misbehaueours. But I maye not auenge my selfe. Fo: I am blessed when my good is taken from me wrongfully, and I take it well. Fo: Christ sayeth inheritabunt terram, they shall inherite the lande, he that fo: goddes sake leaueth hys lande, o: his gooddes: he shall inherite the lande: so he shall with leuyng the lande inherite the lande: but what shall I doe when my good is taken from me? Aunswere, goe to goddes p:omises, whyche are Centuplum accipiet, he shall receiue it agayn hund:eth folde. The publike vengeaunce is committed vnto the magistrates, God commaundeth vnto theim to punishe the transgressoures: and agayn the lawbreaker o: misdoer ought to obey, and suffer the punishment whiche the magistrates shall lay vpon him: fo: so it is written, Auferes malum è medio populi,

The third mile or dais iourney.

Two maner of reuēges, the one lawful and the other vnlawfull.

We must goo to goddes promise.

puli. Thou shalt take awaye the yll from amongest the people. So ye heare how that we maye not auenge oure selues when anye man doeth vs wrong: yet for al that, this taketh not away the liberty of the vse of the law, for a christian man maye go to the law, and seke remedy, yet we must take hede that we go not to auenge oure selues vppon our neighbour, with a vengeable hearte: nor yet should we not go with a couetouse hearte, to gette ought of our neighbour: elles it is lawful to vse the law whā it is done with a charitable heart. As it is lawfull for me beyng sick to go to the phisicion without breach of my fayth to godward: but yf I should go to the phisition in dispeire of God, then this goyng were a wicked goyng. So I say, when we wil go to the law, we muste beware that it be done charitably, not with a vengeable mynde: for whosoeuer seketh to be auenged he shall not be blessed of god. Agayne whosoeuer sufferth wronge at hys neighbours hande, and taketh it willyngly, he shalbe blessed of god.

A christen man may go to the law but how?

An ensample we haue in Joseph, his brethren solde hym and handled him most cruelly and tyrannously, what did he? he toke it wyllyngly without any reuengement: what dyd god? Mary he fulfilled his promise, inheritabunt terram, they shall inherite the lande. Therfore he made him lorde ouer al Egipt, this did god, and so he wyll do vnto vs: but our heart is so poysoned with the poison of malice, that we thynke we shoulde be vndone, when we should not auenge our selues, but they that haue the spirite of god, and to whom these blessynges pertayne, they wylbe charitable, and yet vse the law when necessitie shall requyre so, but they wyll doe it wyth a godlye mynde.

The ensample of Ioseph to be folowed of vs.

Terram, they shall inherite the lande: some expounde the lande for eternall lyfe, but it maye bee vnderstanded of thys worlde to: for they that be patient and beare and suffer, God wyll rewarde them here in this worlde and yonder to. Now ye haue hearde what we shall haue when we be meeke spirited: let vs therfore set aside all stubburnes, al vengeance hatred and malice, one against another: so that we may obtain that land which Christ promised vs. Beati qui esuriunt & sitiunt iustitiā quoniam ipsi saturabuntur, Blessed bee they that hun

The 4. mile or distance.

hungre & thurst after rightuousnes, for they shalbe satisfied. These wordes be expounded diuersly: it may be vnderstãded so, Blessed be they that hunger and thurst that is to say, that haue so great desyre to rightuousnes, as a hungry man hath to his meate and drynke. Some expounde it of the iustice of the soule: for the faithfull be euer hungry, they euer thynke they be not well, they be sore behind the hande: and so do not ỹ hypocrites, for they haue opera supererogationis that haue so much that they are able to sell vnto other men to: & bynge them to heauen: But I will expound these wordes so. They that hunger, be they that suffer wrong: for when a man suffereth wrong and iniuries, he hungreth and thirsteth to haue iustice, to come to his right: for it is a common saying, amongest the people The law is ended as the mã is frended. Now he that is so iniured and wronged and hath a godlye hunger and thurst to rightuousnes, he shalbe satisfied in this world, and in the worlde to come he shal haue euerlastyng life. Ensamples we haue in scripture. Joseph whan he was solde to Potiphar that great man, he was a fayre young springolde: now his maisters Potiphars wife, seyng his beauty, cast her loue vpon hym, in so much that he could be no where but she came after him: but Josephe fearyng God refused her, and would not committe with her the filthye acte of lecherye. What folowth, she wente by and by and made an oute crye & accused hym, as thoughe he would haue rauished her. So at the length Joseph was cast into prison, where he hungerd & thurst after rightuousnes, after iustice, ỹ is he was desiro⁹ to haue his right: yet for al ỹ he toke ỹ mater wel & godly, he sought not for vengeance: we in our own foolishnes & mother wittes esteeme them blessed, that can vse the matter so, that the law may go with them, that they may haue theouer hãd: they are called blessed which beare the swinge, which are not exercised with trouble. I remember I red once a storye of a bishop which came to a rich mans house, where he had good chere, and the goodman in the house shewed hym all his ryches and prosperities, his goodly wife & his faire childzen: in summa: they lacked nothing at all, he himselfe hadde neuer bene sicke: the bishoppe hearyng that thought in hys mynde

Hypocrites haue workes to sell.

This sense tẽdeth to edifying, and is therfore tollerable.

Ioseph hũgred after rightuousnes.

A history of a bishop.

no doute god is not here: and so commaunded his seruaunte to make redy the horses, and by and by wente his way. When he came a little far off from the house, he sendeth his mā back a gayn to fetch a booke, which was forgotten behynde, when the seruant came the house was sunke. So we see that worldly prosperity maketh vs to forget god, and in the ende to bee damned. Jacob that holy man when he serued Laban his vncle and father in lawe, what wronges had he: how vniustely delte Laban with him? No dout he had great hunger and thurste after rightuousnes: therfore God satisfied hys appetite, for he blessed hym, and enriched hym wonderfullye, against Labans mynde. There be few of suche seruauntes now a dayes as Jacob was: and though he had a wicked master, yet he serued hym truely: I woulde wishe all seruauntes would follow the ensample of Jacob. This I speake to make you patient in tribulation, and to styre vp in you a hunger and thurst after rightuousnes, you heare howe Josephe was blessed in bearyng godly the iniuries which that foolish woman did vnto him.

Jacob thirsted after rightuousnes.

Dauid also O what good seruice dydde he vnto kynge Saule? yet Saule wente aboute to destroye hym, thynke ye not Dauid hungred and thirsted after rightuousenes? No doute he dydde, yet he might haue auenged himselfe, but he wold not: for he had this meekenes of which Christ our sauiour speaketh here, And so consequently inherite the land accordyng vnto his promise.

Dauid hungred after rightuousnes.

Beati misericordes quoniam ipsi misericordiam consequentur, Blessed be the mercifull for they shall obtayne mercye. I will not tarye longe herein, you knowe whyche bee the workes of mercye. I was hungry sayeth Christe, I was naked. Mathew 25. There is a ghostely mercy: whiche is, to admonish them that bee in errours: to bringe theym to the righte waye. Item to forgeue them that doe me wronge, this is a mercye, and a needefull mercye: and therefore they that wylbee cruell here, so that they will not forgeue vnto theyr neyghboures theyr faultes, lette theym not looke for mercye at Goddes handes. For we muste bee merciefull, louynge, and comfortable towardes our neighbour

The fifte rule or Paris iourney.

VVhoso will obtaine

when

whan we will obtain mercy at gods hands. But this semeth now as though malefactors ought not to be put to death, because god requireth mercye. Syr you muste vnderstand that god requireth priuate mercye, so that priuate men one shall forgeue vnto theother: but it is an other matter with the magistrates, the kyng and all other magistrates are goddes officers, they must do accordyng as god requireth them to do. he saith: Auferes malũ è medio populi, nec misereberis ei, thou shalt take away, thou shalte roote out the yll, (them that bee malefactours) from amongest the people: and shewe not mercy vnto them. Here were a place to intreat of ministring of iustice, if the audience were thereafter: how iustices of peace and other magistrates ought not to be bolsterers and bearers with wickednes, but punish the malefactours accordyng to their deserts: Væ qui iustificatis impium, woe be vnto you that iustifye the wicked: to iustifye the wicked, is not to punishe them: Et qui iustificat impium & que condemnat iustum ambo abominabiles coram domino, he that iustifieth the wycked, and he that condemneth the iuste, they are bothe wicked and abhominable before the lord. So that magistrates ought to punish sinne and wyckednes, but priuate men, one ought to shew mercy vnto another: that is, he ought to forgeue whē any man hathe done him hatre: and so he shall haue mercy at gods hande.

mercy must be merciful

Magistrats may not shew mercy in iudgement.

Aleſſon for iuſtices.

Beate mundi corde quoniam ipſe videbunt deum, Blessed be the cleane of heart: for they shall see god. By these words we may perceiue that we shall not looke to see god, to see our felicity, whan we be impure of hearte. We can not come to that inspeakable ioy and felicity which god hath prepared for his, except we be cleane in our hearts: therfore Dauid knowyng that lesson, saith vnto god: Cor mundum crea in me deus, O god make cleane my hearte within me. But ye wyll aske howe shall our heartes be purified and cleansed. Answer, Fide purificantur corda, thorough faithe the heartes of menne muste be cleansed. They that heare God des woorde and beleue that same to be true, and lyue after it, they[r] heartes shalbee purified, and so they shall see GOD.

The first mile ordais iourney.

Faithe purifieth the heart.

There be two manner of seeyng of GOD: as longe as

God is seene here by faith after this life face to face

we bee here, we muste see hym by faythe, in beleuynge in hym: ponder we shall see hym face to face howe he is, therfore beleue here, and see there. And so it appeareth, that he that will not heare goddes word, and beleue the same, that hys hearte may be clensed, he shal not see god.

The fourth mile ordaineth iourney.

Beati pacifice quoniam ipse filii Dei vocabuntur, Blessed be the peacemakers, for they shalbe called the children of God. Here is an other iourney. There is a law in Deute. where god sayeth: Non erit susurro nec calumniator in populo. There shall not bee a slaunderer or whisperer amongest you whiche are my people. But I tell you thys lawe is not kepte: for there bee a greate number of those whyche speake fayre wyth theyr tongues, as thoughe they woulde creepe into a mans bosome, but behynde hys backe or before other men they betraye hym, they lye vppon hym and doe all they canne to bryng hym out of estimation: these whisperers bee peacebreakers, and not peacemakers: for the diuel bryngeth his matters to passe thorough suche fellowes, there be many suche in Englande whiche tell false tales of others, to promote themselues withall: these be the children of the diuell, and no doute the deuill hath many children in the worlde.

whisperers be peace breakers.

The history of Doe the Idomite. 1. Reg. 22

I will shewe you an ensaumple: There was one Doeg Idumeus, a seruaunte of Saule the kynge, he was princeps pastorum, the maister ouer his heardemen. When Dauid flyeng from Saule, came to the preste Abymelech very hungrye and werye, and therfore desyred some meate, the preste hauyng none other bread: but panis propositionis, the holye bread: of that he gaue Dauid, and after that he gaue him the swoorde of Goliath, whome Dauid hadde kylled before. Now thys Doeg beynge there at that tyme, what doeth he? lyke a whisperer or manpleaser goeth to Saule the kynge and tolde hym, howe the preste had refreshed Dauid in hys iourney, and had geuen vnto hym the swoorde of Goliath: Saule hearyng that, beynge in a greate fury, sente for all the prestes and theyr wyues and theyr children and slew them all.

Doeg was a peace-breaker.

Thys Doeg nowe that whisperer was not a peace maker, but a peace breaker: and therefore not a childe of GOD, but of the diuell. I coulde tell you of some other Doeges, of

other

other whisperers, for I haue knowen some in my tyme: but all suche are the chyldren of the deuill, they are not Goddes children: for Christe our sauioure called those Goddes chyldren, that are peacemakers, not them that cutte their neighbours throate. Seeyng nowe that it is so good a thynge to be a peacemaker: lette all them that be in superioritye indeuour themselues to be peacemakers: let the landlordes shew themselues to be peacemakers, when they here of contentions and strifes betweene their tenants: sende for them & here their matters, and make hym that is faultye to bee punished, and so let them be peacemakers: but there be some gentlemen in England, which thinke themselues borne to nothyng elles but to haue good cheere in this worlde: to go a hawkynge and huntyng: I would wishe they wouldde indeuour themselues rather to bee peacemakers, to counsayle and healpe poore men, and when they heare of any discord to be betweene neighbours and neighbours to set them together at vnitye: this shoulde bee rather their exercise than banquettyng and spending the tyme in vayne: But they will saye, it is a great payne and labour to meddle in matters, to be a peacemaker. Syr you muste consider that it is a greate matter to bee a chylde of God: And therfore we ought to be contente to take paynes to be peacemakers, that we may be the chyldren of god. But in matters of religion we muste take heede that we haue such a peace which may stande with god and his worde: for it is better to haue no peace at all, then to haue it wyth the losse of gods worde. In the tyme of the fyre artikles there was a Bishop whiche euer cryed vnity, vnity: but he would haue a popishe vnitie. Saint Paule to the Corinthians sayeth: Sitis vnanimes, be of one mynde: but he addeth Secundum Iesum Christum, according to Jesus Christe, that is, according to gods holy worde, els it were better warre than peace: we oughte neuer regard vnity so much that we wold or should forsake gods worde for her sake: when we were in poperye we agreed wel, because we were in the kingdom of the deuell, we were in blyndnes. In Turky we heare not of any discention amongest the, for religions sake. The Iewes & now be haue no discention amõgest the, because they be in

A lesson for landelords

A lesson for all gentlemē.

Peace in poperie is not the right peace.

blyndeneſſe. Whan the rebelles were vp in Norffolke and Deuonſhire, they agreed all, there was no diſſencion: but their peace was not Secundum Ieſum Chriſtum, accordynge to Ieſus Chriſt. Therfore S. Hylarie hath a preatie saying: Specioſum quidem nomen eſt pacis & pulchra opinio vnitatis. ſed quis dubitat eam ſolam vnicam Eccleſiæ pacem eſſe quæ Chriſti eſt, It is a goodly word peace, and a faire thing Unitie: but who doutes but this to be the onely ryght peace of the churche, which peace is after Chriſt, accordyng to his wordes: Therfore let vs ſet by vnitie, lette vs be geuen to loue and charitie: but ſo that it maye ſtande with godlines. For peace oughte not to be redeemed iactura veritatis, with loſſe of the truthe: that we wold ſeke peace ſo much, that we ſhould loſe the truthe of Gods worde. Beati qui perſecutionem patiuntur propter iuſtitiam, Bleſſed be they that ſuffer perſecution for rightuouſnes ſake: for theirs is the kyngdom of heauen. This is the laſt iourney, whan we be demanded of our faith, and examined, and afterwarde be forced to beleue as they wyl, whan we come to that poynte: Bleſſed are we whan we ſuffre rather all extremities than forſake the truth, yea we ſhall eſteme it to be a great bleſſednes whā we be in ſuche trouble. And not onely this, but who ſoeuer ſuffreth any thing for any maner of rightuouſnes ſake: bleſſed is he, the queſtmonger doyng vprightly his duetie in diſchargyng of his conſcience: now he ſhal haue diſpleaſure, happy is he: and he ſhall haue his reward of God.

Beati cum maledixerint vobis homines & dice. Bleſſed are ye whan men ſpeake yll of you. Gaudete quoniam merces veſtra multa eſt, &c. Be merie, becauſe your reward is great in heauen. Nowe ye haue heard whiche is the way to heauen, what maner a pylgremage we muſt goe: Namely firſt by ſpirituall pouertie, by hunger and thirſt after rightuouſnes, by mekenes and lenitie, by wepyng and waylyng, by pitie and mercyfulnes. Item we muſte haue a cleane hert: Item we muſt be peace makers: Item we muſte ſuffre tribulation and affliction. Than ſhall the ende bee, Merces veſtra erit multa in cœlis, your rewarde ſhalbe great in heauen. Merces, this woorde ſoundeth as though we ſhoulde merite

Be not deceiued by the faire ſhewe of peace,

We may not loſe truth for peace.

The eight mile ordais iourney.

A queſtmonger may be happy.

An itineral vvherin the way to heauen is ſet forth plainlye.

merite somwhat by our owne woorkes: for reward and merite are correspondent, one folowyth the other: whan I haue merited, than I ought to haue my reward. But we shall not thynke so: for ye must vnderstande, that all our woorkes are imperfect: we can not doo them so perfectely as the lawe requireth, because of our flesshe which euer letteth vs. Wherfore is the kyngdome of god called than a reward: because it is merited by Christ: for as touchyng our saluation and eternall lyfe, it must be merited, but not by our owne woorkes, but onely by the merites of our sauior Christ. Therfore beleue in hym, trust in him: it is he that merited heauen for vs: yet for all that euery man shall be rewarded for his good woorkes in euerlastyng lyfe: but not with euerlastyng lyfe. For it is written, Vita æterna donum Dei, The euerlasting lyfe is a gift of god. Therfore we shuld not esteme our woorkes so perfect as though we should or coulde merite heauen by them: yet god hath such pleasures in suche woorkes which we doo with a faithfull heart: that he promiseth to rewarde thē in euerlasting lyfe. Now to make an end, I desire you in gods behalfe, remēbre this pilgremage which I haue taught you, set not lyght by it: for it is our sauiors owne doctrine, he with his owne mouth taught vs this pilgremage: whan we will now folowe hym, and doo accordyng as he teacheth vs, than all these blessyngs, of which mencion is made, shal lyght vpon vs: and in the ende we shall obteyne euerlasting life. which graunt both you and me, God the father through his onely sonne our sauior Jesus Christe. Amen.

Christ hath merited for vs.

The third Sermon of master Latymers.

Ephes. 6. cap.

DE cætero Fratres, confortamini in Domino, & in potentia virtutis eius, induite vos armaturam Dei, My bretherne be strong in the Lorde, and thorough the power of his myghte, put on all the armour of GOD, that ye maye stande agaynst all the assaultes of the deuyll. For wee wraste not against

Paule taketh muster of goddes people. Iob. 7.

against blood and flesshe, but against rule, against power, against worldly rulers. Saint Paule that elect instrumente of God, taketh muster of gods warriors: and teacheth christen people to warre, telleth them plainely that they must be warriors, as it is written in the boke of Iob: Militia est vita hominis super terram, The life of a man or woman is nothing ells but a warfare, it is nothing but a continuall battailyng & warring. Not very long agoe I entreated of a pilgremage I told you at ỹ tyme of ỹ very godly & godly pilgremage, & such a pilgremage, which all saints whilst they were in this world walked: they went al to ỹ pilgremage: but it is a hard pilgremage, an vneasy way to walke: but we must nedes go it, there is no remedie, either we must go that peinful pilgremage, or els neuer go to heauen: for we may not go frō ioy to ioy and pleasure, but from sorow and miserie to felicitie: we may not looke to haue here good cheere, and ponder euerlasting life: for we may not looke for ioy and holy cheere at bothe sydes. We haue no such promise of Christ our sauior: he promised vnto vs that we should be sufferers here in this world, and than in the world to come we shal haue life euerlasting: therfore lett vs be content, for though it be a harde iorney, yet there shalbe a good end of it. Like as whan a mā goeth a great iourney, and laboreth very sore, but in the end he cometh to good chere, than all his labour is forgotten. So we shall come at the end to that felicitie which no eies hath sene, no eares hathe heard, nor hart perceiued, which God hath prepared for his elect.

VVe may not looke for ioye here and heare to.

A similitude.

Now here in this epistle S. Paule telleth vs of a certayne warfare: he taketh mustre, not only of the Ephesiās, to whō this epistle is written, but also of vs which be christians: for all that is required of them is required of vs. The first point that pertaineth to this warfare is to be strong and hardye: & this is a cōmandement, as who say, you that be christiās that be baptised in his name, that loke to be saued thorow Christ, I cōmand you be strong, ye may not be weaklynges: for ye must fight hard, there is neither man nor woman but they must fyght, they must come to that battaile, and we may not be weaklings, because we haue a strong enmye: nowe be

The first pointe of a Christian souldiour.

that

that hath a strong and mighty enemie, ought not to be weak and fearfull. For if he be, he shalbe soone ouercome and vãquished. Therfore saint Paule woulde haue vs strong, that we may be able to fight against that fearefull enemie the deuill. But for all that saint Paule wold not haue vs to stand to our owne strength, to think to vanquish this mighty enemie by our owne power or might: No not so, for when we put oure hope in our owne strength, we shal soone be ouercome, he shall haue the victorie by and by: we shall put oure hope, truste and confidence in god, and truste thorow Christ our sauior to ouercome this ennemie. We maye not doo as one Aiax did, whom his father sendeth forth with a company of men to warfare, geuyng him good and holsom lessons and instructions that he should put his hope and truste in god at all times, then he should haue lucke: Aiax answeted and sayd vnto his father, It is not a great matter to get the victorie with the helpe of god, yea the fearefullest and weakest man can get the victorie whan god helpeth hym: But I wil gett the victorie with my owne strength without the helpe of god, I am able to fight: such blasphemies spake this Aiax. But we shall not doo so, as he dydde, trusting in our owne strength: for whan we doo, we shall come to short, we shal lose the victorie, to our eternall destruction. S. Paule saith: Confortamini in domino, Be strong in the Lord: we must be strong by a borowed strength: for we of our owne selues are to weake and febie: Therfore lette vs learne where we shall fetche our strength, namely from aboue: for we haue it not of our owne selues. Nowe he sayeth: Put on all the harnays of God: you know that whã a man goth to warre, and is harnessed all about, except at one place: If his enemy spie this bare place, he woundeth hym as soone as though he had no harnesse at all: therfore S. Paule cõmanded vs, that we shall haue the whole armure, nothyng lackyng: for we may not go with pieces, hauing one thyng, and lackyng the other. For whan we be wounded we shal do but litle good after. Wherfore doth S. Paule require such strength & such weapons, & teacheth vs to fight: Answer: to ỹ end that we may quenche & pull downe ỹ deuill, ỹ we may striue against him,

We must not truste in our owne strength.

The blasphemy of Aiax.

Our strẽgth is from aboue.

We must lacke no parte of armour.

The cause why Saint Paul wold haue vs

to be armed and weaponed.

hym, lest peraduenture he ouercome vs and bring vs in danger of our soules: for ye know, in battail as long as a mā stādeth he is well, he hath hope to escape: but as soone as he is down, then he is in ieopardy of his lyfe. So likewise as long as we stand and fight against the diuell, we are wel, but whā we fall then we are in danger, lest he get the victory ouer vs therfore he would haue vs to stand agaynste the assaultes of the diuell. Now you must consider what maner an enemy he is that fighteth against vs: and first consider his power: scripture saith Non est potestas, there is no power in earth, whiche may be compared vnto hys power. Nowe that stronge felow is gods enemy and oures, therfore S. Paule biddeth vs to be strong & armed round about: but to do on our owen harneis, that we may not: but we must do on the armour of god: which he hath apointed for vs: therfore we must not learn of the deuill to fight, he shall not teache vs to battail: for it were like as whan we would fight against the Scottes, and hadde none other harneis, but as they apointed vnto vs. No doute yf we were in that case, they woulde appoint suche weapons for vs, that they might get the victory, and geue vs an ouerthrowe. So whan we thoulde fyghte against the diuel, and had none other weapons, but as he appointed vnto vs. No doute he would soone geue vs an ouerthrow: for he woulde appoint weapons wherwith we could not ouercome him and withstand his power.

Iob. 41.

It must be gods armour that we must e put on.

We may not take such weapons as the deuill will appoint vs.

1. Peter. 5.

Further the diligence of the deuyll is expressed and declared vnto vs by the mouth of S. Peter whiche saieth: he goeth about lyke a rorying lyon, seeking whom he may deuoure: he vseth al craftes and deceytes, he compasseth the matter hither and thither: tyl at the length he bringeth his matters to passe. for he is no sluggard, no sleeper nor negligēt: but he applieth his matte rs and busines to the vttermost. Now that he is suttle, it appeareth in holy scripture. for so it is written: Serpens erat calidior cæteris animalibus, the serpent was wiser then the other beastes were. Here apeared his wyttes, suttelties and craftes, ouer that he hath had a great and long tyme to exercyse hymself withall, he hath had fyue thousande fyue hundred and. 53. yeres, such a long tyme he hath had to exer-

The deuill applieth his matters.

Gene. 3.

The deuill hath had lōg exercise

cyse

elfe hym felfe withall. Therfore it is not in vaine that saint Paule would haue vs to be hartie and strong, and fight with a good courage. This diuell was ones an angell in heauen, & for pride he was cast down: for he went about to exalt hym selfe aboue GOD, therfore he was pulled downe, and all his companie with hym, al the angels that toke his part, and so he fell with a great number: they fell down from heauen, and here they be in the ayre: yet they be inuisible vnto vs, because they be spirites: but for all that they bee amongest vs, and aboute vs, to let vs of good thynges, and to moue vs to naughtynesse: I am not able to tell howe many thousand be here amongest vs now in this chambre: and no doubte some were busy to keepe some men away from the hearyng of the word of God: for their nature is eyther to kepe men away from hearyng of Gods word, so that they shall not heare at all: or els at the least waye, they occupie mens heades with other vaynes: so that they shall here it without profit. Now whan he bringeth the matter to passe according to his mind: then he reioyseth wonderfully with his cõpanie. So that the writers say, that if we could see them, we shold perceiue thẽ to hoppe and dance vpon our heads for gladnes, because they haue done vnto vs a mischief. We see them not, they be inuisible as I tolde you before, but no dout here they be for our exercise: for it were a smalle thyng to beleue well, if there were nothyng mouyng to the contrary. Therfore it is ordeined of God that we should haue warre, yea and nothyng but warre, a standyng warre, and not only for men, but also for women: for the women must battell and fyght with this horrible enemie as well as men. And he is stronger than we be, whan we be alone, so that we shall not bee able to gyue him an ouerthrowe. But whan Christ is with vs, than hee can doo nothyng at all, because Christ hathe vanquished his power and myght: therfore his impotencie appered in the. 8. of Mathew, whan our sauior came in the region of the Gergesites, there came two men vnto hym possessed of the deuil, and they cried and said, Jesu thou sonne of Dauid, wherfore art thou come before the tyme to afflict vs: wher it appereth that they tremble and are fearfull when Christe is present, ther

Diuelles were Angels.

Note what the deuils natures.

Diuels reioice whẽ they do mischiefe

Both men and womẽ must fight.

Math. 8. The deuil powers shewed.

therfore they saye: Cur venisti ante tempus? Wherfore arte thou come before thy tyme? the deuilles knowe that they bee damned, and that they muste goe to hel: yet they that be here haue not yet appointed vntothem their places, t though they haue the paynes with them, yet they haue it not so fully and perfectly as they shal haue at the last day. And their greatest ioy and comforte is to do vs harme: for they know that they be fallen for euer, so that they shal neuer attayne to that ioy which they haue had. And agayne they knowe that we shall come thither, and therfore they enuye god and vs, but their impotency appeareth, for they take it for a torment to be letted: It is a greate griefe vnto them, yet they are not able to striue agaynst the commaundement of Christ. Therfore we nede not to feare them sith Christ is with vs, they are weake enemies, whan we put on our armes which S. Paule describeth here: for all the deuilles in hell or in earth are not able to fight against one of those that hath these armours: for ye see he dare not disobey Christ, commaundyng hym to goe out of the man. Now whan he perceiued that he could do no more harme vnto the man, than he desyred Christ to let hym go into the swyne: where appeareth partely his impotence that he could not goe without Christes permission: partelye his mischeuous mynd apeareth, for whā he seeth that he can do vs no harme in our bodies, then he goeth aboute to hurte vs in our goods.

The diuilles haue not their full tormētes before the last day.

VVe nede not to feare the diuels.

But whan we haue Christ with vs, he is not able to hurt vs neither of our soules, bodies, or goods, that is whē we beleue in Christ. For to haue Christ w̄ vs, is nothyng els but to beleue and trust in hym, to seke ayde and help by hym, against our enemy the deuyll. Therfore Christ sayth to al his faithfull, to all those that beleue in hym, Ego sum vobiscum vsq; ad consūmationem seculi, I am with you tyll to the end of the worlde, to assiste you, to helpe you, to defend you, and to here your prayers whan ye cal vpon me: therfore thoughe we cannot withstād this enemy by our own power, yet with Christes helpe we shall chase him and put hym backe, make hym ashamed of his enterprise and purpose.

VVhat it is to haue Christ vvith vs. Math 28

Non est nobis lucta cum carne & sanguine, we haue not to

fight

fight with bloud and flesh. Here the Anabaptistes make very much adoo intendyng to proue by these wordes of Saint Paule, that no Christian man maye fighte or goe to warre fare. Neither maye there bee anye magestrates (saye they) whiche shoulde shedde bloude, and punishe the wycked for his wyckednes. But these fond felowes are muche deceiued in theyr owne wyttes. for saint Paules mynde is cleane contrary vnto their saings, S. Paule teacheth here, how all christian people must fight, but not so that one shold fight with another: but he speaketh here of a singular fight, we may not fighte one with another: thoughe my neighboure doeth me wrong, yet I may not fight with hym, and auenge my selfe vppon hym: for god saith, Mihi vindictam & ego retribuam, let me haue the vengeance and I will reward it, and no dout God wyll rewarde the wicked for his wickednes, either by hym self, or els by the magistrates. Some there be that be punished by the magistrates for their misdoinges: and again ther be some which escape hanging in this worlde: yet for all that God punisheth them, either with sicknes, or elles other wayes. But ye muste knowe that there is a priuate vengeance, and a publique: the priuate vengeance is, when a man goeth about to auenge hymselfe vpon his neighbour, which thynge is inhibited here by these wordes of S. Paule, Non est nobis lucta cum carne & sanguine, we haue not to fight with flesh and bloud, but there is a publike vengeance that is the magestrates, the magestrates ought to fight and to punishe when he seeth cause, he may and ought to stryke malefactors with the sword, for S. Paule sayth: est minister dei ad vindictam, the magestrate is a minister of god to punish. Ite in an other place scripture saieth, iustus dñs & iustitiã dilexit, the lord is iust & he loueth iustice: therfore ỹ foolish Anabaptists ar much deceiued: for this place taketh not away al maner of fightings, but only ỹ priuate fighting, but ỹ magestrate may draw his sword and strike: & certenly euery gouernor and ruler, euery king may defend his realme, chase & put by the inuadours. Again ỹ subiects ar bound in conscience to fight whãsoeuer thei be required of their king & lord, and no dout ỹ mã ỹ so fighteth being lawfully called therunto, he is in ỹ seruice of god, he is gods seruãt: but aboue al things ỹ

Anabaptistes mistake this place.

The priuate reuenge is forbidde.

The lord loueth iustice.

Cases vvherin it is lauful to vse weapon

maiestrates, the kyng must see that his quarell be good and lawfull, before he procede to shedde christian blood. For they b are gods sworde, not to do harme, but good, to punishe and strike the wicked, and defend the good. Therfore as I sayde before, the Anabaptists can not proue by that scripture, that there shall be no maiestrates nor bettelynges: or that maiestrates may not drawe their swordes against those that trespasse. But subiects may not of their owne priuate auctoritie take ỹ sword, or rebel against their king: for whan they rebel they serue the diuell: for they haue no commission of God so to do, but of they? owne heade they ryse against God, that is, against the kyng, to whome they owe obedience, and so worthily be punished. Therfore good christen people beware of rebellyng against your soueraigne lorde the kynge: but whan there be rebels or inuaders, ỹ be called of the kyng to withstand them, go with a good will and conscience: and be well assured, that it is gods seruice in withstandyng the rebelles or the kynges enemies: and no doubt he that refuseth at such a tyme to serue the kyng, or els is slowe in seruyng, that curse shal lyghten vpō hym, ỹ god threatneth by his holy prophet Jeremy, saying: Maledictus qui facit opus domini negligenter, & maledictus qui gladium suum abstinet à sanguine, Cursed bee he that doothe the woorke of the Lorde negligently, and cursed be he that kept his sworde frō bloodshedyng. And no doubt that man that dieth so in fightyng against the kyngs enemie, he dyeth in gods seruice, in gods quarell. But yet I wolde not haue men to call theym selues, or come without callyng: I would haue theim to tary tyll they be called: for when they be called, they be authorised, they haue a vocation of God to goe. But against rule, against power, against worldly rulers: with these names S. Paule describeth the deuyll, signifyeng vnto vs his myght and power when god permitteth and suffereth him. And than he is subtile, therfore he saith that we must fyght agaynst the spirituall craftinesse, which craftines passeth all the craftynesse: he is nymble and redy to all mischiefe, his agilitie is wonderfull, his actiuitie is vnspeakable. In cœlestibus, in the element, we rede in scripture that the foules

The subiecte may not rebel.

Iere. 48. Who so refuseth to fight in some case is accursed of god.

The diue is nymble

foules are called Volucres cœli, the foules of the heauen, that is in the partes of the ayre, here amongest vs. So the diuell is here amongest vs in the middest parte of the aire, redy euer to moue vs against god: whatsoeuer he can espye his time, he spareth not, he loseth no tyme. As for an ensample, when the deuils perceiue one to be geuen to swearing and cursing: thei euer minister matters vnto hym, to retayne hym in his cursing, & to pricke him forward: whē they perceiue one to be geuen to proudenes, they euer moue his heart to go forward in ỳ same: whē they see or perceiue any man geuē to carding or dicing, or to lechery, or to other maner of wickednes: he sleepeth not, he is euer redy at hād: for he hath a thousād wais to hurt vs, and to bring vs to mischief: in so much ỳ we are not able to stande against him, when we haue not gods weapōs wherewith we may strike him. Therfore S. Paule saith, that we must fight against rulers, he describeth vnto vs the great power that the diuel hath: for what is mightier then rulers and potentates be: therfore to the entent that we might perceiue his mighty power he named him by that name, to that ende to make vs earnest to put on the armours, and take the weapons which god hath appointed for vs: els we shal soone haue an ouerthrow: if we will take such weapons as the deuill shall apoint vs, as he hath done in times past. For what a trust and confidence haue we had in holy water, and holye bread: Item in ringing of holy belles, and such fooleries: but it was good sporte for the diuell: he could laughe and be merye at our foolishnes: yea, and order the matter so, to kepe vs in the same errour. For we read in stories, that at somtimes the diuel went away from some men, because of the holy water, as though that holy water had such strength and power that he could not abide it. O crafty deuil: he went away, not for feare of the holy water, but because he would mayntaine men in errour and foolishnes. And no doute it was the deuils teaching, the vsing of this holye water. It was not long ago, sence I being with one of my neighbours that was sick, there came in an old woman: And when she saw the mā sore sick, she asked whether there were no holy water to be gotten: see here the foolishnes of the people, whiche amidde in

Psalm. 3.

The deuill loseth no time.

To what end saint Paule geueth such names to the diuell.

The weapons that the deuill vs vse. haue vs vse.

The suttelte of the deuill.

A good medicine for a sicke man.

the light of gods most holy word, will folow such phantasies & delusions of the deuill: ye know whan there was a storm or afearefull wether, thā we ring ỹ holy belles: ỹ holy belsthey were they that must make all thynges well: they must dryue away the deuil. But I tell you, if the holy belles wold serue against the deuyll (or that he myghte be put away thorough they? sound: no doute we would soone banish him oute of all England. For I thynke yf all the belles in England should bee rongen together at a certayne houre, I thynke there would be almoste no place, but some belles might be heard there. And so the diuel should haue no abyding place in England, yf ringing of belles would serue: but it is not that that wyll serue against the diuell: yet we haue beleued such fooleries in tymes past, but it was but mockyng: it was the teachyng of the deuill. And no dout we were in a miserable case whan we learned of the deuyll to fight against the deuyll. And how much are we bound to God, that he hath deliuered vs from these grosse ignorances, and hath taught vs how we should fight and preuaile agaynst this enemie. Yet it is a pitifull thing to se that there be som amongest vs, which wold faine haue the old foolries again: they are awery of the word of God, they can not away with it: they would rather haue haue their crossynges, and settyng vp of candles, and suche foolries then the word of God. I was ones called to one of my kynsfolke: it was at that tyme whan I had taken degree at Cambridge, and was made master of art, I was called (I say) to one of my kynsfolke, which was very sicke, and died immediatly after my comming. Now there was an old cousyn of myne, which after the man was dead gaue me a ware candle in my hand, and cōmaunted me to make certain crosses ouer him that was dead: for she thought the deuill should runne away by and by. Now I toke the candell, but I could not crosse him as she would haue me to doo, for I had neuer seene it afore. Now she perceiuyng that I could not doo it, with a greate anger tooke the candell out of my hande, sayeng: It is pitie that thy father spendeth so much money vpon thee, and so she tooke the candle, and crossed and blessed him, so that he was sure inough. No doubt she thought that the

The ringing of holy belles.

The deuill taught vs to ring holy belles.

We desire fooleries more then the worde of god An history.

It was pitie that Latimer had gone so long to schole.

the deuill could haue no power against him. This & such like things wer nothing but illusions of ỹ deuil: yet for al that we put our trust so in them, ỹ we thought we could not be saued without such toyngs. But now let vs geue god most hartie thankes, that he hath deliuered vs from such snares and illusions of the deuyl: & let vs endeuor our selues most earnestly to heare gods most holy word & to liue after it. Nowe to the armors, here is the armor of gods teching for man & womā.

When a man shall goe to battaile, commonly he hathe a great girdle with an apayne of maile goyng vpon his knees, than he hath a brest plate: than for the nether parte he hathe high shoen: and than he must haue a bucklar to keepe of his enemies strokes: than he must haue a salette wherewith his head may be saued: And finally he must haue a swoorde to fight withall, and to hurt his ennemy. These are the weapons that cōmonly men vse whan they go to warre: of suche wise S. Paul wold haue vs to be prepared. Therfore whosoeuer will go to this spiritual war, & fight against ỹ deuyll, he must haue such wepōs, truth, iustice, redy to here gods word faith, saluation in gods word. They ỹ be armed in such wise ỹ deuill can nothyng do against them. As it appered in the holy man Iob, whome the deuyll could not tempt further than he had leaue of God. Wherby we gather, that whā we stande to gods armour, we shall be able to quenche the assaultes of this old serpent the deuil. Now the first point of this armor is truth & veritie: from which truth the deuill is fallen, he and all his com-pany. For it is writtē, in veritate non stetit, he abode not in the truth. He was in the truth, but he fel from it, he remained not in it: for with lieng & falshode he deceiued our grādmother Eue whā he desired her to eate of ỹ forbidden fruit: affirmyng & most surely promising vnto her (& her husband Adam) that they shold be gods after they had eaten of the apple, which was a fals lie. Therfore it is writtē of him, Mendax est, & eius pater, he is a liar, and a father of ỹ same. O that all liars wold cōsider what an horrible thing it is in ỹ face of god to tell false tales, they haue cause to be wery of their estate: for the deuil is their father, and they be his children. Truly it is an yll fauored thing to

The partes of armour and weapē

Iob was wel armed

Vvith lying the deuil deceiued man.

The deuil is father o lyers.

be the chylde of the deuil: for the deuil geueth an yll reward to his children, euerlastyng perdition is their inheritãce, whi che they shal haue of their father. Cum mendacium loquitur ex propijs loquitur, when he speaketh a lie, he speaketh of his own, for he himself is nothing els but falshod. O there be many sore sentences in scripture against lyers, and fals tale tellers. Dauid saith, perdes omnes qui loquũtur mendatiũ, thou shilt destroy al them that speake lyes. Therfore S. Paule exhorteth vs to this truth, to leaue lyes and falshode. he saith Deposito mendacio veritatem loquimini quisq; cum proximo suo, Set aside all lyes, and speake the truthe euerye one with his neighbour. I pray god we may learne this lesson of S. Paule, and folowe it, and practise it: for no doute we bee full of lyes. Consider and examine all estates, and ye shall fynde all their doinges furnished with lyes: Go first to men of occupations, consider their liues and conuersations, there is in a maner nothyng with thẽ but lying. Go to men of authority, go to lawiers, you shall fynde stuffe inough: For it is sene now a dayes that children learne pretelye of their parentes to lye: for the parentes are not ashamed to lye in presence of their children. The craftes man or merchaunte man teacheth his prentise to lye, & to vtter his wares with lying & forswearing. In summa, there is almost nothing amõgest vs but lies, & therfore parents & maisters are in great danger of eternal dãnation, for they care not howe they bring vp their youth in godlines or other wayes: they care not for it. Therfore I exhort you in gods behalf, consider the matter, ye parents: suffer not your children to lye or tell falsetales: when ye here one of your children to make a lye, take him vp & geue him 3. or 4. good stripes, & tel him þ it is nought: & when he maketh an other lye, geue him 6. or 8. stripes, and I am sure when you serue him so, he will leaue it: for it is a commõ sayeng: Vexatio dat intellectũ, correctiõ geueth vnderstanding. But we see now a dais þ parents reioice whã their children cã make a prety lie: they say, he wilbe a prety witty felow, he cã make a prety lie: so much is þ word of god regarded amõgest vs. So likewise prentises can doe nothing but lye: and the better he canne lye, the more is he regarded of his maister,

Many sore sentences against lyers.

Ephes. 4.

All estates are full of lyeng.

Note this ô ye fathers and mothers.

A medicine to make children leaue lying

Like master like man.

and

and the more acceptable, and therfore there was neuer suche falsehode as there is nowe: for the youth is so brought vp in lyes and falsehod: (For we se daily what falshod is abroade, how euery man deceiueth his neighbor:) There wyl no writting serue now adays, euery man worketh craftily with his neighbor. In the olde tyme there were some folkes not ashamed to preache in the open pulpit vnto the people, how long a man should lye in purgatorie. Now to defende their lyes, they sayd it was doon to a good purpose, to make the people afraide to beware of synne and wyckednes. But what saieth God by the prophete, Nunquid eget dominus mendatio, vt pro illo loquamini mendacium? Hathe the Lorde neede of lyes, that ye will go and make lyes in his name? You maye perceiue now how necessarie a thing it is to be in the truthe, to be vpright in our dealyngs. For S. Paul requireth truth not only in iudgements, that iudges shal iudge accordyng to equitie and conscience, but also he requireth that we be true in all our conuersations and doyngs, wordes and dedes. And so Christ him selfe required the same of vs in the. v. of Math. Sit sermo vester est est, non non, let your sayings be yea yea, no no: he saith two times yea yea, to signifie vnto vs, that it shalbe with vs so, that whan we say yea with our tongue, than it shalbe in the heart yea too. Agayne whan we say No with our tongue, that the heart be so to: therfore he saith two tymes yea yea, no no: to signifie that the hearte and mouthe shall go together. And therfore it appeareth that we be in a pitifull case, farre from that that god wold haue vs to be. For there be som that be so vsed to lyes, that they can do nothing els. And as the common sayeng is, A lie is the better whan it cometh in their mouth. Well, I will shew you an ensample, which shalbe inough to feare vs from lyeng. In the primitiue church, whan there was but few which beleued: and amongst them there was a great meny of poore people: therfore they that were rich vsed to sell their goods, and brought the money to the apostles, to that ende that the poore might bee relieued. There was some that did such thynges simply and vprightly with a good heart. Now there was a certaine man called Ananias, and his wife called Saphira, they were

God needeth not our lyes.

God requireth all to be true in their conuersations. Math. 5.

why Christ saide yea yea, nay nay.

A prouerb to true.

Let al liers note this storie.

Ananias was a carnal christiã

christians, but they sought nothyng but worldly thinges, as some of vs do now adayes: they thought it should be a worldly kingdome: as there be many gospellers now adayes, whiche seeke nothyng by the gospel, but their owne gaynes and preferments. Now this man with his wife, seeyng other sell their goods, thought they would get a good name too: they went and solde their landes, yet they were afrayd to bryng all the money to the Apostles, mistrustyng lest this religion should not indure long: therfore they thought it wisdome to kepe somwhat in store, when necessity should require. Wel, they go and bryng a parte of the money to Peter: and the other parte they kept for themselues, affirming to Peter that it was the whole money. Now Peter hauing knowledge by the holy ghost of this falsehode, said vnto him when he came with the money: Cur Satan impleuit cor tuum vt mentireris spiritui sancto, How chaūced it that the diuel hath filled thy heart, that thou shouldest lye vnto the holy ghost: was it not thy owne good: And thou commest and sayest it is all, when it was but a parte: Non hominibus, thou hast not lyed vnto men, but vnto god. What foloweth: Ananias hearyng that by and by fell doune and died out of hande: so that S. Peter killed him with his wordes. After that his wife came & tolde the same tale, and receiued lyke reward for her lye. Now I pray you who hath such a flynty and stony hearte that wyll not be afrayde to make lyes: But what meaneth it that god punisheth not lyes so openly now as he did than: Aunswere, That god punisheth not lyes now, he dothe not because he hath a delite in lyes, more at this tyme thē he had at the same tyme, for he is an immutable vnchangeable god. He tarieth and punisheth not by and by, because he woulde haue vs to repent and leaue oure wickednes, lyes and falsehode: yf we wyll not repente, then he will come one daye and make an ende with vs, and reward vs according vnto our deseruing. And this is commōly our nature, that when we haue made one lye, we must make twenty other to defende that one.

This is nowe the fyrste armour that we shoulde haue, namelye trueth. S. Augustyne worketh verye terriblye of lyin-

Would to god this were not prouedtrue in a great number of vs.

Kepe some what for a foule day

A terrible example for lyers to take heed by.

The cause why god punisheth not lyars nowe as he did in Anadias.

lyinges, and agaynste those that vse lying. There be some that make a defece betwene a gesting lye and an earnest lye: But I tell you, it is good to abstayne from them bothe, for god is the truthe, whenne we forsake the truthe we forsake God. Now the seconde weapon is to be Justice, to giue euerye man that which we owe vnto hym: to the kyng that which pertaineth vnto hym, to oure landelordes what we owe vnto theym, to oure curate or person, what pertaineth vnto him: and though the curate be vnlearned and not able to doe his duetye, yet we may not withdrawe from hym of priuate authoritye that thynge which is apointed vnto hym by common authoritye. No not so, we oughte to lette hym haue his duetye, but when he is naught or vnapt to be in the place of a curate, than we may complayne to the ordinary and desire a better for hym. So likewise betwene maried folkes, there shalbe iustice, that is to saye, they shall do their duetics, the man shall loue his wife, shall honour her, shall not bee rigorous, but admonisshe her louingly: Agayne the wyfe shalbee obedient louyng and kynde towardes her husband, not prouokyng him to anger, with yll and naughtye wordes. Further the parents ought to do iustice towardes their children, to bring them vppe in godlines and vertue, to correcte them when they do naught: likewise the children ought to be obedient vnto their parents, and be willing to do according vnto their commaundement. Item the maisters oughte to doo Justice vnto their seruauntes, to let them haue their meate and drinke, and their wages: agayne the seruaunt ought to be diligent in their maisters busines, to do them truely, not to be eye seruantes. Likewise the subiectes ought to be obedient to their king and magistrate: agayne the kynge ought to do iustice, to see that iustice haue place: Finally one neighboure ought to haue Justice with another: that is, to geue hym, what pertayneth vnto hym: not to deceiue hym in anye thynge, but to loue him, and to make muche of hym: when we do so, thenare we sure we haue the seconde part of this armour of G O D: Thirdely, we muste bee shoed, we muste haue shoen, that is to saye, we muste bee redy to

A gesting lye maketh vs to forsake god.

A great number thinketh that nothing is so euill spoken as that the person or curate hath VVe may not requite wrong with wrong.

Iustice bindeth alle estates to do their duties one to an other.

The thirde armour is our shoes that is a readines to heare the vvorde of god.

heare gods holy worde, we must haue good affectiõs to heare gods worde, and we must be redye to make prouision for the furtheraunce of the preachynge of gods holy worde, as farre forthe as we be able to do. Now all these that haue suche lustes and desyres to gods worde. Item all those that are content to maynetayne the office of preachyng, to fynde scholers to schole, all these haue their battailyng shoen, which Saint Paule required of them.

The buckler of faith

Now whan we be shoed, we must haue a bucklar, that is fayth, and this must be a right faith, a faith accordyng vnto goddes worde: for the Turkes haue theyr fayth, so lykewise the Iewes haue theyr fayth. Item the false Christians haue theyr fayth, but they haue not the right fayth, not that fayth of which Saincte Paule speaketh here, but they haue fidem mendacē, a false faith, a deceiuable faith, for it is not grounded in gods worde: therfore the right faith cān not be gotten except by goddes worde. And the worde worketh not, hath no commodities, excepte it be taken with fayth. Now we may trye our selues whether we haue this fayth or not, yf we lye in synne and wickednes, care not for gods worde and his holye commaundements, but lyue onely accordyng to our lustes & apetites, thā we haue not this faith: whē we be slouthful, whā we be whoremōgers, swearers or vnmerciful vnto the poore, thē we haue not this faith, as lōg as we be in such customable sinnes, but if we heare gods word, beleue & be cōtent to liue after it, leaue our sinnes & iniquities, thā we haue that fayth of which S. Paule speaketh here, then we shalbe able to quenche the fyery arrowes of the deuill. So ye haue heard what the armour of god is, namelye truthe, Iustice, readines to heare gods worde, and faith: but this fayth must not be onely in our mouth, in our tongue, but it must bee in oure handes: that is to say, we muste not onelye talke of the gospell, but also we must folowe it in our conuersations and lyuynges.

VVho they bee that haue this buckler.

The helmet of saluation.

Now than we must haue a helmet, a salet, that is saluatiō: whatsoeuer we do we must consider, whether it may further or let vs of our saluation, when it may let thee of thy saluation leaue it, whē it may further thee, thē do it: so throughout

all

all our lyues we muſt haue a reſpect whether oure doynges may ſtande with our ſaluation or not.

When we are now redy and armed rounde about, ſo that our enemy can not hurte vs, than we muſt haue a ſworde in our handes to fight withall, and to ouercome our ghoſtly enemy. what maner of ſworde is this? Mary it is gods worde, it is a ſpirituall ſword, which all people oughte to haue. Here ye here that all men and women ought to haue that ſworde, that is the worde of god, wherwith they may fight agaynſte the deuill. Now I pray you, how could the lay people haue that ſworde, how could they fyghte with the deuyll, when al thynges were in Latine, ſo that they coulde not vnderſtand it? Therfore how needefull it is for euery man to haue gods worde, it appeareth here: for only with the worde of God we muſt fight againſt the deuyll, which deuyll entendeth dayly to do vs miſchief: how could now the vnlerned fight againſt him, whan all thyngs were in latine, ſo that they might not come to the vnderſtandyng of gods worde. Therfore let vs geue god moſt harty thankes that we haue gods worde, and let vs thankfully vſe the ſame: for only with gods word we ſhal auoyde and chaſe the diuel, and with nothyng els. Our Sauioure when he was tempted, what were his weapons wherewith he foughte, nothyng els but goddes worde.

VVe may not lack this ſword

Only gods worde is our weapō againſt the deuil.

When the deuill tempted him, he euer ſayeth: Scriptum eſt it is written: whan the deuyll would haue hym to caſte hym ſelfe doune from the temple, he ſaide vnto hym: Scriptum eſt non tentabis dominum Deum tuum, It is written: Thou ſhalte not tempt thy lorde god, that is to ſay, we may not put god to do that thing miraculouſly when it may be done other wayes. Agayn, vpon the mountaine whan the deuyll wold haue hym to worſhip him, he ſaid Scriptum eſt, It is writen, thou ſhalt honor thy god onely. So lykewiſe we muſte haue gods worde to fyghte with the deuill: and to withſtande his temptations and aſſaultes: as when the deuyll moueth me to cōmit adultery, I muſt fight againſt him with the word of god: Scriptum eſt, it is written, thou ſhalt not commit adultery: Thou deuill thou ſhalt not be able to bring me vnto it, to do againſt my lorde God. So likewiſe when the deuyl

Chriſt ouercame the deuill with this weapon.

Say the truth and shame the deuil.

all moueth me to make lyes, I must confoũd him with gods worde. S. Paule saith: Veritatẽ loquimini quisq; cum proximo suo, speake the truth euery one with his neighbour: as there is a common saying amongest vs, Say the truthe and shame the diuel, so euery one, man & woman must fighte agaynst the dyuel. But we preachers, we haue a greater and higher degree, we are magistrates, we haue the spirituall swoorde of god, in a higher degree then the common people: we must rebuke other men, and spare no man: our office is to teach euery man the way to heauen. And whosoeuer wyll not folow, but liueth stil in sinne and wickednes: him ought we to stryke & not to spare: like as Iohn Baptist did whẽ he said, to the great and proude king Herode, non licet tibi, Sir it becõmeth not thee to do so. So we preachers must vse gods worde to ỹ correctiõ of other mens sins: we may not be flatterers or clawbackes: other people ỹ haue not this vocatiõ may erbort euery one his neighbour, to leaue sinnes: but we haue the swoord, we are auctorised to stryke them with gods worde.

The preacher hath auctoritie to strike with the sworde of gods word

Now the last part of this armour is prayer, and I warrant you, it is not left out: for it is the christen mans special weapon, wherwith to stryke the deuil, & banquilhe his assautes: and if we be weake and feele our selues not able to withstãd our enemy, we must fall to prayer, which is a sure remedye, to desyre god to help for his own sake, and for Christes sake, for his promise sake: for he were not god yf he shold not kepe his promises therfore Christ cõmaundeth vs to pray alwais when we haue nede, and no dout there is neuer a tyme but we haue nede, eyther for oure selues, or els for oure neighbours: therfore to pray we haue nede and we shal ouercome the deuill with faithful prayer. For prayer is the principall weapon, wherwith we must fight agaynst the diuel. I spake of faithful prater: for in times paste we toke bibling babling for prater, whã it was nothing lesse: and therfore S. Paul addeth Spiritu, in spirit. We must pray in spirit with a penitẽt heart: for there is no mã that hath an yl conscience that doth pray in spirit: he ỹ is a whoremõger or a swearer, a carder or dicer, a dronkard or suche like, that prateth, his prater hathe no effect as long as he is in purpose of sinne, he can not pray

Prayer is the principall weapõ

whan

whē he can not pray thē he is vnarmed, he hath not these weapons of which S. Paul speaketh here: but he ỹ hath a penitent heart, is cōtent to leaue his sinnes & wickednes, that same is he whose praiers shalbe heard. And whan we praye we may not do it waueringly or rashly wout consideratiō, our mouth speaking, & the heart being occupied with other matters, we may not do so: we must pray with great earnest & feruētnes. At the last when he hath set out the properties of praiers, thē he saith for al saints. Here ye may cōsider that whē we know not scripture how blynd we be, & haue ben in times past. For we thought only those to be saints & holy, that be gone out of this worlde, but it is not so: al they that beleue in our sauiour Christ, that cal vpon his name, and looke to be saued by him, those same be gods saints. Al faithful Christs people that beleue in him, are saints and holy.

The mynd must pray if vve shalbe heard.

Al christiās are saints.

Now when he hath done and set oute all his mynde, at the last he commeth and desireth them to praye for him: but for what? Not to get a fat benefice or a bishoprike. No no, saint Paule was not a hunter of benefices: He saith, praye that I may haue vtterance and boldnes to speake. And this was requisite to his office: for though a preacher be wel learned, but yet lacketh that boldenes, is faint hearted, truely he shall doe but litle good for all his learning: when he feareth men more then god, he is nothyng to be regarded. Therfore this is the thyng that S. Paule so muche desireth, to haue boldenes to speake: for when a preachers mouth is stopped so that he dare not rebuke synne and wickednes, no doute he is not meete for this office. Now like as saint Paule required the Ephesians to pray for him that he may haue vtterance, for this was most necessary for his office: So let euery one pray vnto god & desyre other to pray for hym, that he may doe the workes of hys vocation. As for an ensaumple when he is a maryed man, lette hym praye vnto God that he maye loue his wife, cherishe her, honour her, and beare with her infirmities. So lykewise let all faithful seruantes call vpon God, that they may doe the duety of theyr vocation. Solykewyse let magistrates bee feruente in prayer: For no doute they haue neede, for they haue a greate charge committed vnto theym

Saint Paul did not būe for benefices.

A faint hearted souldiour is not mete to be a preachers

All estates haue neede to pray.

of God, therfore they haue the more nede of the help of god: yea let euery good subiect praye vnto God for the magistrates, that they may doo their duetyes accordyng vnto goddes will and cõmandement. And no doute thys is a good prayer, whan one faithfull man prayeth for thother: such prayer shal not be in vaine, God will heare it, and graunte suche faithfull prayers. There bee many menne in the worlde whiche thynke that prayer is a will worke, so that they may doo it, or omitte it: but it is not so, they be much deceyued. For it is as necessarie for me whan I am in tribulation to call vppon God, and I ought to doo it as well vnder the payne of damnation, as well as I am bound to kepe any of his commandementes. By the vertue of this commaundemente, Thou shalt not steale, I may not take away other mẽs goods. So by this commandement, Thou shalt not cõmyt adulterie, I may not defile an other mans wife. So by the vertue of this commandement, Inuoca me in die tribulationis, Call vpon me in the tyme of trouble, I oughte and am bounde vnder the paine of damnation to resort vnto god, to call vpon him, to seke aide and helpe by him, at his hands. For this as well gods commaũdement as thother is: Therfore I desyre you moste earnestly, set not lyght by prayer: remembre that it is the commandement of god. And again it is the onely staye, Vltimum refugium, the only helpe to come to god, and desire his helpe in Christes name. for by praier Peter beyng in prison was deliuered. Lykewise Moyses by the efficacy of his prayer went through the redde sea, he and all his people. So was Ezechias the kyng delyuered from his sickneſſe, by his prayer. Item Elias the prophete stopped the raine a longe tyme, and than by praiers hee brought raine againe: If I should go thorow all the stories, which shew vs the efficacie of prayers, I should neuer haue done: for no dout faithfull prayer faileth neuer: it hath euer remedied all matters. For it brought to passe that whan god would destroye the Israelites, he coulde not because of Moses prayers: Moses letted god of his purpose. And no dout god loueth to be letted: for god loueth not to punish or destroy the people, and therfore by a prophete God complained that there was founde not a

Prayer is no wille worke.

It is damnable not to pray vnto God in trouble.

All this god graũted for his promis sake.

good

good man, qui poneret se tanquam murus, which might sette hymself lyke as a stronge walle before the people: ý is to say, which wer so ernest in prater, that God could not punish the people. Now ye haue heard how that prayer is a commaundement. we shall in euery distresse praye vnto God, saieng: Lord God thou art mercifull, thou knowest my weakenes, which hast promised to help: therfore for thy sonnes sake, for thy mercies sake, for thy goodnes sake, for thy trueths sake, helpe me and delyuer me out of my distresse, forgiue me my synnes. Surely whosoeuer prayeth so instantly, he shall bee heard: but oportet semper orare, we must praye at al tymes, without intermission, when we goe to bed, when we ryse in the morning, when we go about our busynes, or when we are one horse back, euer praye: for a shorte prater is able to bryng a greate thing to passe, as it appered in the publican, which sayd only, Propitius esto mihi peccatori, Lord be mercifull vnto me a synner. Therfore Christ saieth: Vigilate & orate ne intretis in tentationem, watch and pray, lest ye enter into temptation, that is, lest you be ouercome with it.

VVe must pray at all times.

Luke. 18.

A shorte prayer is of great force

Now remember what I haue sayd vnto you, cõsyder what an ennemye we haue, what power he hathe, what experience and practise. Agayne howe weake he is when Christe is with vs: Remember the armour, trueth, iustice, loue to the heryng of gods word, faith, saluation: euer consider whether your doinges be to the let of your saluation or not. Remember the sworde, though ye haue it not in so highe a degree as we haue it, which may strike kinges and Emperours: whan they transgresse the word of god, as it appered in Elia whiche strooke the kyng Achab. Item, Johñ Baptist stroke that sturdye king Herode: If they hadde bene faynte hearted they should not haue done so. But specially I would haue you to remember prater, whan ye be in any anguishe and trouble, and can not tell how to relieue your selues, runne to God.

Preachers may strike Emperours and kings.

Nowe they that shall and wyll regarde that armour of god taught vs by the apostle S. Paule, the deuill no doute shall not preuayle agaynste theym. Therefore yf we wouldo put on this armour we shoulde come to suche a practise of it, that the dyuell should be afrayd to come at vs, ye and whe

be

he commeth he shall soone be cast of and auoyded. The almighty god which ruleth heauen and earth with his infinite power geue vs suche strength to vanquish the deuil, and all hys might. Amen.

The fourth Sermon of Maister Doctor Latymer. Philip. 3.

Philip 3.

BRetherne be folowers together of me, and looke on thē, which walke euen so, as ye haue vs for an ensample: for many walk, of whō I haue told you often: and now tell you weping, that they are the enemies of the crosse of Christ.

This is the Epistle which is red this day in the churche, & conteineth many good things. And this day two yere, I entreated of the gospell of this day, at Stamford. And such maters as I had in hand wer gathered of a diligent person, and put in prynte. The Gospel was this: Geue vnto Cesar, that thing that pertaineth vnto Cesar, and vnto god that thing, that pertaineth vnto god: I will reherse in fewe wordes that which I sayd at the same time.

A sermon made at Stamford.

The Pharisees and Scribes asked Christ our sauior whether they should geue tribute vnto Cesar or not: for it irked them that they should pay tribute, they thoughte it to bee a great seruitude: but they asked Christ this question of a mischeuous mynde, intendyng to take him in his wordes: but he disapointed thē prytily, asking whose ymage the money bare they aunswered, the Emperors: then our sauior saith, Giue therfore vnto the emperour that that pertayneth vnto hym, and vnto god that which pertaineth vnto god. They spake nothing of god, but onely of the tribute, but our Sauiour in his answer telleth them and all the world their duetie: yet he doth it with darke and couered wordes: they confessed that the ymage was the emperors, and so consequently subiecte vnto him: then our sauiour commaunded them to pay according vnto the order, as the empero' had agreed with thē, that was their duety to do. Our sauiour he referred them to their lawes, signifieng that they ought to obey the lawes in their common wealth, and so ought we to do too. for our sauior in

The Pharisees are disapointed.

This lesson is geuen to vs, yel as to the reste

his

his answer teacheth not only them but vs also: for like as it was with the Iewes, so is it with vs, here in England. Our soueraigne lord the king, when he lacketh anye thing to the defence of his realm, it is presented in the parliament, there is required such things as be necessary for the kings affairs. Now looke whatsoeuer is graunted vnto his maiesty by the parliament, the whole realme is bound in conscience to pay it, euery man as it is required of him: and that is our due vnto the king, namely to geue & do our duties in all thinges towardes our soueraign lord the king: as far forth as it is not against god, we must obey him & do his requests. But now ye will say, this is a great bondage, and a heauy yoke and seruitude. Consider therfore who speaketh these words, who is he that commaunded vs to be obedient? Mary our sauior him selfe. Now he saith Meum iugum leue est, my yoke is light, how chaunced it then that he will lay vpon me such a heauye burthen: for it is a great burthen for me to forgo my goods, as when there is a subsidie, so that the king required 1. shylling of euery pounde. Now I am worth 40. peund and so I pay 40. shillings, to which money ỳ king hath as good right as to any inheritaunce whiche his maiesty hath. And this I speake to this end, for I feare this realm be ful of theues: for he is a theefe ỳ withdraweth any thing from any man, whosoeuer he be. Now I put the case it is allowed by the parliamẽt by common authority that the king shall haue 1. shilling of euery pound, & there be certaine men appointed in euery shire which be valuers: when I now either corrupt the valuer, or sweare against my cõscience ỳ I am not worth an C. li. when I am worth two hundred, there I am a theefe before god, and shalbe hãged for it in hel. Now how many theues thinke ye ar there in Englãd, which will not be valued aboue x. li. whẽ they be worth a C. poũd, but this is a pitiful thing, & god will punish them one day: for gods matters are not to bee trifled withall. Now ye will say this is a heauy yoke, and intollerable to beare. Syrs I will tell ye what ye shall doe. Consider euerye one with himselfe what Christ hath done for vs. from what great & intollerable burthẽ he hath deliuered vs, when ye cõsider that, this burthẽ which the king laieth vpõ

The prince must be obeyed in things not against god

This realm is ful of theues.

Gods matters may not be trifled withal

Two thinges considered we shalbe vvel content.

vs wyl be light enough vnto vs: for Christ hath deliuered vs from the burthen of our sinnes: when we consider that, first who is he, that commandeth it vnto vs: secondarily what he hath done for vs that biddeth vs to obey, no doute we shalbe well content withall. But there be a great manye of vs whiche cõsider not that, but rather deceiue the king, or forswere themselues, or els rebell against the king: which thinges no doute displease god most highly and greuously. An other thing is, that should moue vs to beare this burthen willingly, which is, his promise. For whosoeuer will be contente to pay his duety truly and vprightly, as he oughte to doe, that man shall haue neuertheles in fulfilling the commaundement of god. for so saith god: if thou shalt herken diligently vnto the voice of the Lord, thou shalt be blessed in the toun, and blessed in the fields &c. So that yf we do according as he willeth vs to do, if we giue vnto the king ỹ whichpertaineth vnto the king, no doute we shalbe blessed, we shall haue neuertheles, for gods blessing will light vpon vs. But there be a great many amongest vs, which do not beleue those thynges to be true, they beleue not the promises of god: & so they make god a lyar: for Qui non credit deo facit deum mendacem, He that beleueth not god, maketh god a lyar. Now yf thys will not moue vs to doo our duties, namely that Christ hath deliuered vs from the great burthen of our sinnes, lette vs be moued at least wayes with his promises: namely that we shall increase our goods, in doyng oure ducties vnto the kynge.

He that paieth his duetie shal haue neuer the lesse. Deut. 28

VVe shall encrease our goods by paying to the king

This litle I thought good to say, and so to put you in remembraunce of such things as I haue sayd at that tyme, for yf this were well considered, we would be wyllinge to doo our duties, and so please god withal: for god loueth a chereful obeyer, one that with a good will is redy to do such thinges as he appointeth him.

God loueth a chereful obeyer.

Now let vs turne to the Epistle. Brethren be followers, together of me, and loke on them that walke, euen so, as ye haue vs for an ensample. These are maruelous wordes of S. Paule, which seme outwardlie to be arrogantly spoken: yf any man should say so at thys time, we would thinke him

to

to be a very arrogant felow. but ye muste see that ye righte vnderstande S. Paule: for he spake these wordes not of an arrogant mynde: fyrst ye must consider with whom he had to do, namely with false apostles whiche dydde corrupte goddes moste holye worde, the gospel which he had preached before. And so the same false Prophetes dydde muche harme: for a great number of people did credite them, and folowed theyr doctryne: which thinges greeued saint Paule very sore: therfore he admonished them, as who say, ye haue preachers amongest you: I would not haue you to folowe them: folowe rather me, and them that walke lyke as I do. This was not arrogantly spoken, but rather louingly, to kepe them from erroꝛ. he saith the same to the Coꝛ. 11. Cap. saying, Be ye the folowers of me: but there he addeth, as I am the folower of Chriſt: so put the same wordes hither, set them together and then all is well. For I tell you it is a daungerous thyng to folow men, & we are not bounde to folowe them further thē they folow Chriſt: we ought not to liue after any Saint, nor after S. Paule or Peter, nor after Mary ỹ mother of Chriſt to folowthem I say vniuersally we ar not bound so to do, for they did many thinges amysse. Therfore let vs folowe them as they folow Chriſt: for our sauiour Chriſt geueth vs a generall rule and warnyng saying: Whatsoeuer they teache you do it, but after their workes do ye not, and he addeth sittyng in Moses cheare, that is to say whē they teach the truth so that we oughte to folowe them that teache the truthe: but whan they do nought we should not folow them: therfore he saith in an other place, Nisi abundauerit vestra iustitia, Except your rightuousnes be more than the Scribes and Phariseis ye shall not enter into the kingdome of heauen. This he speaketh of the clergy men, geuing vs warnyng not to do as they did: we must haue such a rightuousnes as may stand before god: we are not appointed to folow sainctes: as when I here this saincte hath prayed so manye psalmes, so manye houres in a daye, I am not bounde in conscience to followe hym, to be his ape, and to doo as he dyd, my vocation beynge contrarye vnto it.

Paules wordes seme arrogant but ar not so.

It is a daungerous thyng to folow mē

Learne how long men are to be folowed.

We are not boūd to be sainctes apes.

There is a place in the 2. Macha. 12. Cha, where we rede

2 Macha. 12.

how that Judas Machabeus that heartẙe capitaine sendeth certain money to Jerusalem, to make a sacrifice for the dead. Now Judas dyd this: but it folowyth not, that we are bound in conscience to do the lyke, as the papistes which by and by conclude vpon it. Judas did this, he was a godlye man, ergo we shold do it too: we shold folow his ensample and sacrifice for the dead. Nego argumentum, it is a naughtye argumente, to conclude vpon that thing which he did deuoutly, hauyng not goods worde: he did it, ergo it was well done. For we are not bounde to folowe them in theyr doynges. For yf Marye the mother of Christe shoulde haue done somewhat disagreeyng from gods worde, we shoulde not folow her, whiche in dede hath had her faultes, as saincte Augustyne plainlye affirmeth in the 3. treatise vpon John: where she moued Christe to do a myracle when their wyne was lacking at the mariage: when our saviour called her Mulier, woman, what haue I to do with thee: as who say, to do myracles is my fathers worke, and he knoweth the tyme when it is best to be done: what haue you to doe with it: where Chrysostome and Augustyne plainly affirme, that Mary was somewhat arrogant. So likewise it appeared in the Euangelist Mathew, where she interruptyng his Sermon, desyred to speake with him, and a felow tolde him when he was teachyng the people, saying: Thy mother is here and would speake with thee he aunswered and sayd, who is my mother: or syster, or brother: and stretched oute his hand, saying: whosoeuer doth the wyll of my father which is in heauen, he is my mother, syster and brother. So lykewise when he was but twelue yere of age, his mother and father seekyng hym, he sayde, Nescitis? know ye not that I must be in ỹ busines of my father: Now in all these places as the wryters saye, passa est humanũ, she hath shewed her fraple nature: shall we go now and followe her: No no, we maye not do so. S. Paule teacheth vs howe we shall folow them, and in what thynges, Bonum est emulari in bono semper, It is good alwayes to be feruent, and to folow in good thinges: then it is not such a good argument, such a mã doth it, ergo it is a good thyng: No not so: we must folowe & do so al thynges, as it may stande with our vocatiõ,

Judas Machabæus is not to be folowed.

Mary was somewhat arrogant.

Gala. 4.

wher:

wherunto god hath called vs: for when we leaue our vocation whereunto god hath appointed vs, no dout we do naught and damnably: As for an exsample. Our sauiour fasted 40. dais & 40. nightes without any maner of sustinance: Ergo we shal do so too, no, because we are not able to do so too, we should kyll our selues: likewise Moses that holy prophete of god killed an Egiptian which was a wycked and naughtye man: ergo I shall go and kill yonder wycked man to: No, I may not do so, for it is agaynste my callyng, I am no magistrate, therfore I may not do it: as for Moses he had a special inspiration of god. Phenees that godly man killed Zambri & Cozbe, which wer occupied together in ỹ act of fornicatiõ: Phenees ỹ zelous man came and killed them bothe at ones which his doyng pleased god very wel. Now ye may make such an argumẽt, Phenees did so, and pleased god in his doynges, ergo we may doo so too: when we see any man dishonor god, we may goe and kyll hym by and by. This is not a good argument: for as I sayde before, we must take heede to our callyng, to oure office. This Phenees had a speciall ỹcẽce to do so, we may not folow his ensample. Abraham was a good and holye man, he was redye to kyll hys sonne and burne him wyth fyre: whiche doynges pleased god wonders well: afterwarde there were many which would folowe the ensaumple of Abraham, and burnte theyr children, but they did excedyng yl, and god was angry with them for so doing: therfore we must folowe theyr ensample so far forth as may stand with our vocation.

To leaue our vocation is damnable.

Num. 5.

That only is vvell done that god wil leth vs to do.

Further Ioseph and Mary they were maried folke, but they exercised not the acte of generation, yf we would now followe the ensaumple of Marye and Iosephe, and inhibite vnto maried folkes the acte of generation: thys were naughte and against the order of G D: for Mary and Ioseph had a special calling, and gifte of god to abstaine: but yf we hauing no suche calling or suche giftes as they haue had shoulde folow their ensample, we shoulde go to the deuil at ỹ length, for not doing according vnto our calling. So it appeareth partly that we are not bound to folow ỹ cõuersatiõs or doings of ỹ saints. Iacob, Dauid, Salomõ other good, &

holy men haue had many wiues, ergo we may haue many to: Not so, they had a speciall lycence and prerogatiue, whi-
We must folow god in oure vocation as the saintes did in theyrs.
che we haue not. Therfore take this for a sure rule, we haue not to folow the sayntes in their vocatiō, but we must folow god in our vocatiō, for lyke as they folowed god in their vocation and callyng, so we must follow god in oure vocation: but when we wil go about to folow god in their callyng, and forsake our owne callyng, then no dout we shal do noughte. This I haue said to that ende that ye might vnderstande the wordes of S. Paule, where he saith, be folowers of me: therfore I shewed you how farre forth we ought to folow the ensample of the sayntes.

For many walke of whom I haue tolde you often, and now tell you weping, that they are the enemies of the crosse of Christ. S. Paule speaketh of the false prophetes, he saieth they walke. By this word walke, is signified our conuersation and lyuyng. for whan we will signifye any man to liue wickedly, we may expresse it with these wordes, he walketh wickedly. Now if there were many in S. Paules time, whiche did walke wickedly, thinke ye is the matter any thynge
Apo. 20
amended now at oure tyme? I thynke nothing at all: for we rede in the 20. Chap. of Apoca. that Satan shalbe lose in the laste dayes, that is to say, god will suffer him to exercise hys
Sathan is lose now
crafftes, his blasphemous wicked mynde, which he beareth against god: and truely when a man considereth the state of the whole world in euery countrey, it appeareth no lesse but ỹ the deuil is lense: for what rebellions, what cruelties, what couetousnes, what hatered and malice is amongest men? In so much that a man would thinke the whole world to be full of deuils. therfore when there wer many at S. Paules tyme, it must nedes folow that there be more now: for nowe is the defection and swerueng from the truth.

Of which I haue told you often, and now tel you weping.
Saint Paul was a weper.
S. Paul was a good mā a harty & an earnest mā in gods cause he was a weeper, he wēt a pilgrimage wherof I told you the laste time: it was a griefe to him to see the dishonor of god amōgest them, which he had instructed in the word of god: he was sory to see the people blinded and seduced with false doctrine.

but

but suche thinges greue not vs: though god be dishonoured we care not for it: but when we haue losse of oure goods, and sustayn certain domages, then we can wepe from the bottom of our heartes, and be most sorowful: but when we heare that god is dishonoured, that lechery is committed, or other horrible sinnes done, that greeueth vs not, then we weepe not: & so it appeareth most manifestly that we haue not the hearte of S. Paule, we are not so mynded.

We weepe not as S. Paul did.

Now peraduenture some body might say that S. Paule had slandred these men in writyng so sharply against them, and in callyng them the enemies of the crosse of Christe: but it is not so, he slandereth them not. In the Epistle to Timo the he named some by their names Philetum, and Hymeneū. You must consider that Saint Paule did well in reprouyng them openlye: for a man maye sometimes tell an other mans faultes: for not euery tellyng is slanderyng. When a man telleth an other mans faultes with a good mynde, and to a good purpose, this tellyng is wel: but that is nought and bery slandering when I reherse before other men the faults of my neighbour with a malicious stomache: I hate him, & therfore I make him to be knowen, I paynte him oute in hys colours, and sometymes I say more by him then I am able to proue, this is slanderyng: but when a man telleth an other mans faultes with a good mynde to his reformation, that is not slanderyng. As we rede a story of S. Bernhard, whether it be true other not, it is no matter, take it for an ensaumple, and learne thereby what is slander, and what is not. Saint Berneharde was a goodly bryghte younge man and well fauoured, he came at a tyme with his company to an ynne, where he taried all nighte. And because he was a faire man, the woman in the house caste her eyes vppon hym: desiring in her heart to haue carnal company with him, and therfore after supper she apointed a chamber for him alone, to that end that she might come vnto him afterwarde, and so she dide: for whan euerye bodye was at reste she came vnto hys bedde intendynge to lye wyth hym: Saincte Berneharde perceyuynge that, cryed out with a loude voyce, Fures, Fures, theues, theues: hys fellowes hearyng hym cryeng, came vnto

V What slanderyng is.

A fable of S. Bernhard and his hostes

hym, aſkyng what the matter was: he tolde them that there was a theefe there: nowe they thoughte he hadde dreamed, wente to bedde agayne: As ſoone as they were gone, by and by the woman came agayne, then he cryed againe. So in the mornyng ſaincte Berneharde would not tarye long in that houſe, and as they were in the way, he tolde to his fellowes how that the woman hadde come vnto him, deſyring them to take hede an other tyme of that womã, for ſhe was a naughty woman, ſhe would haue ſtolen from him the holy ghoſte, the remiſſion of his ſinnes, and all goodnes: for if he ſhoulde haue folowed her, ſhe ſhoulde haue robbed him of all theſe thynges: of ſuch a faſhion we may tel other mens faultes.

For ſainct Berneharde tolde it to that ende to geue the warnyng to take hede of ỹ womã. Now this was not ſlandering and ſo likewiſe S. Paule here ſlaundereth them not, but ſet them out in their colours, to admonith vs to beware of them and ſo we ought to do, when we know a man that is wicked and will not leaue his wickednes after due admoniſtions: No doute it is a good thyng to geue vnto other men warnyng of ſuch a man, that they maye take heede of him: As for an enſample. There be a company of theeues ſworne to gether to be true one to the other, and not to diſcloſe one another. Now I am amongeſt them: and after ſome miſchiefe done I am taken and condemned by the law to be hanged. Shall I not diſcloſe now my company and geue vnto the magiſtrates warnyng of them? yes I would thinke that man that is in ſuche a caſe, doth well to diſcloſe his company, for it pertaineth to a good ende, and is a charitable deede, els his company may doe muche harme afore they be knowen. No doute that man ſhoulde doe well, and I thynke he oughte to doe it. And I woulde GOD that all theeues in Englande were ſo perſuaded in they hearte, that when one were taken that he ſhould diſcloſe his fellowes too: No doute we ſhould haue better reſte, theeues would not ſo much trouble the common welthe as they do.

Theues ſworne to be true.

A good wiſhe.

Weepynge. It greeued Saincte Paule verye ſore that Chriſtian ſoules ſhould ſo bee ſeduced thorough falſe re-

ligion

kgion ; I wouldo wythe that there were suche a fer-
uente zeale now in vs, as was in hym then: but it is not so,
we haue no care for the soules of Christian people : And
that appeareth moste manyfestly by these vnpreachyng pre-
lates. For yf they hadde suche an earnest mynde to the flocke
of Chryst, as Saincte Paule hadde, no doute they woulde
not bee so lordelye, so slouthfull in doyng of theyr duetties:
but they lacke suche an earnest as saincte Paule had, such an
earnest zeale they lacke: They are the enemy of the crosse of
Chryste. A man may be an enemy of the crosse of Christe
two manner of wayes . All the papistes in Englande and
specially the spirituall men, be the enemyes of the crosse of
Christe two maner of wayes . Fyrste when he is a ryghte
papiste geuen to monkerye, I warraunt you he is in this o-
pinion, that wyth hys owne workes he doth merite remissi-
on of hys synnes, and satisfieth the law thorough and by his
owne workes, and so thinketh hymselfe to bee saued euerla-
stynglye. This is the opinion of all pappistes. And thys doc-
trine was taughte in tymes passe in scholes and in the pul-
pettes. Nowe all these that be in suche an opinion, they be
the enemies of the crosse of Christe, of his passion and blouds-
shedyng: for they thynke in themselues Christe needeth not
to doe , and so they despyse his bitter passion: they doe not
consider oure byrth, synne, and the corruption of our nature
nor yet doe they knowe the quantitye of our actuall synnes,
howe many tymes we fall in synnes, or howe muche oure
owne power is diminished, nor what power e might the de-
uyll hath: they consider not suche thynges, but thynke them-
selues able wyth theyr owne workes to enter into the kyng-
dome of God. And therfore I tell you, this is the perylous
doctryne that canne be deuysed. For all faythefull and true
Christians beleue onelye in hys deathe, they long to bee sa-
ued thorough he his passion, and bloudeshedyng : thys is all
theyr comforte: they knowe and most stedfastly beleue, that
Christ fulfylled the lawe. And that his fulfyllynge is theirs,
so that they attribute vnto Christ the getting e merityng of
euerlasting lyfe. And so it folowyth that thei which attribute

Vnpreaching prelates haue not Paules zeale.

All the papistes in England are enemies to Christe.

the remission of synnes, the getting of euerlasting life, vnto themselues or their workes, they denie Christ, they blaspheme and despise him: For, for what other cause did Christ come, but onely to take away our synnes by his passion, and so deliuer vs frome the power of the deuill? But these merites mongers haue so many good workes, that they be able to sell them for money, and so to bryng other men to heauen to by their good workes: which no doubt is the greatest contempt of the passion of Christ that can be deuised. For Christ onely and no man els merited remission, iustification, and eternall felicitie for as many as will beleue the same: they that will not beleue it, shall not haue it: for it is no more but beleue and haue. For Christ shed as much blood for Judas as he dyd for Peter. Peter beleued it, and therfore he was saued. Judas would not beleue, and therfore he was condemned, the faulte beyng in hym onely, in no body els. But to say or to beleue that we should be saued by the law, this is a great dishonoring of Christes passion: for the lawe serued to an other purpose, it bringeth vs to the knowlege of our sinnes, and so to Christ: for whan we be come through the law to the knowlege of our syns, when we perceiue our filthines then we be redy to come to Christ and fetch remission of our synnes at hys handes. But the Papistes fetch the remission of their synnes, not in the passion of Christ, but in their own doings: they thinke to come to heauen by their own workes, which is naught. We must do good workes, we must endeuour our selues to lyue according to the commandementes of God: yet for all that we must not trust in our doynges. For though we doo the vttermost, yet is it al vnperfect, whā we examine them by the rigor of the law, which law seruyth to bryng vs to the knowlege of our sinnes, and so to Christ, and by Christ we shall com to the quietnes of our conscience. But to trust in our good workes, is nothing but a robbing of Christ, of his glorie and maiestie. Therfore it is not more necessarie to doo good workes, than it is to beware howe to esteme them. Therfore take heede good christen people, deny not Christe, put not your hope in youre doynges: for if ye do ye shall repent.

Merite mongers.

Judas lacked beleef and therfore could not be saued.

VVe must work but not trust in our workes.

An

An other denyinge of Christ is thys masmonging: for all those that be massemongers be deniers of Christe, which beleue or truste in the sacrifice of the masse, and seke remission of theyr sinnes therin: for this opinion hath done very much harme, and brought innumerable soules to the pytte of hell: for they beleued the masse to be a sacrifice for the dead and ly-vynge: and this opinion hath gotten all these abbeyes and chauntries, almost the halfe parte of all England: and they should haue gotten more yf they had not bene restrained by certayne lawes. For what would folkes not do to ease them selues from the burthen of theyr sinnes? But it was a false ealment, a deceitful thing: Therfore how much ar we bound vnto god which hath delyuered vs from thys bondage, from this heuye yoke of popery, which would haue thrust vs to euerlasting damnation. For now we know the verye waye howe we shalbee deliuered, we knowe that Christe is offered once for vs: And that this one offring remedieth all the synnes of the whole worlde, for he was Agnus occisus ab origine mundi He was the lambe which was killed from the beginning of the worlde, That is to saye: all they that beleued in him sence Adā was created they were saued by him. They that beleued in Abrahames seede, it was as good vnto them, and stoode them in as good effecte, as it dothe vnto vs now at this day. So that his oblation is of suche efficacye that it purifieth and taketh away all the synnes of the whole worlde. They now that wyl be content to leaue they^r synfull lyfe, wrastle with sinne, and then beleue in our sauior Christ they shalbee partakers of euerlastyng felicitye. Here ye maye perceiue that Christe hathe manye ennemies in the whole worlde, he hathe many that slaunder him, that diminish hys glorye: namelye all the papistes that truste in their owne merites or seeke remission of their sinnes by the sacrifice of the masse: all these nowe are enemies to the crosse of Christ. In summa al those that seke remission of their sinnes other wayes then in the passion of Christe, they be traitours to God, and shalbee damned worlde without ende, vnlesse they repent. But here I muste sate some thinge vnto you, and I speake it to the satisfacyon of some of you: For I think there

Massemongers denie Christ.

A man will spare no cost to saue his soule.

Apoc. 13

Christe hath many enemies.

there be many which will reason very soze, they thinke it to be no matter though the curate be erronious and naught in his doctryne, they care not so: so: for they wyll say, I wil here hym, and doe accozdyng as he commaundeth vnto me to doe: when he teacheth false doctryne and leadeth me the wzonge way, he shall make answer foz me before god: his false doctrine shall do me no harme though I folow the same. Thys is a naughty reason and contrarye to Christes our sauiours doctrine, foz so he sayeth: yf the blynde leade the blynde, they shall fall bothe into the pytte. Marke here, he saieth not the leader shall fall into the pytte, but they shall fall both, ỹ leader & he that is led, the blynd curate and his blynd parishners and so it was at S. Paules tyme, not onely the leaders, the false teachers, went to the deuyll, but also they that folowed they: false doctrine. And therefoze S. Paule is so earnest in admonishyng them to be ware and take hede to themselues, yea with weepyng eyes he desyzeth them to refuse the false prophetes. So lykewise God himselfe geueth vs warnynge in the 3. Chapter of the prophet Ezechiel saieng: yf I say vnto thee concernyng the vngodly man, that (without dout) he must dye, and thou geuest not hym warning, noz speakest vnto him that he may turne from his euill way, and so to lyue: then shall the same vngodly man die in his owne vnrighteousnes: but his bloud wyll I requyze of thy handes. Again in the 33. Chap. he saieth. When I sende a swozde vppon a land, yf the people of the land take a man of they: countrey, and set him to be they: watcheman: the same man when he seeth the swozd come vpon the lande, shall blow the trompet and warne the people: if a man nowe heare the noyse of the trompet, and wil not be warned, and the swozd come & take hym awaye, hys bloude shalbee vpon his owne heade: foz he heard the sounde of the trompet and would not take heede, therfoze his bloud be vpon him: but yf he wyll receyue warnyng he shall saue hys lyfe. Agayne, yf the watcheman seeth the swozde come and shew it not with the trompette, so that the people is not warned: yf the swozde come then and take any manne from amongest them, the same shalbee taken awaye in his owne synne: but hys bloud wyl I requyze

Not the blynde guide a lone, but he and his followers together.

Ezech. 3

Ezec 33.

Only he that receiueth warning shal be saife.

of

of the watchmans handes. In these places of Scripture it appeareth moste manifestly, that not onely the naughty curate shall go to the deuyll, but also all those that folowe hys naughtye doctryne. The wicked shall dye in his wickednes: for thoughe God doe require the blounde of the parishners at the curates hands, yet for all that they shalbe damned in the meane season. But I praye you be not offended with me, whan I tell you one thynge manye tymes, for I do it to that ende that ye might perceiue what daunger it is to haue an yll curate: this maketh me to put you manye tymes in remembraunce of it.

It is daungerous to haue an euell curate.

I wyll tell you nowe a prety storye of a Fryer to refresh you withall: A limitoure of the graye fryers in the tyme of his limitation preached manye tymes, and hadde but one Sermon at all tymes: Whiche Sermon was of the tenne commaundementes. And because this fryar hadde preached thys sermon so often: one that hearde it before told the friars seruaunte that his maister was called, friar John ten commaundement: wherfore the seruaunte shewed the fryar hys maister thereof, and aduysed him to preach of some other maters: for it greeued the seruaunte to here his maister derysed. Now the fryar made answere, sayeng: Belyke then thou canste the x. commaundements well, seeyng thou hast heard them so many a time: yes said the seruaunt, I warraunt you, lette me heare them saith the maister: then he beganne, pryde couetousnesse, lecherye, and so numbred the deadly sinnes, for the ten commaundements. And so there be many at this time, whiche be werye of the olde gospel: they would fayne heare some newe thynges: they thinke themselues so perfecte in the olde, when they be no more ful full then this seruaunte was in hys tenne commaundementes. Therfore I saye bee not offended with me, whenne I tell you one thynge twoo or three tymes. And specially marke thys well, that the parishioners are not excused before G O D by the wickednesse and blyndenesse of the preste. For G O D sayeth not, I wyll require the blounde of the people at the curates hande, and the people shalbee without blame? No not so, but the wycked shall perishe because of

An history of a friar limitor.

Some be wery before they haue learned.

his wickednes, so that the blynde people and the blynde curate shall go to hell together. I would wishe that all England were persuaded so: for the moste part of the people think themselues to be excused by their curates. But it is not so: for yf there bee any man wicked because his curate teacheth hym not, his blond shalbe required at the curates hands: yet for all that the parishner shall goe to the diuell withall: that shalbe his end. Therfore beware of that opinion, thinke not to be excused by your curate. for when ye do, ye do not well: and so you shall repente in the ende. S. Paule therfore is so diligent to geue vs warnyng of the false prophetes, lest we should be deceiued by them. In an other place S. Paule compareth their doctrine vnto a syckenes, which is is called a canker, which sickenes when she once beginneth at a place of the bodye, excepte it be withstanden, wyll runne ouer the whole body, and so at the length kil: so it is with this false doctrine. Now I must answer vnto you to an obiection, or doute, that peraduenture some of you may haue: you will thinke when ye heare what is the nature of false doctrine, ye will thinke I say: Alas what is done with our graūdfathers: no dout they are lost euerlastyngly if this doctrine bee true: for after your saying they haue had the false doctryne: therfore they be damned, for the nature of false doctryne is to condemne. Suche doutes some will make, yea and there bee some whiche in no wise wil receiue ꝯ gospel, and ꝯ only for thys opinions sake: for they thinke that whan they should receiue the gospel, it were in as much as to thynke they for fathers be damned. Now to this obiection or doutefulnes I will make you aunswere. It is with the false doctryne like as it is with fyre: the nature of fyre is to burne and consume all that which is layed in the fyre, that may be burned. So the nature of false doctrine is to condemne, to bring to euerlasting damnation, that is the nature of the false doctrine. But yet for all that thaughe the nature of the fyre be to burne and consume all thinges, yet there hath bene many thynges in the fyre whiche haue not bene burned, nor consumed, as the bushe which appeared vnto Moses, he burned in the fyre, and yet he was not consumed. What was the cause? Mary gods power. We rede

A good wyssh for England.

False doctrine compared to a canker.

An obiection or doubt.

An aunswere to that obiection.

The fyre burneth not al that is cast in to it.

rede also in the 3. Chap. of Daniell, how that Nabuchadonozer, the king caused a golden image to be made: And so called all his lordes and his people to come and worship his Idole which he had set vp, threatning further that whosoeuer wold not fall doune and worship the said idole, should be caste in a hote ouen. Now there were three young men, Sydrach, Mesach, and Abdenago, which refused to worship the said idole, saienge, O Nabuchadonozer, we ought not to consente vnto thee in this matter: for why? our god whom we serue is able to kepe vs from the hote burnyng ouen, and can righte well delyuer vs oute of thy handes: and thoughe he will not, yet shalte thou know that we will not serue thy gods, nor doe any reuerēce to that ymage which thou hast set vp. Then was Nabuchadonozer exceding full of indignation against them, and commaunded by and by that the ouen should be made seuen tymes hoter than it was wonte to bee, and spake vnto the strongest men that were in his hoste, to bynde Sydrach, Mesach, and Abdenago, and cast them in the burnyng ouen. So these menne were bounde in theire coates, hosen, shoes, wt theirother garments, and cast in to an hote burning ouen, for the kinges commaundement was so strayght, and the ouen was exceding hote, and these three men Sydrach, Mesach, and Abdenago fell doune in the hote burning ouen, beyng fast bound. Then Nabuchadonozer the king merueyled and stode vp in all hast and spake vnto his councell, saying, did ye not cast these three men into the fyer? they answered, saieng: yea O king: he answered and sayd, lo for al that, I do see fowre men goyng lose in the myddest of the fyre, and nothyng corrupte, and the fourth is like the sonne of GOD to looke vpon.

Daniel.3.

God suffredh not the fyre to do his nature

Here in this storie you se that though the nature of the fire is to consume, yet these three men were not consumed wyth the same. for not a heare of their heade perished, but rather the fyre brake oute and consumed them that put them in the ouen: so the fyre of his nature woulde haue consumed them, yet thorow the power of god the strength of the fyre was vāquished and the menne were preserued from it. Euen so is it with the poperie, with the false doctryne, the nature of itis to con-

consume, to corrupt and bring to euerlasting sorow: yet let
God hath many wayes to saue. us hope that our forefathers were not damned: for god hath many ways to preserue them from perishing, ye a in the last houre of death god can worke with his holy ghost, and teach them to know Christ his sonne for their sauior, though they were taught other wayes before: yet god can preserue them from the poyson of the false doctryne. I wyl shewe you a notable story done in kyng Achabs tyme, written in the 3. boke
3. Reg. 18 of the kynges 18. Chap. At the tyme when Achab that wycked kyng and his wife Iezabel, more wickeder then her husbande, when they had the rule, they abolished the worde of god cleane, and set vp false doctryne, killed the true prophets of god: in so much that Elias saith vnto god with crying and great lamentations, saying: Lord the children of Israel haue forsaken thy couenaunte, broken doune thyne altars, and slayne thy prophetes with the sworde: And I only am lefte, and they seke my life to take it away. Here it appereth, that the pulpets at that tyme were occupied with false teachers, with false religion, lyke as it was in the tyme of our forefathers: in so much that Elias crieth out and saith plainly, that
God had hys number in Elias tyme. there were left no more but he onely. But what saith god: I haue lefte me seuen thousande which haue not bowed their knees vnto Baal: when Elias thought that there was lefte more but he only, then god shewed hym a great many which were left, and not infected with the poyson of the false doctryne. Therfore lyke as god could preserue a greate number of the Israelites at the same tyme, so he could preserue oure forefathers from the poyson of poperye which was taught at that tyme: for the Lorde knoweth whyche are hys. Item,
Iohn. 6. Christe hymselfe sayeth, Quos mihi dedit Pater, No man shall take these from me whiche my father hath geuen vnto me, that is to say which are ordeyned to euerlasting lyfe.

Non repellet dominus plebem suam, & hæreditatem su-
Psal. 94. am non relinquet, the Lorde wyll not caste away hys people, and hys inheritaunce he wyll not forsake: therfore lette vs hope that though the doctryne at that tyme was false and poysoned, yet for all that God hathe had his: he hathe had seuen thousand, that is to say, a great number amongest

them

theim, whyche toke no harme by the false doctryne, for he wonderfully preserued them: lyke as he dydde in the greate dearthe, when all thynges were so dere, whenne the ryche frankelinges would not sell theyr corne in the markets, then at that time, the poore was wonderfu lye preserued of god: for after mans reason they could not lyue, yet god preserued them: in so muche that theyr chylden were as fat and as well lykyng, as yf they had ben gentilmens childzen. So lyke as god could preserue the poore with his chyldzen in that great derthe, so he could preserue our forefathers from euerlasting perdition: thoughe they lacked the foode of theyr soules, yet he could fede them inwardly with the holy ghost. Cod can preserue without ordinary meanes.

But now ye will say: seeyng then that God can saue men and bryng them to euerlasting lyfe, withoute the outwarde hearyng of the woorde of God, then wee haue no neede to heare the word of G O D, we nede not to haue preachers amongest vs. For lyke as he hath preserued them, so he will preserue vs to, without the hearinge of gods woorde. This is a foliſhe reason: I will aunswere you this. I wyll make you thys argument: God can and is able to preserue thynges from fyre, so that they shal not burne or consume: and therfore I wyll go & set my house a fyre, and it shalbee preserued. Or this: god preserued these three men from fyre so that thei toke no harme, ergo I wyll goe and caste my selfe into the fyre and I shall take no harme: is this nowe a good reason? No no, for these three men had their vocation to goe in the fyre, they were caste in by violence: so if god wyll haue thee to goe into the fyre by violence for hys woordes sake: then go with a good wyll, and no doute either he wil preserue thee as he dyd them, or els he will take thee oute of thys myserable lyfe to euerlastyng felicitie: but to caste my selfe into the fyere with oute anye callynge I maie not: for it is written: Non tentabis dominum deum tuum, Thou shalt not tempte the Lord thy God. An other obiection. An aunswer to the same. Math. 4.

So lykewyse in oure tyme G O D hath sente light into the woorlde, he hathe opened the gates of heauen vnto vs by hys woordes, whyche woorde he opened vnto vs by his officers, by hys preachers: shal we now despise the preachers We may not despise the mean

chers: shall we refuse to heare gods woꝛd, to learne the way to heauen: and require him to saue vs without his woꝛd: No no, foꝛ when we doe so, we tempte god, and shalbee damned woꝛlde without ende.

VVe may not despise the mean

This much I thought good to say against the suggestion of the deuill, when he putteth thee in mynd saying: (thy foꝛe fathers are damned) that thou mightest learn not to dispeire of theyꝛ saluation: and yet not be to carefull, foꝛ they haue theyꝛ parte: we must not make an accompt foꝛ their doings: euery one must make answer foꝛ himselfe. foꝛ when they be damned they can not be bꝛought agayne with our soꝛowfulnes: let vs rather indeuour our selues to heare gods woꝛde diligently, and learne the way of saluation, so that when we shalbe called, we may be sureof it.

Our carefulnes can not bring oure fathers oute of hell.

Now these falce pꝛeachers of which saint Paule speaketh here, are enemies vnto the crosse of Chꝛist. what shalbe their ende: Mary perdition, destruction, and euerlastyng damnation, Whose god is their belly. The falce pꝛeachers pꝛeache onely pleasaunt thinges, and so get great rewardes, and are able to liue wealthely in this woꝛld & to make good there. I feare me there be many of these belly goods in ỹ woꝛld, which pꝛeache pleasaunt thinges to get ryches, to go gay and trick vp themselues: they care foꝛ no moꝛe, they studye and do what they can to buckle the gospel & the woꝛld together, to set god and the deuyl at one table, they be gospellers no longer but till they get riches: when they haue that that they seeke foꝛ, they care foꝛ no moꝛe: than the gospell is gone quite out of theyꝛ hartes, and theyꝛ glorye is to theyꝛ shame: it is a shoꝛt glorye and a longe shame, that they shall haue: foꝛ in the other woꝛlde, Erunt ad satietatem visionis omni carni, all the woꝛlde shall laughe vpon them to their shame, whiche are woꝛldlye mynded. Is there not moꝛe that be woꝛldly mynded then that bee godlye mynded? I thinke S. Paule spake these woꝛdes by the cleargie men, that will take vppon them the spirituall office of pꝛeaching, and yet meddle in woꝛldly matters to, contrarye to theyꝛ callinge: The cleargye of our tyme hathe pꝛocured vnto themselues a libertie to purchase landes. thinke ye not that such doinges sauored somwhat of woꝛldlye thynges? But I will deslye them to take hede. foꝛ

The ende of the fals preachers

Preachers will go gay.

A note for our cleargy.

saint

S. Paule saith here, that all they that be worldlye mynded, ar enemies of the crosse of Christ: for they make theyr bellies to be theyr gods. Therfore they shall receiue their punyshment for theyr wicked doings. What shal that be: marie euerlasting paine of hellishe fire world without ende, without any deliuerance from the same, this is their rewarde.

The reward of such preachers.

But what shall become of Saint Paule and all true preachers? he saith: But our conuersation is in heauen. What was Saincte Paule in heauen whan he spake these woordes? No, he was here on earthe: but whan we walke the pilgremage of whiche I told you the last day, Gods pilgremage: than our conuersation is in heauen, that is conformable vnto gods heauenly wil: and god seeth them and wil reward them. whan we will do the workes of our vocation, & wrastle with synne and wickednes, and liue after gods will and pleasure: who soeuer doth so, that man or woman hath his conuersation in heauen. From whence we long for the sauior, euen the lord Jesus Christ. S. Paule looked for hym to come from heauen. what is he not here all ready? Christ is here with vs already to our comfort, by his spirite and power to be our helper, and to worke with his sacramentes, to defend vs from danger and perill, so he is with vs in earth: but he is not here bodily. For he ascended into heauen, and sitteth at the right hand of god the almightie: from thens shall he come to iudge the quick and the dead: all good men & women long for hym. And no doubte he will come, and verye shortely: and wyll take accompt of euery one of vs: therfore as all the writers monyshe vs: lette vs neuer forget this day which we call the domes day. Saincte Hierome saythe, that he euer thoughte he hearde the trompette. Nowe they that haue in consideration this day, and make themselues ready: it is a joyfull thyng vnto theym: but they that be customable synners, wyll not leaue their wickednesse, suche as bee swearers, or adulterers, or idolaters, and doo credite poperie: vnto theym this daye shall bee a fearefull daye: it shall bee a heauy commyng vnto theym. Saincte Paule telleth what good chere they shall haue, namely euerlastyng damnation, beyng the ennemie of Christe, theyr glorye shall

The reward of true preachers.

What it is to haue our conuersation in heauen.

Christ is not here bodely.

The day of dome shal be terrible to some.

turne to their eternall shame. So you see that all the worlde may be deuided in two partes: namely into the faithfull and vnfaithfull. Now S. Paule saythe, that he looketh for this Sauiour, which shall chaunge our vile bodies according to ỹ working: whereby he is able also to subdue all things vnto hym self. We haue a fraile body, mortall, subiect to all infirmities and miseries: it is a grosse body, but for all that it shall rise againe, and shall be chaunged. It is mortall now, it shall be immortall then: it is passible now, it shall be impassible than: it is grosse now, it shall be tourned to agilitie than: it is corrupt now, it shalbe incorrupt then. It is ignominious nowe, it shall be glorious than, like vnto his body. Now whan it shalbe so with our bodies: ye may be sure it shalbe so with our soules too: for that felicitie that we shall haue, that God hath layd vp for vs, passeth al mens thoughtes: what hope they shall haue that be content to leaue their synnes, and lyue godly. And these thynges Christ our saiuour shall bryng to passe by his infinite power.

Our grosse body shal be chaunged.

The ioyes of heauen passe all mennes thoughts.

Now to make an ende, for Gods sake marke these lessons well: for this is a very good pece of scripture, wherin Paul sheweth both wayes: I thinke it were better for vs to lyue so, that we may attaine to this felicitie, which is prepared for vs in heauen, rather than to folow our carnal desires and lustes. For whan we leaue our wicked life, & credite the word of god, and haue a delite in it: no dout it shall bryng vs in the end to this saluation, of which saint Paul speaketh here.

But how shall it go with the other whyche will not heare gods worde, nor leaue their wickednes? Marke Vermis eorum non morietur, Their worme shall not dye. By these wordes of Christ, is expressed the great payne and sorowe that the wycked shall haue: therfore saith scripture, Mors peccatorum pessima, The death of the synners is the worst thyng that can happen vnto thē. What meaneth he by that? He signifieth vnto vs, that the wicked be not enough punished here: it shall bee worse with them after their deathe. So that it shall be a chaunge, they that haue pleasure here, and lyue according to their desyres, they shall come to afflictions in the other worlde. Againe, they that haue afflicti-

Mark. 9.

Psal 34. The vvicked shalbe punished here and hense to.

ons here, they shall come yonder to the perpetuall sabboth: where there is no maner of miseries, but a perpetuall laudyng and prayseyng of GOD. To whome with the sonne and the holy ghost, be all honour and glorie, nowe and euer worlde without ende. Amen.

The fyfth Sermon of maister Doctour Latymers.

Matth. ix. Luc 8. Marc. 5.

WHile he spake vnto them this, Behold there came a certain ruler, and worshipped him, saying: my daughter is euen now diseased, but come and laye thy hand vppon her, and she shall lyue. And Jesus arose, and folowed hym, and so dyd his disciples: & behold a woman which was diseased with an issue of bloud twelfe yeres, cam behind him &c. This is a notable storie, and much comfort we shall fynde in it: yf we will consider and waye it, with all the circumstaunces. The Euangelist Marc sayth, the rulars name was Jairus, he was an officer: somme thynke that he was a reader of scripture, as there were at that tyme: or perchance he was such an officer as we cal churchwardēs, which is a great office in the great cities: Churchwardēs can bryng much matters to passe: such a great officer he was. For though ỳ Jewes had a law, that they should make no sacrifices no where but at Jerusalem, where the temple was & al the ceremonies: yet for all ỳ they had in euery towne their churches or synagoges: like as we haue churches here in England, cōmonly euery towne hath a church. And this word Church, somtimes it signifieth the congregation: the people that is gathered together: somtymes it signifieth the place where the people come together, continens pro contento. Nowe our sauiour commyng to Capernaum where that great man dwelled, which was such a towne as Bristowe or Couentreis. Jairus commeth vnto him in all hast, and falleth downe before him: Et precabatur multum, and maketh greate sute vnto hym, that he woulde

The churchewardens may do much.

The thing that conteineth for that vvhiche is conteyned.

come to his house and heale his doughter, which was sycke. No doubt he had heard what maner a man our sauior was: and wherfore he was come into this worlde: namely to saue synners bothe in soules and bodies: and he had hearde also the generall proclamation, written in the xi. chap. of Math. where our sauiour saith: Come vnto me all ye that laboure and are laden, and I will ease you. This proclamation this Iairus had hearde, and beleued it. And therefore he cometh to Christ: He dyd not as a great many of vs do, which whan we be in trouble, or sickness, or lose any thing: we runne hither and thither to wyssardes, or sorcerers, whome we call wyse men: whan there is no man so foolishe and blynde as they be: for the deuill leadeth them accordyng vnto his will and pleasure: and yet we runne after them seking ayde and comfort at their handes. But this good man dyd not so: he knew that god had forbidden to run to wyssards. But what doothe he? Mary he commeth to Christ, our sauior, with a good strong and vnfained faith. For (as I tolde you before) he had hearde before of Christ, of his proclamation, whiche moued hym nowe in his distresse to come vnto him. And no doubt he had a good substanciall faithe, as it appered by his behauiors: yet he had not so good a faithe as the Centurion had, which sent a message vnto hym, saying: Lord, say but one word, and my seruant shalbe whole. This was a wonders great faith: in somuche that Christ saith: Non reperi tãlem fidem in Israel, I haue not fond such a faith in al Israel. Math. 8. But though this Iairus had not so good a faith as the Centurion had: yet he hath had suche one which leadeth hym to Christ. He commeth to Christe, he beleeueth that Christ is able to helpe hym, and accordyng vnto his beleefe, it happeneth vnto hym. For his doughter was healed, as ye shall heare afterwarde: And so vppon hym is fulfylled the Scripture. Credidi propter quod loquutus sum, I haue beleued and therefore I haue spoken. For looke what manne so euer hath a good faythe, he wyll not holde his peace, he will speake, he wyll calle for healpe at his handes: For yf this Iairus hadde not hadde a good faythe: he wouldе not haue humbled hymselfe so muche, to falle downe before

Math. 11. Iairus had hearde Christes proclamation.

Iairus runneth not to witches

Centurio had a greater faith then Iairus.

Iairus had a good faith.

suchs

such a poore man as our saviour was. Some wold haue had respect to their honors: They would haue thought it skorne to fall doune before such a poore man as our saviour was: or els he would haue bene afraide of the people that were present, to honor him so highly, and to confesse hym to be a helper. And no doubt, that Jairus was in greate danger of his lyfe: for Christ was not beloued amongest the Jewes, therfore it was a great matter for this Jairus to honor Christ so openly before all the multitude. And no doubt if he had not had so good, strong, and earnest faith, he wold not haue done as he did, but he had a good strong faithe: therfore he was not afraide of any thing in the worlde.

Now ye shall learne of this Jairus, first by his ensample to go to Christ, in all distresses to seke helpe by hym: And also ye shall marke and obserue his greate and fatherlye loue, that he hath towardes his daughter: for he maketh greate sute to Christ for her, whiche signifieth that he hath a greate and earnest loue towardes her. The same fatherly affection and loue of the parentes towards their children, is the good gift of God: And god hath planted the same in their hertes: And this specially, for two respectes. Fyrst, for the childrens sake: for it is an irkesome thyng to bryng vp children: and not only that, but also it is a chargeable thing to kepe them, and to waite vpon them: and preserue them from all perill: if god had not planted such loue in the parentes heartes, in dede it were impossible to doo so muche for theim: but God hath planted suche loue in their heartes, whiche loue taketh away all irksomnes of all labour and payne. for what is a chylde whan it is left alone? what can it do? How is it able to lyue? An other cause is, wherfore god hath planted such loue in the parentes hearts towards their children: that we might lerne by it, what affections he beareth towards vs. for though the loue of parentes towardes their children bee very great: yet the loue of god towards vs is greater: yea his loue towardes vs, passeth farre all fatherly loue, which they haue towardes their children. And though Christ only be the very naturall sonne of god: yet with his deathe and passion he hath merited that we be the chosen children of god. For god

Jairus is to be tolowed in two thynges.

The commoditie of naturall affection.

We are the chosē children of god.

for our sake hath bestowed his onely natural sonne, vnto the death, to the ende that we should be made thorough him, his chosen children. Now therfore all that beleue in Christ, and trust thorow his passion to be saued: all they are the childre of god: And god loueth them more than any naturall father loueth his childe. For the loue of God towardes vs is more ernest, and more vehement towards vs, than is the fatherly loue towardes his natural childe: which thyng shall comfort vs in all our distresse: in what perill or danger soeuer we be, we shall beleue that god is our father. And therfore we shall come vnto him in the name of Christ his naturall sonne our Sauiour: therfore we nede not to despaire in any maner of thinges: but rather what soeuer we haue in hand, let vs run to him, which beareth such a fatherly affection towardes vs, more a great dele than our naturall fathers and mothers can doo. As for oure carnall or temporall fathers and mothers, sometymes they be vnnaturall, so that they will not healpe their children in their distresse: sometimes agayne they wold fayne helpe, but they ar not able to helpe them. But our heuenly Father, he is louyng and kynde towardes vs, so that he will helpe. And then agayn he is mightie, he is almighty, he can and may helpe: so that there lacketh neither good will in hym, neither power. Therfore let vs not dispeyre, but rather come vnto hym in all tribulation, and no doubt we shal be eased by him. For certaine it is, that the almyghtye God hath greater affection towards vs, than our naturall fathers and mothers can haue. And this appeareth by that that he hath geuen his natural sonne (the highest treasure that euer he had in heauen or in earth) for vs, euen vnto the death in his bytter passion. Further in the prophets euery where he setteth out his great loue which he hath towards vs, saying:

Our parentes cā not loue vs so well as god doth.

Esay. 49 Nunquid potest mulier obliuisci, &c. Can a woman forgette her owne child which she hath born into this worlde? yea and though she doo forget the same: yet wyll not I forget the. It is a rare thyng whan the deuill so muche preuaileth in parentes, that a mother shold neglect or forget her own child: yet saith God, though it were so that she wouldo forget her child, yet wil not I forget thee, whā thou beleuest in my sonne Christ. For the deuyll can not preuaile agaynst me, though he pre-

he preuail againſt wome, ſo that ſomtimes they forget their owne children, or kil the, yet ſhal he not preuaile againſt me: for I am mightier than he is. Further his loue which he beareth towards vs, is expreſſed in ỳ. 7. cap. of Mat. wher Chriſt ſaith: Is there any man amongſt you, which if his ſonne aſk bread, wil he offer him a ſtone? or if he aſketh fiſhe, wil he offer him a ſerpent? If ye than beyng euil, can geue your children good gifts, how much more ſhal your father which is in heuen geue good things if ye aſke them of him? As who ſay: though you be euyll, yet whan your children wold haue any thing that might hurt the: yet you beyng fathers & mothers do geue them good things, which ſhal not hurt them. Now ſayth he: ſeyng ye, whoſe nature is yll, corrupt, and poiſoned with wickednes (for ther is no ſaint in heuen, neither S. Peter or Paul, but whan they were here, their nature was corrupt and geuen to wickednes, and ſo they myght be called yl) can giue good gifts vnto your children, how much more wyll God which is the fountaine of all goodnes, geue you good thynges whan ye deſire them of hym? Here ye maye learne now that the loue of God towards mankynd paſſeth all naturall loue: and that he is redy to giue vnto euery one that commeth to him for helpe, yea the verye holy ghoſte he wyll geue vs whan we wyll deſyre it. Math. 7. The ſaintes inheuen were euell whē they were in this life

Now to the matter: This Jairus is a good and louyng father towards his child: he cometh & deſireth help of Chriſt: ỳ his daughter may be heled: A couetous mā wold haue paſſed on, he wold not haue take ſo much pain as to com to Chriſt & deſire his help. Therfore by this Jairus we may lern to haue a good faith towards god, & a right natural loue towards our children. But it is a cōfortable thing to conſider this fatherly affection of god towardes vs: if we wold wel cōſider ỳ ſame, it wold ſtire vp a childly loue in our harts towards him, ſo ỳ we wold be content to be ordered by him, & ruled according to his pleaſure: like as a good & godly child is cōtent to be ruled by his father & mother, & wil in no wiſe do againſt them: ſo we ſhold be obedīēt vnto god, like as ỳ child is vnto his parēts. But ye wil ſay, I pray you tell vs what is the wil of god? Anſwere. The general will of God is expreſſed in the The conſideration of gods loue wor keth obedience to his will.

ten commaundementes: there we shall fynde what we shall doe and what we shall leaue vndone. But there is a speciall wyll of god, whiche is euery mans callyng: for it is the will & pleasure of god ỳ euery one shall do accordyng vnto his calling, wherunto god hath appointed hym: as the magistrates

The speciall vvill of god.

they? callyng is to see that all thynges be well, that Iustice be executed, that the wycked be punished, and the good be rewarded. Item, that the good and godlye lawes be mayntayned and executed: and most specially that the word of god be taught, that the people be not ignorauant in that: and thys is the will of god: when the magistrates do so when they endeuor themselues that gods honor and glory be set abroade, and wyckednes bee abolished, then they do accordyng vnto they? callyng. So likewise the callyng of the subiectes is to bee obediente vnto the magistrates: not to rebell agaynste them: for when they do, they striue against G D D himselfe, and shalbee punished of him. Item the maried man oughte to doe his duetye towardes his wyfe, that is the wyll of G D D, to loue his wyfe, to prouyde for her &c. Lykewise the woman oughte to doe her duetye towardes her husbande in obeying hym in all thynges that be not against god. For she may not obey her husbād in wicked thinges, which be against god: but els there is no exception, but obey she must. For so it is wrytē, so saith god vnto her: In sorow shalte thou bring forthe thy children, and thy lust shall

Genc. 3.

pertayne vnto thy husband, and he shall haue the rule of the. Now when the woman doth so, then she doth accordyng vnto her callyng.

Further, maisters ought to do they? duetles towards their seruauntes, and househelde: to instruct them in gods word: to let them haue they? meate and drynke. Lykewise, seruantes oughte to obey they? maisters, with al hūblenes, to serue them vprightlye, and diligentlye: accordyng as god willeth them to do. Now this is the special wyll of god, namely that euery one shal do accordyng vnto his callyng, as god willeth him to do. Now to fulfyll thys wyll of god, we should be moued by the great loue and fatherly affections, which god beareth towardes vs: this loue should moue vs to obey him: like

Godsfatherly affection

as

as the good chylde obeyeth his father and mother.

Now commeth an other matter: for as oure sauiour was goyng to the house, where thys younge mayde laye sycke: there commeth a good faythfull woman, creepyng thorough the people: for oure sauiour was tossed and tormoyled in the multitude: for ye muste vnderstande, that thys Iairus was a great man, a man of great estimatiō: therfore the people hearing that his daughter was sycke, or dead, came vnto hym to go with the corse. *should moue vs to do his will.*

Here I muste take occasion to speake somewhat: there bee many, now a dais, very hasty to bury their frendes: yea somtymes before they be well dead. I heard say ones, that a yong woman was sicke, and fell in a sounde: her frendes whyche were with her, by and by made her redye to be buried: and when they went with the corse, and were commyng into the church yarde, the corse stirred: and the vicar commaunded the yᵗ bare her, to set her doune, and so finally the womā recouered. I tell this tale, to the ende to geue you warnyng, not to be to hasty with sick folkes. I haue red in S. Augustine, that there was once a man which lay 7. dayes speechelesse, neither seeyng, nor hearing, nor yet receiuyng any sustinaunce, except some lycour, whiche they poured in hys throate with a quill. Now that same man after seuen dayes spake agayne. And the first word yᵗ he spake was this: what is the clock? he thought he had lyen but a litle while. Now yᵗ his frēdes had ben so hasty with him, he should haue ben buried before that tyme. Therfore I admonish you, be not to hasty with deade corses: as long as they bee warme, kepe them in the bed: for when a man is dead in dede, he wyll soone be cold. *Ouer hasty buriēg of men scarse dead,* *A manly. eth 7. dais in atraūce*

When our sauiour was goyng amongest this great multitude to Iairus house: there commeth a woman thorough the people, desirous to touche his garment. The Euangelist Marke setteth out this story more plainly, thē Mathew doth, he saith: There was a certayne woman which had bene diseased of an yssue. 12 yeres, and hadde suffred many thynges, of many phisitions: and had spent all that she had, and felte no amendment at all: but rather was worse and worse. When she had hearde of Iesus, she came in the preasse of the people: behynd *Mark. 5.*

behynde him, and touched hys garment: for she said, yf I only may touche hys hemme of hys clothes, I shalbe whole. This woman was sicke of a shameful disease, and had bene sicke of it. 12. yeres. Passa est multa, she had suffred much sorow by it. For no dout whosoeuer hath adoe with phisitiõs, he must bee a sufferer: it is an vykesome thyng to goe to phisike: A man must receiue many bitter medicines and potions. Ther fore Mark saith: She suffred much, they had put her to great payne: and she had bestowed all her substaunce vpon them, and was neuer the better, but rather the worse. Belyke she hadde bene a woman of great ryches, of greate substances, els she shold not haue bene able to wage phisitions so long. This place of scripture reproueth not phisicions, as though phisike were a superfluous thyng, and not necessary because this woman was not healed: As when ye woulde reason of this maner: What: shall I go to phisike: No that I wyll not: for I reade in scripture, that a woman spente all her good vpon phisitions, and yet was neuer the better. But thys texte maketh no more agaynste phisike, then thys texte doth agaynst labour, where Peter saith: Per totam noctem laborauimus, & nihil cœpimus, we haue laboured the whole night, and haue gotten nothyng. Now a rashe felow wil say what: hath S. Peter laboured al nyght, and cought nothing: then I wyll not labour at all: For I shall get nothyng with my labour: but this is a foolishe reasonyng. For thoughe the woman spent all vpon phisitions, and yet was not healed: And though Peter laboured all nyght, and catched nothing, yet for all that we are allowed to vse phisike, and commaunded to labour. For so saith scripture: Honora medicum propter necessitatem, Honour the phisition for nedes sake. Item, à deo est omnis medela, from God is all cure: and the hyghest hath created ỳ medicyne. If we knew the vertue of euery herbe, we myghte be oure owne phisitions: but we know theym not, therefore God hathe ordeyned, that some shoulde geue theymselues to the knowledge of suche thynges, and then teache others.

Yet an vykesome thing to go to phisike.

We must labour and may vse phisike

4. Re. 10 We reade in the 4. Regum. 20. when Ezechias the king was sycke, god sendeth Esay the Prophete vnto hym, saying:

inge: dispone domui tuæ quia morieris, Putte thy house in an order, for thou shalt dye: but here note by the waye, that god required the king to set his thinges in an order, to make his testament, so we shall folowe thys ensample. When we perceyue that god wyll call vs oute of this lyfe, we shall order all thynges so, that there be no stryfes after oure departure, that men may knowe what euerye body shall haue. For that whych was said to Ezechia, is said to euery one of vs: for god loueth not stryfes nor contentions: he is a god of vnitye and concorde: therfore to auoyde all contentions, we ought to set our thynges in good order. Now although God sendeth Esay thither to tell him that he shall dye, yet it was not such a straight sentence, that it should be done out of hād, by and by: but rather god would moue hym by this message that Esay brought, to make sute for longer lyfe. Lyke as he sendeth Jonas to Niniue, with a straight commaundement: whereby god woulde moue them to make sute and mone to hym, and so to leaue their sinnes, and wycked lyfe. Now Ezechias hearyng such a message of the Prophet, what did he? Mary he fell to prayer, rehearsyng howe beneficiall god had bene vnto hym, saying: I beseche the now, O lord, remember how I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight: and Ezechia wept very sore: & so god sendeth the prophet vnto hym againe, promisyng hym, that he should lyue yet. 15. yeares more. Now did he nothing els after that he had this promise of god? Yes, he vsed phisike, he toke a lumpe of sygges, and layde it vppon the sore: lyke as we in sickenes tyme, laye plasters vpon it. So ye see by the ensāple of Ezechia, that it is laufull to vse phisike. But now at oure tyme, phisike is a remedy prepared only for riche folkes, not for poore: for the poore man is not able to wage the phisition. GOD in dede hathe made phisike, for ryche and poore: but phisitions now a dayes seeke onelye theyr owne profites, howe to gette money, not how they myght doe good vnto theyr poore neyghbour. Wherby it appeareth, that they be for the moste parte without charity: And so consequently not the chyldren of god

We must set thirgs in an order before we dye.

By threatnyng god myndeth to bring vs to repētance.

Ezechias sed phisike.

and

and no doute but the heauy iudgement of god hangeth ouer
theyr heades: for they are commonly all welthy and redy to
purchase lands, but to helpe theyr poore neighbour that thei
can not do: but god wil finde the oute one day I doute not.

We may not truste to much to phisike 2. Par. 16

We must be ware whan we go to phisike, that we truste not
to muche in phisitions, and forget God in the meane season.
Like as kyng Asa dyd, which had a disease in his fete: and is
much reproued because he soughte not the Lorde: he trusted
not in god but rather in phisitions: for Scripture saithe: In
his sickenes he sought not the Lorde, but phisitions.

I knewe ones a great ryche man, and a couetous felowe,
he had purchased about an hundred pound: that same stoute
man came ones to London, where he fell sicke, as stoute as
he was: And in his syckenes whan he was exhorted to beare
it well, & submit hymself vnto god: he cried out wt horrible
swearynges, Shal I dye, shall I die: phisitions, phisitions,
call phisitions. As well as he loued his good (which was his
god) yet he could fynde in his hart to spende it vpon phisitti-
ons: but in the ende he died lyke a beast without any repen-
tance. This man nowe abused the phisitions: for we maye
vse phisike, but we muste not truste in phisike, as Asa the kyng
dyd, and that wicked man, of whome I tolde you: we maye
vse gods prouisions and remedies, whiche he hath lefte for
vs: yet for all that we maye not truste in them.

The couetous man will not stick to bestowe his money vpon phisike.

Christ did that phisicions could not do.

Now to the purpose: This woman had spent all her good
and was neuer the better: Well, that the phisitions coulde
not doo, Christ our sauiour dyd it, and on this wise: There
was a great multitude of people about Christ, they preased
vpon him: Now the woman commeth amongst the prease
of the people to him, desirynge to touche only the hemme of
hys garment: for she beleued that Christ was such a health-
full man, that she shold be sound as soone as she might touch
hym: which came to passe so as she beleued. For as soone as
she had touched him, her issue was stopped, and her sickenes
gone quite and cleane. She was a shamefast woman, she
was not so bolde as to speake to oure sauior: but she cometh
behynde his backe, and stealeth as it were, her health. But
what doth our sauiour: he would not suffer her to be hydde,

The woman stale her helth

but

but saieth to his disciples, quis me tetigit? who hathe touched my clothes? his disciples made answer, saying: thou seest the people thrust thee, & askest thou, who touched me? And he loked round about for to se her ỹ had done this thyng. But the woman fearyng and trembleyng, knowyng what was done within her, came and fell doune before him, and tolde him al the truth. No dout this woman was ashamed to confesse her filthy sickenes, before the whole multitude: But what then, Christ wold haue it so. I perceiue saith Christ that vertue is gone out of me: he saith not my cloke, or my vestement hath done a worke: but he saieth, Scio virtutem ex me exiuisse, I knowe, vertue is gone out of me. Therfore we shall not bee so foolish to thynk that our sauiors hemme had made the womã whole: but rather her good faith and trust which she had in our sauiour. We must not do as the solish blinde papistes do, which impute great holines vnto the vestement of our sauiour. So ye see that this womã was made whole by Christ thorough him, by his diuyne power. And so is verifyed this which scripture saith, that which is impossible vnto mã, is possible vnto god. Phisitions had dispeired of that womã, it passed their cunnyng to helpe her: but our sauiour he declared his diuyne power, and healed her out of hand, she doyng nothyng but touchyng the hemme of his vestement. So god can helpe when men cannot. An ensample we haue in scripture, when the people of Israell goyng out of Egipte, came vnto the red see, they had great hylles of both sydes. Pharao the kyng of Egipt folowed with al his host at their backes: ỹ red sea was afore them, so that there was nothyng after mãs reason, but to perish: what doth god? Mary he deuided by his infinite power, the red sea, and deliuered them out of al danger. So it appeared, that god is able to defend his people that beleue in hym, extraordinarily. Lykewise in the wyldernes they had no corne nor any thing to eate, there was no ordinary way to liue, what doth god? He taketh an extraordinarye way: he sendeth Manna from heauen. so we see that he is able to helpe vs supernaturally: but yet we muste take heede, and not tempte God: we muste vse all suche meanes as he hath apointed to sustayne this lyfe, els we should tempt god,

The vertu went not out of the cote but out of Christ.

That whiche is impossible vvith man is possible vvith god.

VVe must not tempt god.

which

which is forbidden. So lykewise we reade, that when Dauid was in the wyldernes, and Saule hadde compassed hym rounde about: so that he after mannes iudgement could not escape: what doth god? Mary he sendeth the Philistines into
1. Reg. 23 ỹ land of Saule, which when Saule heard of, he went back and left Dauyd. So by that meanes god deliuered his faithfull seruaunt Dauid, out of the handes of this cruell manne Saule.

By these ensamples we may learne to put oure trust and hope in God, in all maner of troubles, lyke as this woman did hers: she beleued in our sauior, and therfore she was healed. All England, yea all the worlde may take this woman
This wo man may bee a schole mistres to al the world for a scholemaistresse, to learn by her to trust in Christ: and to seke helpe at his handes.

Agayne, by thys woman you may learne, that god sometymes bryngeth some lowe, and humbleth them to that ende to promote them, and to bryng them aloft: As in thys woman: she was sicke 12. yeres, and vexed withsuch an vykesom sickenes, but at the length she was healed and not only that, but also exalted: for Christe called her his daughter, whiche was the greatest promotion that could be. So lykewise Ioseph was in great misery, solde into Egipt, and afterwarde caste into prison: where he lay a great while: he was greatly humbled, but what was the ende of it? Mary he was a ruler
Examples of men hũbled to be exalted. ouer all Egipt: this was a greate promotion. So lykewyse Dauid was humbled, made an outlawe, an out caste, durste not shew himselfe: but in the ende he was made kynge ouer all Iury, beyng at the fyrst but a shephard, and afterward an outlawe, but in the ende he was made kyng. So this womã though she was lowe and loth to confesse her filthy disease, yet she was well promoted, after she had confest it, she was made his daughter, which was a great promotiõ. But mark that Christ saith not to her, my hemme hath healed thee: but
We wold make muche of Christes hemme if we had it he saith, thy faith hath holpẽ thee. Peraduẽture if we had this hemme, we wold make a great matter of it: which thing wer but foolery: let vs vse prayer, which hath a promise: for god promised ỹ when we pray vnto him, we shalbe heard: when we pray wt a faithful heart, as this womã did, which beleued

that

ỹ Chriſt wold helpe her: And for this faithe sake, she was so highly commended of Chriſt, and al the people were edifyed by her enſample. But ſpecially Iairus, that great mã, whoſe daughter lay ſicke, he had cauſe to ſtrengthen his faith by ỹ enſample of this woman: which woman beleued the word of god, & therfore she came vnto Chriſt. So let vs do too, let vs ſtay our ſelues vpon gods word. Chriſt ſaith: Venite ad me omnes, Come ye all to me: let vs folowe this worde, and let vs come vnto hym: for this faith ỹ hath gods worde is a true faith: but ỹ faith which hath not gods word, is a lieng faith, a falſe faith. As ỹ Turkes and Iewes, they haue a faith, but their faith is not grounded in gods word: & therfore it is a lyeng faith, becauſe it hath not the worde of god. Therfore like as the doctryne is nothing, bringeth no profite, without the word of god: ſo the word of god bringeth no commodities except faith be there, except it be beleued: els it is to no purpoſe But this woman beleued the worde of god, ſhe beleued that Chriſt was come to heale the ſick, of ſoules and bodies: therfore accordyng vnto her beliefe, it happened vnto her: and no doute she is a ſaynt in heauen: for we rede not that she fell afterward frõ Chriſt. So we learne by this woman to haue a good faith in Chriſt, we muſt not run hither & thither to ſeke ỹ helm. No, we muſt beleue in hym, in all our diſtreſſes come vnto him, ſeke helpe & cõfort by him. Now our ſauior after ỹ he had healed this womã, he goeth to this great mãs houſe, which had called him to make ſoũd his daughter: whẽ he commeth nere vnto ỹ houſe, there cõmeth one of Iairꝰ ſeruãts ſaying: thy daughter is dead ſhe is gone: trouble ỹ maiſter no lõger, for al helpe is paſſed. Lo, this had bene enough to bryng Iairꝰ out of his faith: hearing ỹ his daughter was dead alredy it was a great tẽptatiõ vnto him. But here ye may learne, ỹ whẽ ye go by ỹ way & ye haue occaſiõ to do a good dede, do it: folowe the enſample of Chriſte, for he was going to Iairus houſe, & in the way he did this good dede, in healyng that diſeaſed woman: geuyng vnto vs an enſample that we ſhould intermitte no occaſion, but whenſoeuer we haue opportunitye to doe good, we ſhall do it. And here we learne an other thyng in our ſauiour, namely that there is no reſpect of perſons

The faith that hath goddes vvord is a true faith.

Neither doth faith auailvvith out the vvord, nor the vvord vvithout faith.

VVe muſt loſe none occaſion to do good

persons with him, he regardeth not the outwarde shewe of men whether they bee poore or ryche, but as Saincte Peter sayth, In all people, he that feareth God and worketh righteousnes, he is accepted vnto him. For Christ refused no man neither rich nor poore. But we see they that be poore ar commonly yll handled in this worlde, no man regardeth them, euery man despiseth them. Againe we rede euery where that the ryche and greate men are yll spoken of in Scripture, potentes potenter tormenta patientur. thy mightye men shall mightily suffer paynes in hell: yet this scripture disalloweth or reproueth not great men and mightye rulers, but it speaketh against those which abuse their power wherewyth god hathe endued them, oppresse other poore men, do the wrong and iniuries. For commonly it is sene, that they that be rich are lofty and stoute, and abuse their riches or theyr power: for no doute riches may be vsed to good purposes. But oure sauiour he hath no respecte to persons, whether thei be poore or riche: for here we see how he helpeth syrr the poore woman and now is goyng to helpe the richeman too, to rayse vp his daughter which was dead and redy to be buryed. Further we learne here by this Iairus to be constaunt and stedfast in our faith, not to be moued wt euery wind: for there was many thinges which might haue moued this Iairus to mistrust our sauiour, and to runne from him. First hys seruant that came and told hym, thy daughter is gone, which was a great discomfort: for as long as she was yet alyue he hadde a good hope, but when he hearde that she was gone, it discouraged hym very sore. Secondarily the preparatiō which was made for her to bee buried, for all the people were come now to go with the corse which was a great discomfort vnto hym also. Thirdlye the wordes of our sauiour most aboue all thynges discomforted hym, when our sauiour saith, she is not deade but she sleepeth: by these wordes Iairus might haue conceiued an yll opinion in hym, saying: What: he thynketh that she sleepeth: no if it were so, I could rayse her vp my self. Of such wyse this Iairus was tempted. Now when they came nere vnto the house, there was a greate number of people which laughed oure sauiour to scorne, when he sayd that she slept.

The riche menne are euill spoken of in the scriptures.

Christe hath no respect to the persōs

No thinge should discourage vs.

slept: where we may lern to be contēt, though we be dispised and not set by in this worlde: seyng that our sauiour himselfe was of such wyse despised. I doute not but I haue ben laughed to scorne when I haue preached, that the way to gette riches is, to geue away to the poore this that we haue. They haue called me olde dotyng foole: but what then, we must be content to be despised with Christe here in this worlde, that we may be glorifyed with him in yonder worlde.

Here is made mention of mynstrels, no dout they haue their good vse to make folkemery, and to driue away phantasies, at that tyme they vsed minstrels to their burials, as we vse here bels. Now our sauiour seeing the people that was come to go with the corse, and the pypers and minstrels redy, he confortes Jairum, which no dout was in great anguish: therfore Christ saith vnto him: Noli timere, tantum crede, feare not, but onely beleue: continue onely in thy faith towardes me, and all thinges shalbe well. Now lyke as he saith to Jairus, so he saith to vs too, in what peryl or tribulation soeuer we be, we should not faynte, we shuld not feare, but beleue, he wyll regarde our faith as muche as he regarded the fayth of Jairus. And we shall attayne to such an ende as he did: for ye must consider that the almighty god doth sometymes put of the fulfilling of his promises, and helpeth not by and by: but wherfore dothe he so? Mary for his owne glories sake, for if we shold haue by and by that thing whiche we desyre, then peraduenture we should attribute it vnto our own selues, & not vnto god: therfore it commeth not by and by, that we may afterwardes when we haue it, be the more thankeful for his helpe. Therfore let vs continue in prayer, and in faith, and no doute he will helpe when it is the verye tyme. Expecta dominum sayth Dauid, tary for the Lorde, Veniet & non tardabit, he wyll come and not tary: and when he commeth, he wyll sett all thynges in good order. Nowe he sayeth to the people, Quid ploratis, what weepe ye? You muste vnderstand that our sauiour condemneth not all manner of weepyng, but onelye that whych is without hope: of whyche the Saynct Paule speaketh: tanquam qui spem non habent, as they that haue no hope: but charitably weppyng is alowed

The vse of minstrels and belles

The cause why god graunteth not our petitions by and by.

Christ condemneth not all weeping.

yea cõmaunded, for S. Paule saieth, Flete cum flentibus, weepe with them that wepe, be sorowfull with them that be sorowfull: yet do it measurably as it becommeth christians. In the time of popery, before the gospel came amongest vs, we went to buriales, with wepyng and wailing, as though there wer no god: but sence the gospell came vnto vs, I haue heard saye ỳ in some places they go with the corses girnyng and fleeryng, as though they went to a bearebaiting: which thing no doute is naughte. for lyke as to muche weeping is naught, so to be ἀπαθὴς without affectiõ is naught: we shold kepe a meure in all thyngs. We read in holy scripture that the holy Patriarch Abraham, mourned for his wife Sara. So likewise did Joseph, for his father Jacob: therefore to wepe charitably and measurably is not yll, but good, and allowed in gods worde. So likewise in the new testamẽt whã that holy man S. Stephen was stoned to death, the text saith ỳ the church, fecerunt planctum magnum, they made a great lamẽtation & weping ouer him. Here I might haue occasion to speake against those women which so soone forgette their husbandes that be departed, which thing I can not very wel allowe: for it is a token of an vnperfect loue. It was a lawe among the Romaines, that no woman should mary agayne before twelue monthes were expired, which no doute was an honest lawe: but to auoide whoredome let the christian woman vse her liberty.

The meane is beste in all these thynges.

Maried persones not sodenly forgette their makes.

Now when our sauiour was come to the house, he suffred no man to go in with hym, but Peter James and John, and the father and mother of the child: al the other he thrust out, and toke the mayde by the hande, sayng tabita cumi, that is to say, Maide, I say vnto thee aryse. And her spirite came agayne, and she arose strayghte wayes: what shall we learne here? mary we shal learn here that our sauiour did ouercom deth, that he is the lord ouer deth, ỳ he hath the victory ouer him. Secundarily we learne here, ỳ our sauiour is verie god because he commaundeth death. For I tell you death is such an arrogante and stubburne felow, that he will obey no bodye but onely God. Howe he obeyed our sauiour, whereby it appeareth that he is lorde ouer deathe. He sayd, Mayde I

Deathe obeithnone but God alone.

say vnto thee, arise: by and by she was perfectly hole: for the cate, to signifie ỳ she was right whole. here our sauior shewed hymself to be very god, & so the lord ouer death, fulfilling the saying of S. Paul, Ero mors tua, ô mors, O death, I shal be thy death: this is now a comfortable thing that we know that Christ hath ouercome death, and not for himself but for vs, for our sake. So that when we beleue in Christe, death shall not hurte vs: for he hath lost his strength and power: in so much that it is no more a death, but rather a sleepe, to all them that be faithfull and feare god. From which slepe they shall ryse to euerlasting lyfe. Also the wicked truly shal rise, but they shall ryse to their damnation: so that it were better for them neuer to ryse.

The resurrection shall bee bothe of good and badde.

There be two kinde of people whiche will not sleepe: the first be the children whiche wepe and greue when they shall goe to bedde, for because they knowe not the commodityes that be in the slepe, they know not that the slepe refresheth a mannes body, and maketh him to forget all the labours whiche he hath had before: this the children knowe not, therfore they go with an yll wyll to bedde. The other be drunkardes, whiche bee giuen to greate drinking, they care not thoughe they be all nighte at it, and commonly the sleepe dothe them harme, for he maketh them heauy forheades. So like wyse there be two kynde of men that feareth death, which deathe in very dede ought not to be feared: for he is the beste philition on that euer was, he deliuereth at a clappe from all miseries and diseases: therfore he ought not to be feared: but as I told you two kynde of men there be that feare hym; the children, that is to say they that are childish to godwarde, that are ignorant in scripture, that knowe not what greate treasures we shal receiue at goddes handes after this life, but they are all wholly set and bent vpon this worlde: and these are the children that will not goe to bedde, that is to saye, that feare deathe that are lothe to goe oute of this world. The other be drunkardes, ỳ be customable sinners, ỳ wyll not amend their liues, ỳ are drunke or drowned in sins & wickednes, ỳ regard sinne nothing, they are not wery of it. Like as it is written, peccatorcũ in mediũ peccatorũ venit cõtẽna the sinner whe

Two sortes of people loth to sleape.

he commeth in the middest of his sinne, thenne he careth no more for it, he despiseth it, he is not sory for it: what remedy now? Mary this, they that be in case as chyldren be, that is to say: they that be ignorannte, let them gette knowledge, lette them indeuour themselues to vnderstand gods holye worde, wherin is sette out his will, what he would haue vs to doe. Now when they haue heard goddes worde and beleued that same: no doute all the feare of death wilbe banished & gone quite away. For they shall fynde in gods worde, that deathe hath lost his strength, that he can not hurte any more. Likewise they that be dronkardes, that is to say, that be customable sinners, let them repent here where the tyme of grace is, lette them amende their lyues, bee sorye for that they haue done: and take hede hence forwarde, and beleue in Christe, to bee saued by and thorough his passion. For I tell you dronkardes, you customable sinners, as longe as you lye in sinne and wickednesse, and haue a delyte in them: so longe you are not in the fauoure of GOD, you stynke before hys face: for we muste wrastle wyth sinne, we muste hate synne, not agree vnto it: when ye doe so, then ye oughte not to bee afrayde of deathe: for the deathe of Christ our sauiour hath kylled our death, so that he can not hurte vs. Notwithstandyng death hath bitter potions: but what then? as soone as he hath done his office, we ar at liberty, and haue escaped all perill.

A remedy for these two sorts of people

Christ hath killed our death.

A clearkly question

I will aske here a great clearkly question, where was the soule now after it went oute of this yong mayde? it was not in heauen nor in hel, nam in inferno non est redemptio, there is no redemption in hell, where was it then? in purgatory? so the papistes haue reasoned, it was not in hell nor in heauen, ergo it was in purgatory: which no doute is a vaine foolish argumēt. Now I wil make a clearkely answer vnto my questiō: & such an answer that if ỹ bishop of Rome wold haue gone no further, we shold haue bene wel enough: there wold not haue bene such errors & foolseries in religiō, as there hath ben. Now my answer is this, I cā not tel but where it pleased god it shold be, ther it was. Is this not a good answer to such a clearkly questiō? I think it be, other answer no body gettes

A clearkly answer.

at

at me: because scripture telleth me not where she was.

Now ye haue heard that our sauiour is the lord ouer death and so consequently very god: because he raised vp this yong woman which was dead. But peraduenture ye will saye, it is no great matter that he raised vp a mayden whiche was dead: for we reade of Elisa the prophete, that he raised vp a yong man from death. Answer, truth it is, he rayled him vp, but not by his owne power, not in hys owne name, but by the power of god: he dyd it not by himselfe. but Christ our sauiour, he raised vp Lazarus, and this yong mayd by his own diuyne power: shewing himself to be very god, and the sonne of the father eternall: therfore he saith, Ego sum resurrectio & vita, I am the resurrection and the life: This was his doctrine: Now to proue that doctrine to be true, he did myracles by his owne diuyne power, shewyng hymselfe to bee verye god: so did not the prophetes, they were goddes seruauntes, gods ministers: but they were not gods themselues, neyther did they any thing in theyr owne name.

Christ raised vp the dead by his owne power.

Now to make an end, let vs remember what we haue herd, lette vs take heede that we be not customable sinners: but rather let vs stryue with sinne, for I tell you, there be but few of those that spende all theyr tyme in the pleasures of the flesshe, that spede well at the end: therfore let vs take heede, ỹ murtherer vpõ the crosse he sped wel: but what then, let vs not presume to tary in wyckednes styll, to the last poynte of our lyfe: let vs leaue wickednes, and stryue with our fleshly affections: than we shall attayne in the ende to that felicity, which god hath prepared for al them that loue him: to whom with ỹ sonne, and holy ghost, be all honor and glory. Amen.

The vi. Sermon preached by Maister Doctor Latymer. Rom. 13.

OWe nothing to any man but this, that ye loue one another: for he that loueth another fulfilleth the lawe. For this commaundement thou shalt not commit adultery, thou shalt not kyll, thou shalt not steale, thou shalte not beare false witnes, thou shalt not lust, and so forthe: yf

there bee any other cõmaundement it is al comprehended in this saying. &c.

A det that can neuer be al paid

As for the first parte of this Epistle, we haue spoken of it before. for S. Paule entreateth of loue, and I tolde you how that loue is a thing whiche we owe one to another, and we are neuer quitte of this dette, we canne neuer discharge our selues of it: for as long as we liue we are in that dette. I will not tarye nowe to intreate of it: for I tolde you sence I came into this countrey certayne speciall properties of thys loue. Therfore I will onely desire you to consider, that thys loue is the lyuerye of Christ, they that haue this liuery be his seruantes. Againe, they that haue it not, be the seruants of ỹ diuel: for Christ saith, by that they shal know ỹ ye be my disciples, yf ye loue one another: they that beare yll will hatred and malice to theyr neighbours bee the dyuelles seruantes. And what soeuer such men do, that hate theyr neighbours: pleaseth not god, god abhorred it, they and all theyr doynges stinke before him. For yf we would go about to sacrifice and offer vnto god a great part of our substance, yf we lack loue it is all to no purpose, he abhorreth al our doynges: therefore oure sauiour geueth vs warnyng that we shall knowe that our doynges please not god when we are out of charity with our neyghbour, haue greued or iniured him: these be his words: Therfore if thou offerest thy gifte at the altare, and there remembrest that thy brother hath ought against thee, leaue there thy offering, before the altare, and go thy way first and be reconciled to thy brother, and then come and offer thy gift. for certaine it is, that when we be without loue and charitie, we please not god at all, neither in sacrifices or any maner of thinges: therfore I desyre you call to remembraunce what I sayed at the same tyme when I entreated of loue: for I tell you god will not be mocked: it is not ynough to pretend a loue and charity, with our mouth, and to speke faire, and in our hearts to hate our neighbor: this is nought, we should not only speake well by oure neighbour, but also we should loue him in dede, we should help him in his nede, we should forgeue him with all our heartes, when he hath done any thing against vs: for yf he nedeth helpe, and I help him

Loue is Christes liuery.

Iohn. 13.

1. Cor. 13

Math. 5.

VVe must loue with the whole heart.

not

not, being able, thē my loue is not perfect: for the right loue sheweth herselfe, by the outward workes. lyke as S. James saith: Shew me thy faith by thy workes. So I say vnto you, shew your loue by your workes. Now to the other matters. This also we know the sealō how ꝑ it is tyme that we shold now awake out of slepe: for now is our saluation nerer, thā when we beleued. The night is passed the day is come nye, let vs therfore cast away the dedes of darkenes: and lette vs put on the armour of light, let vs walke honestly as it were in the day light, not in eatyng and drinking, neither in chambering and wantonnes, neither in stryfe and enuyeng, but put ye on the lord Iesus Christ, and make not prouision for the flesh, to fulfill the lustes of it.

Loue must be shewed by our workes. Iacob. 2.

Here S. Paule requireth a greate thing of vs, namelyꝑ we should awake from slepe: he argueth of the circumstaunces of the time. but that slepe of which he speaketh is specially a spirituall slepe, the slepe of the soule: yet we may learne by this text ꝑ to much sluggishnes of the body is naught and wicked, to spēd ꝑ good time which god hath geuen vs to do good in, to spend it I say in sleping: for we oughte to kepe a measure as wel in sleppng as in eating & drinkyng: and we plese God as well in sleppyng our naturall sleepe as in eating and drinking: but we must see that we kepe a measure, that we giue our selues not to much sluggishnes. For like as we mai not abuse meat & drink, so we may not abuse sleping, to turn our natural slepe into sluggishnes. But S. Paule speaketh here specially of the slepe of the soule, that is of sinne & wickednes, which are called in scripture slepe or darkenes: from which slepe S. Paule would haue vs to rise. For our saluation is come nerer, how chaūceth it ꝑ S. Paul saith ꝑ our saluatiō is come nerer: do we not beleue now as the prophetes and patriarkes did: and how is then our saluation come nerer: you must vnderstād ꝑ there be two times frō ꝑ beginnig ꝑ first time was from the beginning of the world, til Christ, till to hys commyng. The other tyme is sence he came: for whenne he came he wrought the worke of oure saluatiō, & taught vs the way to heaue, suffred that paine for vs which we shold haue suffred in hel world without end, & rose again from the death, declaring his resurrectiō vnto his disciples,

Two maner of slepes forbidden.

Measure must be kept in all thynges.

Two times from the beginnyng to the ende.

and so ascended into heauen, where he sitteth at the righte hand of god his Father: where he with his intercession applieth vnto vs, which beleue in him, his passion, and al his merites: so that all that beleue in hym shall be quite from theyr sinnes. For his passion is profitable onely vnto theym that beleue: notwithstandyng that his deathe might be sufficient for all the whole worlde: yet for al that no man shal enioy that same benefit, but only they that beleue in him, that put their hope, trust, and confidence in hym. Now therfore S. Paul saith, Our saluation is come nerer: because Christ is com alredy, & maketh intercession for vs. All they that were before his commyng, as the patriarches and prophets, and al other faithfull, they beleued that he should come, but so do not we: we beleue that he is come alredy, and hath fulfilled all thinges. The Iewes which are at our time beleue that he shall come, but they tarie in vaine: their faith is a deceitfull faith, because it is against gods worde: for Christ is not to be looked for to come againe and suffre. No not so, but he wil come againe to iudge bothe the quicke and the dead. Our sauiour Christ was reueled long before he came to suffre. Firste in paradise, when God spake of the womans sede, saith: Conteret caput serpentis, The sede of the woman shall breake the serpentes head. And this was a gospell, a glad tidyngs: for the serpent had deceued Adam and Eue, brought them from their felicitie, to which they were created: so that Adam and Eue could not helpe them selues, nor amende the matter. Now than cometh God with his gospell, and promiseth that there shall one be born of a woman, which shall quashe the serpentes head: and this was a gospell. And no dout as many as dyd beleue these wordes, and did put theyr hope in the sede of the woman, and beleued to bee deliuered from theyr synnes thorow that sede: As many I say, as beleued so, were saued, as Seth, Enoch, and other good and godly mē, which wer at that time: but there was not a great numbre of those: For the most part euer was the worst. Further, this gospel was reueled vnto Abraham, when God dyd promise hym, saying: In semine tuo benedicentur omnes gentes, In thy sede all nations shall be blessed: so that it appered, that without

Christes death profiteth one that beleue not.

Christe vvas reueled long before he came.

The gospel vvas preached in paradise

The most part are euer the worse.

out Christe, we are vnder the curse of God. And agayne by Christ we haue the benediction of God. Lykewise this gospell was opened vnto Dauid, and al the holy prophetes: They spake of this gospell, and taught the people to looke for their sauiour: but their sayings and prophecies was somwhat darke and obscure. Now when he came and dwelte amongst vs, and shewed vs the way to heauen: with his own mouth he taught vs this gospel, and suffred his paineful passion for vs: this was a more clerer reuelation, than the prophets had. Therfore Christ our sauior saith to his disciples: Happie are the eies which see these thinges that ye see: for I tell you, that many prophets and kynges haue desired to se those thinges which ye see, and haue not seene them; And to heare those thynges which ye heare, & haue not heard them. But wherfore were they called blessed? that they saw hym? than if the blessednes standeth in the outwarde seeyng, than Adam and Eue, and all the prophets were not blessed, but cursed: if the blessednes standeth in the bodily sight, than the brute beastes were blessed which saw him: the asse whervpon he rode was blessed, yea his very enemie Annas and Caiphas, and Pylate, and other that consented vnto his deathe were blessed. But it is not so, ye must vnderstande that oure sauiour in that maner of speaking putteth only a difference betwene the tymes. For at that tyme whan he was here in earth, he was more clerer reueled thã afore, whã he was only promised to come. When he dyd myracles, cast out deuyls, healed the sicke, it was a more clerer reuelation: than when God said, Semen mulieris conteret caput serpentis, The sede of the woman shall breake the head of the serpent. When John Baptist pointed and shewed hym with his fynger, it could better be vnderstande then the prophecies which were spoken of him: Therfore this blessednes whereof Christe speaketh, and saint Paule (whan he saith) That our saluation is come nerer, must be vnderstand of the diuersity of the tyme: for Christ was clerer reueled in the end of the worlde than before. But as touching the blessednes which we haue by Christe: it was alike at al times, for it stood Adam in as good stead to beleue the fyrst promyse which god made vn-

The prophetes saying were darke and obscure. Luc. 10. Math 13.

To see Christ maketh blessed.

The difference of the tyme wherein Christe was diuerly reueled

to him, and he was as well saued by it, in beleuing ỹ Christe shold come, as we be, which beleue that he is come, and hath suffred for vs. So likewise the prophetes are saued in beleuyng that he should come, and suffer, and deliuer mankinde by his most painful death. But now sence he is come in dede and hath ouercome the deuill & redemed our sinnes, suffered the paynes, not for his owne sake, but for oure sakes: for he him selfe had no sinne at all, he suffred to deliuer vs frome euerlasting damnation, he toke our synnes and gaue vs his rightuousnes. Now sence that al these thinges are done and fulfilled, therfore saith Paule: Propius est salus nunc, quam tunc cum credebatur, Our saluation is come nerer now, thē when we beleued: taking occasion of the time, to moue vs to rise from our sleepe, as who say, Christ is come now, he hath fulfilled al things, of which thinges ỹ prophetes haue spokē now therfore arise frō your sins. The same slepe of which S. Paul speaketh here, is the slepe of syn, a spiritual slepe, not a naturall slepe of the bodie: as for the naturall slepe it is lawfull for vs to slepe and to take our rest, when we do it measurably, not to much setting aside our busines: wherunto god hath called vs, and do nothing but play the sluggardes: whē we do so, then we do naught and sinne against god. Therfore we must awake from the synfull slepe, we must set aside slouthfulnes with all other vyces and sinnes. But I praye you what is syn: I thinke there be many which can commit sinne, and do wickedly: but I think there be but few of those which know what is sin. Therfore I wil tel you what is sin: al that ỹ is done against the lawes of god, cōtrary to his wil and plesure, that is sinne and wickednes. Now there be two maner of lawes. There be general lawes pertaining to euery man and woman, and there bee speciall lawes: the generall lawes are comprehended in the ten commandementes, which ten commaundementes are comprehended in the lawes of loue. Thou shalt loue god with al thy heart. &c. And thy neighbour as thy selfe, these be generall lawes.

Now then there be special lawes which teach vs how euery man and woman shall liue in their callyng, wherunto god hath called them. These lawes teach how magistrates shall

Christ had no syn, but toke our syn and gaue vs his rightuousnes.

It is a spiritual slepe that saint Paul speaketh of.

What sin is.

Two maner of lawes, general and speciall.

do their duety, execute iustice, punish the wicked, defend the good, to see that the common welth bee well ordred, and gouerned, that the people lyue godly euery mã in his calling. So lykewise maried folke haue their speciall callyng and lawes. There is appointed in scripture how the man shall nourish his wife, rule her with al lenity, and frendelines: the woman likewise shall obey her husband, be louing & kynde to wardes him. So maisters ought to do accordyng vnto their callyng, that is to rule their house well and godly, to see that their seruauntes be well occupied, and to let them haue their meate and drynke and wages. So seruauntes haue theyr lawes: that is to obey their maisters, to do diligently all businesses whatsoeuer their maisters commaund vnto them, so far as it is not against god. For when a maister will commaund vnto his seruaunts to do such thinges whiche are agaynste god, then the seruaunt ought not to obey to do those things. No obedience against god

Now whosoeuer transgresseth these lawes, eyther the generall lawes, or the speciall lawes, he sinneth: and that whiche is done contrary to these lawes, is synne. When ye will know now whether ye haue sinned or not, see and consider these lawes, and then go into thy heart, and consider thy lyuyng, how thou hast spent al thy dayes: when thou doest so, no doute thou shalt finde innumerable sinnes done against these lawes: for the law of god is a glasse wherin a man may see his spottes and filthines: therfore when we see them, let vs abhorre them and leaue them: let vs be sory for that which is passed, and let vs take a good purpose to leaue all sinnes, from hencefoorward. And this is it þ S. Paule saith, let vs arise from the slepe of sinne and wickednes, for our saluation is come nerer: our sauiour he is clerely opened vnto vs, he hath suffred for vs alredy, and fulfylled the lawe to the vtter most: and so by hys fulfylling taken away the curse of the lawe. Learne to fynde sins inough. The lawe is a loking glasse.

But there be two maner of sinnes, there is a deadlye sin, and a venial sinne: that is sinnes that bee pardonable and sinnes that be not pardonable. Now we howe shall we knowe whyche bee venial synnes, or whyche bee not: for it is good to knowe theym; and so to keepe vs from theym, Two maner of sins

when

when ye wyl know which be deadly sinnes or not: you must first vnderstand that there be two maner of men, when I say men, I vnderstand women too, that is all mankynde, and so dothe scripture too, vnderstanding the women too, by thys worde men: for els we should not synde in scripture, that we should baptise women, for the scripture saith: Baptizate eos, baptise them, he speaketh in the masculine gender onely. Item Nisi quis renatus fuerit ex spiritu & aqua, Except a man be borne againe thorough spirite and water: here is made no mention of women, yet they be vnderstanded in it to: for the saluation and euerlasting life, pertaineth as well vnto faithfull women as it doth vnto faithfull men: for he suffered as well for the women, as he did for the men. God woulde haue them both to be saued, the men and the women. So ye see that this worde men signifieth or conteyneth both the sexes, (the men and the women) at sometimes, not alwaies: But I say there be two maner of men, some there be ỹ be not iustified, not regenerate, nor yet in the state of saluation, that is to say, not gods seruants: they lacke the renouation or regeneration, they be not come yet to Christ. Now these persons that bee not come yet to Christe, or ỹ they were come to Christe, be fallen agayne from him: and so loste they' iustification (as there be many of vs, which when we fall willingly in to sin against conscience, we lose the fauour of god, our saluation, and finally the holy ghost) al they now that be out of the fauour of god and are not sorye for it, sinne greeueth them not, they purpose to go forwarde in it, all those that intend not to leaue their sinnes are out of the fauor of god: and so all their workes whatsoeuer they do, be deadly sinnes: for as long as they be in purpose to sinne, they sinne deadly in all their doynges. Therfore when we wyll speake of the diuersitie of synnes, we must speake of those that be faythfull, that be regenerated and made newe, and cleane from their sinnes thorough Christ. Now this I say: I haue venialll sinnes and deadlye sinnes, which be venialll synnes? Euerye syn ỹ is cõmitted against god not wittingly, not willyngly, not consenting vnto it, those be venialll sinnes: As for an ensample, I see a faire woman I am moued in my heart to sin

The word man signifieth both man and woman.

Whoe they be that sinne deadly.

Notwithstanding this diuision, al sinis of it owne nature is deadly: and when it is repented, there is no sinne vnpardonable, to the that beleue the gospell.

with

with her, to commit the acte of lechery with her, such thoughtes rise out of my heart: but I consent not vnto them, I withstand these yll motions, I folow the ensample of that godlye yong man Joseph: I consider in what estate I am, namely a temple of god, and that I should lose the holy ghost: on suche wise I withstand my yll lustes and appetites: yet this motiō in my heart is sinne, this yll lust whiche riseth vp: but it is a venyall sinne, it is not a mortall sinne, because I consent not vnto it, I withstand it: and such venyall sinnes the iust man committeth daily. For scripture saith, septies cadit iustus, the righteouse man falleth 7. tymes, that is often times: for his workes are not so perfect as they ought to be. For I praye you, who is he that loueth his neighbour so perfectly and behemently as he ought to do? Now this imperfection is sinne but it is a venyall sinne, not a mortall: therefore he that feeleth his imperfections feeleth the yll motions in his hearte, but folowth them not, consenteth not vnto wyckednesse to doo them: these be venial sinnes, which shall not be imputed vnto vs to our damnation. So all the yll thoughtes that ryse vp in our heartes are venyall as long as we consent not vnto them, to fulfyll them with the deede: I put the case, Josephe had not resisted the temptations of his maisters wyfe, but had folowed her, and fulfilled the acte of lecherye wyth her, had wayed the matter after a worldlye facion: thinking, I haue my mistresse fauour alreadye, and so by that meane I shall haue my maisters fauour to, no body knowyng of it.

Prou. 24

No more than any sin that we do if we repent it, and beleue the promise of god made in Christ.

Now when he had done so, this acte had ben a deadly sinne. for any acte that is done agaynste the law of god willyngly and wittingly is a deadly sinne. And that man or womā that committeth suche an acte loseth the holye ghost and the remission of sinnes, and so becommeth the childe of the diuell, being before the childe of god. For a regenerate man, a woman that beleueth, ought to haue dominion ouer sinne, but as soone as sinne hath rule ouer him he is gone: for the leadeth hym to delectation of it, and from delectation to consenting, and so from consenting to the acte it selfe. Now he that is led so with sinne, he is in the state of damnation, and synneth damnably: And so ye may perceiue which be they that

And so is a wrongful though the act follow not. Here is the seruant of sin that desireth to dwell in sin.

sinne deadly, and what is the deadly sin, namely that he sinneth deadly that wittingly falleth in sinne: therfore it is a perilous thing to be in such an estate, to be in the state of damnation and everlasting perdition: let vs folow therfore this good warnyng which S. Paule geueth vs here, let vs ryse from the slepe of sinne, let vs take a hearty purpose to leaue all wickednes. But may we do so? May we ryse from sinnes ỳ we may: for god hath prouided a remedy for vs, what is that? Mary penaunce, we must haue the staffe of penance, and rise vp withall: and this penance is suche a salue that it healeth all sores: yf a man haue done all the worldes synne, yet when he taketh this staffe of penance in his hand, that is to say when he is sory for it, and intendeth to leaue them, no doute he may recouer: and god is that same physition which vseth but one maner of salue to all maner of sores.

Measure that that is before, by this sentence.

God vseth but one salue for all sores.

Luc. xiii.

We reade in the gospel of Luke: that when Pilate had done a notable murther, and had mingled the bloude of certaine Iewes with their owne sacrifices, Now some came and told Christe what Pilate had done. Ours saiuour maketh them answere, sayeng: I tell you except ye repent, ye shal al likewise so perish. As who say, whatsoeuer Pilate hath done, see you that ye do penaunce, and amend your naughty lyuynges or els ye shall all be destroyed. This was a good quippy that he geueth vnto the Iewes, whiche were redy to speake of other mens faultes, but of theire own faultes they made no mention: as it is our nature, to bee more redier to reproue other mens faultes then our own: but our sauior he cõmaundeth them to looke home, to see to themselues. and this penãce is ỳ chiefest thing in al ỳ scripture, Iohn Baptist whẽ he began to preach his sermõ was pœnitentiã agite, do penance, so likewise Christ saith, pœnitentiã agite & credite Euangelio, doe penaunce and beleue the gospell. But wherin standeth the right penaunce, and what is penaunce? Answer, penance is a turning from synne vnto god, a waking vppe from this slepe of which S. Paul speaketh here. But wherin consisteth this penance? The right penance consisteth in three points, The first is contrition, that is, I muste cknowledge my selfe that I haue transgressed gods most holy lawes & commaund

All muste repent.

Oure nature is to see other mens faultes, but not oure owne.

Vvhat repentance is.

mentes

mentes, I muſt confeſſe my ſelfe to be faultye and giltye, I muſte be ſorye for it, abhorre my ſelfe and my wickednesſe. When I am nowe in that caſe, then I ſhall ſee nothing but helle and euerlaſtyng damnation before me, as long as I looke vpon my ſelfe and vpon the law of god. For the lawe of God when it is preached bryngeth vs to the knowledge of oure ſynnes: For it is lyke as a glaſſe whiche ſheweth vs the ſpottes in our faces, that is the ſinnes in our heartes. But we may not tary here onely in the law and oure ſelues: For if we do, we ſhall come to deſperation. Therfore ỳ firſt pointe is to acknowledge our ſinnes, and to bee ſorye for the ſame: but as I ſaid before, we muſt not tary here: for Iudas was come ſo farre, he had this poynte: he was no doute a ſorowfull man as any can be in the worlde. But it was to no purpoſe, he was loſt for al his ſorowfulnes: therfore we muſt haue an other pointe. what is that? Mary faithe, beliefe: we muſt beleue Chriſt, we muſt know that our ſauiour is come into this worlde to ſaue ſynners: therefore he is called Ieſus, becauſe he ſhall ſaue his people from their ſynnes: As the angell of God hymſelfe wytneſſeth. And this faith muſt not be onely a generall faith, but it muſt be a ſpeciall faith: for the deuyll hymſelf hath a generall faythe, he beleueth that Chriſt is come into this worlde, and hath made a reconciliation betweene God and man: he knoweth that there ſhal be remiſſion of oure ſynnes, but he beleeueth not that he ſhall haue parte of it, that his wickednesſe ſhall bee forgeuen vnto hym, this he beleueth not: he hath but a generall faith: but I ſay, that euery of one of vs muſt haue a ſpeciall faith: I muſt beleue for my ſelfe, that his blood was ſhed for me. I muſt beleue that when Chriſt ſaith: Come to me all ye that labour and are laden, and I will eaſe you. Here I muſt beleue that Chriſt calleth me vnto hym, that I ſhould come and receyue euerlaſtyng lyfe at his handes: With ſuch a ſpecial faith I do apply his paſſion vnto me. In that prayer that our Sauiour made when he was goyng to his deathe, he ſayth: I pray not for them alone, ſaith he, but for them alſo which ſhal beleue in me through their preching, that they al may be one, as thou father art in me, & I in thee: and that they

Repentace conſiſteth of iii. partes.

The lawe of God is a looking glaſſe.

Faith muſt be ioyned with oure repentace

Mathe. 1. The deuill dothe beleue that Chriſt cam into this vvorlde,

Euery mā that vvilbe be ſaued, muſt haue a ſpeciall faith.

they also may be one in vs. So that Christ praieth for vs as well as for his apostles, if we beleue in hym: and so Christes praier and our beliefe bringeth the saluc vnto our soules. Therfore I oughte to beleue, and so thorough faithe apply Christes merites vnto me: for God requireth a special faith of euerie one of vs, as well as he didde of Dauid, when the prophet Nathan came vnto him, and said: Absulit dominus peccatum tuum, The Lorde hath taken awaye thy wickednes, which words of the prophet Dauid he beleued: & so according vnto his belief it hapned vnto him. For Dauid had not such a contrition or penaunce as Judas had: for Judas in dede had a contricion, he was sorye for his sinnes, but without faith. Dauid was sorye for his sinnes, but he ioyned faith vnto it: he beleued stedfastly without all douting that god would be merciful vnto him: Absulit dominus, the lord hath taken awaye thy sinnes, and god required of him that he shold beleue these words. Now like as he required of Dauid to beleue his words: so also he requireth of vs to, that we shoulde beeleue him. for like as Dauid was remedied thorough his faithe in GOD: so shall we be remedied to, if we beleue as he did: and god will bee as glad of vs when we repente and leaue oure sinnes, as he was of Dauid, and will also ỳ we should be partakers of the merites of Christ. So ye haue heard nowe these two poyntes whiche pertayne to the right penance: the first is contrition, when we acknowledge our synnes, be sorye for them, they greue vs very sore. The second pointe is faith, when we beleue that god wilbe merciful vnto vs, and thorough his sonne forgeue vs our wickednes, & not impute the same to oure eternal destruction. But yet there is an other point left behind, which is this: ỳ I must haue an earnest purpose to leaue sinne, & to auoide al wickednes as far forth as I am able to do: I must wrastle wt̄ sin: I must not suffer ỳ diuel to haue the victory ouer me though he be very suttle and crafty, yet I must withstand him: I muste disalowe his instinctions, and suggestions, I muste not suffer synne to beare rule ouer me: for no doute yf we wyll fyght and striue, we may haue the victorye ouer this serpent: for Christ our sauiour he hath promised vnto vs his helpe cõ-

Christ praied for vs.

Iudas and Iudas did both repēt

The first point of penance.

The second poinct of penance.

fort: therfore S. James saith, Resistite diabolo & fugiet à vobis, withstand the diuel, and he shal flye fro you. For at hys first cõming he is very weake, so ỹ we ar able if we wil take hede & fight, to ouercome hym: but if we suffer him to enter ones to possesse our hearts, then he is very strõg: so that he w̃ great labour can scante be brought out agayne. For he entreth first by yll thoughtes: then when he hath cast vs in yll thoughtes, yf we withstand not by and by, then foloweth delectation: yf we suffer that, then commeth consentyng, and so from consentyng to the verye acte: and afterwarde from one mischiefe vnto another: therfore it is a common saying, principiis obsta, resist the beginninges: for when we suffer hym once to enter, no dout it is a perylous thing, we are thẽ in ieoperdye of euerlasting death.

VVe may ouercome the diuell.

Resist the deuill at the firste.

So ye haue heard now wherin standeth right penaunce: fyrst we must knowe and acknowledge our sinnes, be sorie for them, and lament them in our heartes. Then the second point is faith: we must beleue that Christ wilbe merciful vnto vs, and forgeue vs our sinnes, not impute them vnto vs. Thirdelye we must haue an earnest purpose to leaue all sinnes and wickednes, and no more commit the same. And thẽ euer be persuaded in thy heart, ỹ they that haue a good will and an earnest minde to leaue synne, that god will strengthẽ them, he wil helpe them. But and if we by and by at the first clappe giue place vnto the diuel, and folow his mischeuous suggestions: then we mate be sure, that we highlye displease god our heauenly father, when we forsake him so soone. Therfore S. Paule saieth: Ne regnet igitur peccatum in vestro mortali corpore, let synne not beare rule in your mortall bodies: be not led with synne: but fight agaynste it, whẽ we do so, it is impossible but we shall haue helpe at goddes hande. Rom. 6.

As touchinge confession, I tell you that they that can bee content with the generall absolution which euerye minister of gods worde, geueth in his sermons, when he pronoũceth, that all that be sorye for their sinnes, and beleue in Christe, seeke helpe and remedy by him, and afterwarde intend to amende theyr liues, and auoide sinne and wickednes: al these

that be so mynded shall haue remission of their sinnes. Now (I say) they that can be content with this general absolutiō, it is well: but they that are not satisfied wt it, they may go to some godly learned minister whiche is able to instructe and comforte them with the worde of god, to minister that same vnto them to their contentation and quieting of their consciences. As for satisfaction or absolution for our sinnes, there is none but in Christ, we can not make amends for our sinnes, but onely by beleuyng in him which suffered for vs. For he hathe made the mendes for all oure sinnes, by his paynefull passion and bloudshedyng: And herein standeth our absolution or remission of our sins, namely when we beleue in him, and looke to be saued thorough his death, none other satisfaction are we able to make. But I tell you that yf any manne hath stolen or perloyned away somwhat from his neighbor, that man or woman ought to make restitution and amends. And this restitution is so necessary that we shall not loke for forgeuenes of our sinnes at Christes hand, except this restitution be made fyrst, elles the satisfaction of Christ wyll not serue vs: for god wil haue vs to restore or make amends vnto our neighbour, whom we haue hurte, deceiued, or haue in any manner of wayes taken from him wrongfully, his goods whatsoeuer it be.

The vse of auricular confessiō.

The true satisfactiō for sinnes.

By this now that I haue said ye may perceiue what maner of slepyng is this of which S. Paul speaketh here, namely the slepe of sinne. When we lyue and spend our time in wickednes than we slepe that deadly slepe, which bringeth eternall damnation with him: and agayne, ye haue heard how you shall ryse vp from that slepe, how ye shall fight and warstle with synne, not suffer her to be the ruler ouer you: let vs therfore begyn euen now while god geueth vs so good and conuenient a time, let vs tary no longer, let vs awake from this deadly sleepe of sin: it may wel be called a deadly sleepe: for this slepe of sin bringeth eternal deth and euerlasting paines and sorowes: Let vs therfore rise to a godly life and continue in the same til to thend. These thinges S. Paul speaketh generally to al men, and against al maner of sins: but now he cōmeth to specialties. And first he sheweth what we

This must be vnderstand conditionally that is, if we beable

shall

shall not do, then afterwarde he telleth vs what we shall do. Not in eatyng and drinking, neither in chambering and wãtonnes: neither in strife and enuying. I maruel that the English is so translated in eatyng and drinking: the latine Exampler hath, Non in commessationibus, that is to say, not in to much eatyng and drinkyng: for no dout god alloweth eatyng and drinking, so that it be done measurably and thankfully. In the beginning of the worlde, before god punished the worlde wyth the floude, when he destroyed al mankynd and beastes, saue onelye Noah that good father. In the beginning (I saye) mankinde eate nothyng, but herbes, and rootes, and salettes, and suche geare as they could gette: but after the floude god gaue vnto mankynde libertye to eate all manner of cleane beastes, all thinges that hadde lyfe, bee it fyshe or flesshe. And this was done for thys cause, that the earthe was not so frymbde nor brought not forthe so holsome herbes after the floude, as she did before the floud: therfore God allowed vnto man all maner of meate bee it fyshe or flesshe: yet it muste bee done measurablye: But seeyng I haue occasion to speake of eatyng, I wyl entreate somewhat of it, and tell you what liberties we haue by gods worde. Truely we be allowed by goddes worde to eate all manner of meate be it fyshe or flesshe, that be eatable. But ye must vnderstand that there be certaine hedges, ouer which we ought not to leape, but rather kepe our selues wythin these same hedges. Now the fyrst hedge is this, Carnem cum sanguine ne comederitis, ye shall not eate the flesshe with the bloud, that is to say, we shall not eate rawe flesh: for yf we shoulde be allowed to eate rawe flesh, it should engender in vs a certayn cruelnes: so that at the length one should eate another, and so all the writers expounde this place: so that God forbiddeth here, that mankynde or mannes flesshe may not bee eaten. We reade in the bookes of the kynges, and so likewyse in Josephus, that certayne women had eaten theyr owne chyldren, at the tyme when Jerusalem was besieged: whyche thynge no doute displeased G D D, and they dyd naughtelye in so doyng. For mankynde maye not bee eaten: therefore the fyrste hedge is, that we muste abstayne

Rom. 13. A fault in the englishe translatiõ.

Mans diet before the flood.

The cause why man had liberne to fede on flesshe.

Hedges that we may not leap ouer.

from raw flesh: and so likewise from mans flesh, one may not eate another. Neither yet we may shed bloude of p̄iuate authority, a man may not kill another: but the magistrate he hath the swoꝛd committed vnto hym from god, he may shed bloud when he seeth cause why, he may take away the wicked from amongest the people and punish him accoꝛdyng vn to his doyng oꝛ deseruyng. Now will ye say, I perceiue whē I eate, not raw flesh oꝛ mās flesh, thē I may eate al maner of flesh, oꝛ fysh, howsoeuer I can get it. But I tel thee my frēd not so, you may not eate your neighboꝛs shepe, oꝛ steale his fishes out of his poole & eate thē, ye may not doe so: foꝛ there is a hedge made foꝛ ẏ. god saith, Non facies furtū, thou shalt do no theft. Here I am hedged in, so that I may not eate my neighboꝛs meate, but it must be my own meat, I must haue gotten it vpꝛightly, oꝛ els by byng, oꝛ els by inheritance, oꝛ els that it be geuen vnto me: I may not steale it frō my neigh bour: when I lepe ouer this hedge then I synne damnably.

The magistrate may shed bloud

Another hedge for eatyng. Exod. 20

Now then ye wil say, so it be my owne, then I may eate of it as muche as I will, No not so, there is an other hedge: I may not commit gluttony with my owne meate, foꝛ so it is writtē, Attendite vobis à crapula & ebrietate, take heede of gluttony & dꝛonkennes. Here is a hedge, we may not eate to much: foꝛ whē we do, we displease god highly. So ye se ẏ we may not eate of our owne meate as much as we would, but rather we must kepe a measure, foꝛ it is a great syn to abuse oꝛ waste the giftes of god, and to play the glutton with it. Whē one man cōsumeth as much wold serue 3. oꝛ 4. ẏ is an abhominable thing befoꝛe god: foꝛ God geueth vs his creatures not to abuse them, but to vse them to our necessity and nede: let euery one therfoꝛe haue a measure, and let no man abuse the giftes of god. One man somtimes eateth moꝛe thā another, we are not all alyke: but foꝛ all that we ought all to kepe vs within this hedge, that is to take no moꝛe then suffi ceth our nature: foꝛ they that abuse the giftes of god, no dout they greatly displease god by so doyng. Foꝛ it is an yll fauou red thyng when a man eateth oꝛ dꝛinketh to much at a time. Somtimes in dede it happeneth that a man dꝛynketh to much, but euery good and godly man wyll take heede to himselfe,

A thirde hedge for eatyng.

All mens eating is not alike

when

when he once hathe taken to muche he wyll beware afterwarde. We reade in scripture of Noah that good man which was the fyrst that plãted vynyardes after the floud: he was ones dronken, before he knewe the strength and the nature of wyne: and so lay in his tente vncouered: now one of his sonnes whose name was Cham, seeyng his father lying naked wente and tolde his brethren of it, and so made a mocking Genes. ix. stocke of his father. Therefore Noah when he arose and had disgested his wyne, and knowyng what his sonne had done vnto hym, cursed him: but we rede not that Noah was dronken afterwarde any tyme more. Therfore if ye haue ben dronken at any tyme, take heede hence forwarde, and leaue of, abuse not the good creatures of God. Now then ye wyll say, yf I take them measurably then I maye eate all manner of meate at all tymes and euery where: No not so, there is an other hedge behynde, ye muste haue a respecte to your owne conscience, and to your neighbours. For I may eate no maner of meate against my conscience, neither maye I eate my meate in presence of my neighbour, whereby he mighte bee offended: for I ought to haue respecte vnto hym, as S. Paul playnly sheweth, saying: I know and am assured by the lord Iesus, that there is nothyng vncleane of it selfe, but vnto hym that iudgeth it to bee common, to hym it is common: yf thy brother bee greued with thy meate, nowe walkest thou not charitablye, destroye not him with thy meate for whom Christ dyed: As for an ensample. When I should come into the North countrey, where they bee not taughte, and there I should eat for my egges on a fryday or for flesh, then I shoulde do naughtely: for I should destroye hym for whom Christ did suffer. Therfore I must beware that I offend no mans conscience, but rather trauayle with him first and shewe him the truth: when my neighbour is taught and knoweth the truthe, and wyll not beleue it, but wyll abyde by his olde mumpsimus, then I maye eate, not regardyng him: for he is an obstinate felowe, he wyll not beleue goddes worde. And thoughe he be offended with me, yet it is but pharisaicall offence, lyke as the Pharisees were offended wyth Christe our Sauioure: the faulte was not in Christe

A good man wyll refrayne from euil.

A fourthe hedge for eatyng.

Rom. xiiii

Obstinate blynde are no to bee passed vpon.

but in themselues. So (I saye) I must haue a respecte to my neighbors conscience, and then to my owne conscience. But yet there is an other hedge behynde, that is ciuyll lawes, the kynges statutes and ordinaunces, which are gods lawes: for as muche as we ought to obey them as well as gods lawes and commaundementes.

The fifte hedge for eatyng.

Rom. xiii. S. Paule saith, let euery soule submit himself vnto the autority of the higher power: for there is no power but it is of god: the powers that be, are ordeyned of god: whosoeuer therfore resisteth the power, resisteth the ordinaunce of God: but they that resist shall receiue to themselues damnation. Now therfore we dwell in a realme, where it hath pleased the kinges maiesty to make an acte, that all his subiectes shall abstayne from flesshe vpon fridayes and saturdayes, and other dayes which are expressed in the acte: vnto whiche lawe we ought to obey, and that for conscience sake, except we haue a priuiledge or be excepted by the same lawe. And although the scripture commaundeth me not to abstayne from flesh vpon frydayes and saturdayes: yet for all that, seeyng there is a ciuyll law and ordinaunce made by the kynges maiestye, and his most honorable counsell, we ought to obey all their ordenances, except they be against god.

Necessitie hath no lawe in these poin tes.

These be the hedges wherein we must keepe oure selues. Therfore I desyre you in gods behalfe, consider what I haue said vnto you, how ye shall order your selfe, how ye shal not eate raw flesh, ý is, ye shal not be cruel towards your neighbour. Item, you shall not steale your meate from your neighbor, but let it be your own meate, and then ye shall take of it measurably. Item, ye shal not offende your neighbours conscience. Item, ye shal kepe you within the lawes of ý realm. Now to the matter agayn. S. Paule saith we shall take hede of to muche eatyng and drinking. And I haue shewed you how ye shall kepe you within the hedges which are appointed in gods lawes: let vs therfore take heede now, and let vs ryse vppe from the sleepe of synne: whatsoeuer we haue done before, let vs ryse vp now, whyle we haue tyme: euery man goe in to hys owne hearte, and there when he syndeth anye thyng amysse, lette hym ryse vppe from that sleepe, and ta-

He that will not ryse frome syn, shall

rye not in it: yf thou remayne lying, thou shalte repente it euerlastyngly: Neither in chamberyng and wantonnes. repente it euerlastingly.

Beware of S. Paules nettes and Nons. For when he saieth Non, we cannot make it yea: yf we do contrarye vnto his sayinges, we shall repente it. Beware therefore of chambering. What is this? Marye he vnderstandeth by this woorde chamberyng, all manner of wantonnesse. I wyll not tarye longe in rehearsyng them, let euery man and woman goe into his owne conscience, and lette them consider that God requireth honestye in all thynges. Saincte Paule vseth this woorde chamberyng: for when folkes wylbe wanton, they gette themselues in corners: but for all that God he seeth them: he wyll fynde them oute one day, they canne not hyde themselues from his face. I wyll speake no further of it, for with honesty no man can speake of such vile vices, and S. Paule commaundeth vs that we shal not speake any vile woordes: therfore by this woorde chamberynge, vnderstand the circumstances of whoredome and lecherye, and filthy liuyng, whiche S. Paule forbiddeth here, and would haue that no bodye shoulde giue occasion vnto the other to suche filthines. Neither in strife nor enuying. Enuye is a foule and abhominable vyce, whiche vyce dothe more harme vnto hym that enuyeth another, then vnto him whiche is enuyed. Vvhat chamberyng is: Enuy hurteth the enuious most.

Kynge Saule he hadde this spirite of enuye: therefore he hadde neuer rest daye nor nyghte, he could not abyde when anye man spake well of Dauid: and this spirite of enuying is more directely against charitye then anye other synne is. For saincte Paule sayeth, Charitas non inuidet, charity enuieth not: therfore take it for, that he that enuyeth another, is no chylde of G D. All hys woorkes whatsoeuer he doeth are the deuylles seruyce: he pleaseth G D with nothynge as longe as he is an enuious person. Who wolde bee so madde nowe, as to bee in suche an estate? that he wolde suffer the deuyll to beare so muche rule ouer him? No wise nor godly man wilbe in this estate. For it is an yll estate to be out of the fauour of god, to bee without remis- 1. Re. xviii. No enuious mā is the childe of god.

sion of synne. Therfore whosoeuer is a enuious man, lette hi aryse vp from that slepe, leste he be taken sodenly and so be damned euerlastingly.

Vvhat we shold not doo.

Now ye haue heard what we shall not do: we shall not to much eate and drynke, and so abuse the gyftes of God, we shall not haue pleasure in chamberyng, that is in wantonnes: neither shall we be enuious persons. for when we bee, we be out of charitye, and so be out of the fauour of god.

Vvhat all men shold doo.

Now we folowe th what we shoulde doe. But put ye on the lord Jesus Christe: Euery man and woman ought to put on Christe, and all they that haue that apparel on they? backes, they are well, nothyng canne hurte them, neither heate, nor colde: nor wynde, nor rayne.

Vve shold conforme our selues to theym that doo well.

Here I might haue occasion to speake against this excesse of apparell, which is vsed now euery where, which thyng is disallowed in scripture. There be som that wylbe conformable vnto others, they wyll do as other doe, but they consider not with themselues whether other do well or not, there bee lawes made and certayne statutes, how euery one in hys estate shalbe apparayled, but God knoweth the statutes are not put in execution. S. Paule he commaundeth vs to put on Christe, to leaue these gorgeous apparels: he that is decked with Christ he is well: first we be deckte with Christ in our Baptisme, where we promise to forsake the deuyl with all his workes. Now when we kepe this promise and leaue wyckednes: and do that which Christ our sauiour requireth of vs, then we bee decked with him, then we haue the weddyng garment: and though we be very poore, and haue but a russet coate, yet we are wel, whan we are decked with hym. There be a great many whiche goe very gaye in veluet and sattin, but for all that I feare they haue not Christ vpon the, for all they? gorgious apparell. I say not this to condemne

Both pore and riche maye bee clad with Christ.

ryche men or their riches: for no dout poore and ryche maye haue Christe vpon them, if they wyll folow him and lyue as he commaundeth them to liue. For if we haue Christe vpon vs, we wyll not make prouision for the flesshe, we wil not set our hearts vpon these worldly trifles, to get riches to cherish this body withall. As we reade of the rich man in the gospell,

whiche

which thought he had inough for many yeres, he had pulled doune his old barnes, and had set vp new ones which were bygger then the other, and when all thynges were redy after hys mynde and pleasure, then he sayd to hymselfe: soule thou hast much good layed vppe for many yeres, take thyne ease, eate, drynke, and be mery. But what saieth god vnto hym? Thou foole, (sayeth god) this nighte they will fetch away thy soule againe from thee. then whose shall these thinges be whiche thou hast prouyded? So it is with him that gathereth riches to himselfe, and is not riche towarde god. I wyll not saye otherwise but a man may make prouision for his house, & ought to make the same, but to make such prouision to sette aside goddes worde and seruyng of him, this is naught: to set the hearte so vpon the riches, as though there were no heauen nor hell: how can we be so foolish to sette so much by this worlde? knowyng that it shall endure but a litle whyle. For we knowe by scripture, and all learned men affyrme the same, that the worlde was made to endure syre thousand yere. Now of these syre thousande, be past already fiue M. D. L I I. & yet this tyme which is left shalbe shortned for the electes sake: as Christ himselfe witnesseth: Therfore let vs remember that the time is verye shorte, let vs studie to amende our liues, lette vs not be so carefull for thys worlde. for the ende of it no dout is at hande: and though the generall daye come not by and by, yet our ende will not bee farre of, death will come one daye and skrype vs oute of oure coate, he will take his pleasure of vs. It is a marueilouse thing to see, ther be some which haue liued in this worlde 40 or 50. yeres, and yet they lacke tyme, when deathe commeth they be not redye. But I wyll requyre you for goddes sake, ryse vppe from your sleepe of synne and wyckednesse, make your selfe redye, set all thynges in an order, so that ye maye be redye whensoeuer deathe shall come and fetche you: for dye we muste, there is no remedye we muste leaue one daye this worlde: for we are not created of god, to that ende that we shoulde abide here alwayes.

Luc. xii.

A coniecture of the end of the vvorlde at hande.

Math. 24. Our death is not farre of.

Therefore lette vs repente betyme of our wycked life, for GOD will not the deathe of a synner, but rather that he

shall

shall tourne from his wickednesse, and lyue. Viuo ego, nolo mortem peccatoris, sed vt conuertatur, & viuat, As truly as I liue (saith GOD) I will not the death of a synner, but rather that he shal turne from his wickednes, and lyue. Ezechiel xviii. These are most comfortable wordes: for now we may be sure, that whan we will leaue our sinnes and wyckednesse, and turne vnto hym with all our heartes earnestly: then he will turne hym selfe vnto vs: and will shewe hym selfe a louynge father. And to the intent that we should beleue this, he sweareth an othe: we ought to beleue God without an othe: yet he sweareth to make vs more surer. What wil he haue vs to do? Mary to rise vp from this slepe of sinne, to leaue wickednes, to forsake al hatred & malice, that we haue had towardes our neighbors, to turn from enuieng, from stealing, & make restitution: from slouthfulnes to diligēce & painfulnes, from gluttonie and dronkennesse to soberneste & abstinence, from chamberyng & filthy liuing to an honest and pure life. And so finally frō all kyndes of vices, to vertue & godlynes. And what soeuer hath ben in tymes past, be sory for it, crye god mercy, and beleue in Christ, and ryse vp from slepe: doo no more wickedlye, but lyue as god would haue thee to liue.

Now I wyll bryng in here a notable sentence, and a comfortable sayeng: and then I will make an ende. Iustitia iusti non liberabit ipsum: in quacunq; die peccauerit, & impietas impii non nocebit ei, in quacunq; die conuersus fuerit ab impietate sua, The rightuousnes of the rightuous shall not saue hym, whansoeuer he turneth away vnfaithfully. Agayn, the wickednes of the wicked shall not hurt hym, whansoeuer he turneth from his vngodlines: And the rightuousnes of the rightuous shall not saue him when soeuer he sinneth. If I say vnto the rightuous that he shal surely liue, and so he trusteth to his own rightuousnes, and doth sinne, than shall his rightuousnes be no more thought vpon: but in the wickednes that he hath done, he shall die. Again, if I say vnto the wicked, thou shalt surely die: and so he turne from his synnes, and dothe the thyng that is lawfull and ryght: than he shal surely liue: that is to say, al his sins which he hath done before, shal not hurt him. Here ye heare what promises god

Ezec. xviii

Synne not in hope of mercy.

Dispaire not of mercy, if thou repent.

hath

hath made vs whā we will rise frō the slepe of our sins, & leue the affectiōs of the flesh, & do such things as he hath apointed vnto vs in his lawes: if we do so, thā we shal surely liue & not die: ỹ is to say, we shall attain after this corporal life to euerlasting life: which grant vs god the father, son, & holy ghost. Amen.

The vii. Sermon made by Maister D. Latymer. Math. 4.

AS Jesus walked by the sea of Galiley, he saw two brether ne Simon whiche was called Peter, and Andrew his brother, casting a nette into the sea, for they were fyshers: and he sayed vnto them, folow me, and I wyll make you fishers of men: & they straight way left their nettes, and folowed hym. &c.

This is the gospell whiche is red in the churche this day. And it sheweth vnto vs how our sauiour called foure persōs to his company, namelye Peter, and Andrew, James, and John, whiche were all fishers by their occupation, this was their general vocation: but now Christe oure sauiour called them to a more speciall vocation. They were fishers styll, but they fished no more for fishe in the water, but they muste fishe for men, with the net which was prepared to this purpose namely with the gospell: for the gospel is the net wherwith the Apostles fished after they came to Christ: but specially after his departyng out of this world, then they went & fished throughout the whole world: and of these fishers was spoken a great while ago by the prophet, for so it is written: Ecce ego mittam piscatores multos, dicit dominus, & piscabuntur eos, & post hac mittam eis venatores multos, & venabuntur eos de omni monte, & de omni colle, & de cauernis petrarum Behold saith the lord I wil send out many fishers to take them: and after that wil I send hunters to hūt them out from al mountaines and hils, & oute of ỹ caues of stone. By these wordes god signified by his prophets, how those fishers, that is, the apostles should preach ỹ gospel and take the people therewith, ỹ is, al they ỹ should beleue: and so bring them to God. It is commonly seene that fyshers and hunters be very

The Apostles fyshed after men.

Hiere. xvi

very painfull people bothe, they spare no labour to catche their game, because they bee so desirous and so gredye ouer their game, that they care not for paynes. Therfore our sauior chose fishers, because of their properties, that they shold be painfull and spare no labour, and than that they shoulde be gredy to catch men, and to take them with the net of gods woorde, to tourne the people from wickednes vnto God. We see by daily experience, what paln fishers and hunters take, howe the fisher watcheth day and night at his net, and is euer redy to take all such fyshes that he can get, that come in his way. So likewise ỹ hunter runneth hither & thither after his game, leapeth ouer hedges, and creepeth thorough rough bushes: and all this labor he esteemeth for nothyng, because he is so desirous to obtayne his pray, and catch his venison.

VVhy Christ called fishers to be apostles.

The office of prelats.

So all oure prelates, bysshops, and curates, persons, and vicars should be so paynfull, so gredy in castyng their nettes, that is to say, in preachyng Gods woorde, in shewyng vnto the people the way to euerlastyng lyfe, in exhortyng them to leaue their synnes and wickednes. This ought to be done of them: for therevnto they bee called of God, such a charge they haue. But the moste parte of them set now a days aside this fyshyng: they put away this net, they take other busynes in hand: thei will rather be surueyors or receiuers or clarkes in the kitchyn, than to cast out this net: they haue the liuing of fyshers, but they fyshe not, they are other wates occupied: but it shold not be so. God will plage, & most heinously punish them for so doyng. They shalbe called to make accompt one day, where they shall not be able to make answer for their misbehauiors, for not castyng out this net of gods woorde, for sufferynge the people to goe to the dyuell, and they call them not agayne: they admonyshe them not: their perishyng greueth them not: but the daye will come when they shall repent from the bottome of theyr hertes: but than it will bee to late: then they shall receyue theyr well deserued punyshemente for theyr negligencye and slouthfulnesse: for takynge theyr dyuynge of the people, and not teachyng them. The Euangelistes speake dyuerslye of the calling of these iiii. men, Peter, Andrew, James, and John.

The doinges of prelates.

The reward that suche prelates shall haue.

Mathewe

Mathew saith that Jesus called them, and they immediatly left their netts, and folowed him. Luke saith, that our sauior stood by ȳ lake of Genezareth, & there he saw two ships standing by the lake syde, and he entred in one of these shyppes, which was Peters. And desyred him that he would thrust it a litle from the land, and so he taught the people, & after that when he had made an end of speaking, he said to Simon Peter, cast out thy net in the deepe, and Simon answered, we haue laboured all night and haue taken nothing. Neuertheless at thy commaundement I will lose forth the nette: and when they had cast it out, they inclosed a great multitude of fishes: Now Peter seing such a multitude of fishes, was beyonde himself, and fell doune at Jesus knees, saying: Lorde go from me, for I am a synfull man: for he was astoned, and all that were with him, at the draught of the fishes, whiche they had taken. And ther was also James and John the sonnes of Zebedei. And Jesus saide vnto Peter: feare not, from henceforth thou shalte catche men, and they brought the shippes to lande and forsoke al, & folowed hym. So ye heare how Luke describeth this story, in what maner of wayes Christe called them: and though he make no mention of Andrew, yet it was lyke that he was amongest theym too, with Peter John and James. The Euāgelist John in the first chapiter describeth this matter of an other maner of ways, but it pertaineth all to an ende, and to one effect: for it was most like, ȳ they were called first to come in acquaintance with Christ and afterwardes to be his disciples: and so in the ende to bee his apostles, whiche shoulde teache and instructe the whole worlde. Math. 4. Iohn. 1.

John the Euangelist saieth, that Andrewe was a disciple of John Baptiste: and when he had seene his master pointe Christ with his finger, saying: Ecce agnus dei qui tollit peccata mundi, Lo the lamb of god that taketh away the sinnes of the worlde. (They vsed in the lawe to offer lambes for the pacifying of god. Now John called Christ the righte lambe which should take away in dede all the sinnes of the world.) Now when Andrew hearde wherunto Christ was come, he forsoke his maister John, and came to Christe, and fell in acquain

quaintance with hym, asked him where he dwelled: and finding his brother Simon Peter, he tolde hym of Christ, and brought hym to him: he brought hym not to John, but to Christ: And so should we do too, we should bring to Christ as many as we coulde, with good exhortations and admonitions. Now Christ seing Peter, said vnto him, Thou art Simon the sonne of Jonas, thou shalt be called Cephas, which is by interpretation a stone, signifyeng that Peter shoulde be a stedfaste felowe not wauering hither and thither. So ye see how diuerslye the Euangelistes speake of the callyng of these foure Apostles, Peter, Andrewe, James and John: therfore it is lyke they were called more then one tyme, they were called fyrste to come in acquaintance with hym, than afterwarde to bee hys disciples, and so at the laste to bee hys Apostles and teachers of the whole world. For we reade in the gospell of S. Luke: that oure sauioure when he woulde chuse apostles whiche shoulde teache others, he continued a whole nighte in prayer, desyryng god to geue him worthy men which he might sende. Where we haue a good monition, how carefull they should be that ought to chuse men and set them in offices: how they should call vpon god, that they might haue worthy men. For it appeared by oure Sauiour, that he was verye lothe to haue vnworthy men, in so muche that he ceassed not all night to crye vnto God, that he might haue woorthy men, whiche he might sende, and suche men as mighte be able to tell the truth: & when they haue done, to stand vnto it. For when a preacher preacheth the truthe, but afterwarde is fearefull, and dare not stande vnto it, is afrayd of men: this preacher shall do but littel good, or when he preacheth the truthe, and is a wycked lyuer, after that he hath done, this man shall do but little good, he shall not edifye, but rather destroye, when his wordes are good, and hys lyuyng contrary vnto the same: Therfore I would wishe of G D D that all they that shoulde chuse officers, woulde geue theymselues moste earnestlye to prayer: desyryng god that they maye chuse suche men as maye doe good in the common wealthe, amongest the flocke of God: And I woulde wythe, that there shoulde be none other officers but suche as

The Apostles were dyuers tymes called

Mark this ye that chuse officers.

A good wyssh and profitable

bee

bee called thereunto lawfullye: for no man oughte to seeke for promotions, to beare rule, to be an officer: but we should tarye oure vocation tyll God dyd call vs: we should haue a callyng of god. but it is to be lamented how inordinately all thynges bee done. For I feare me that there bathe bene but verye fewe offices in Englande, but they haue bene eyther boughte or solde: for I haue hearde saye manye tymes, that some payed greate summes of money for theyr offices: No man can persuade me, that these men entende to doe good in the commō wealth, which bye theyr offices. For they intend to gette that money agayne which they haue layed out, and afterwarde to scrape for purchasyng. But suche ambitious men that offer themselues, they should be refused, they shold not be suffered to lyue in a common wealthe: for they be ambitious and couetous. We reade that Jetro Moyses father in lawe gaue vnto Moyses counsell to chuse men to offices: and that same counsell that Jetro gaue was Goddes counsell: God spake by the mouth of Jetro. Nowe what saieth Jetro, or God by Jetro: what manner of men shoulde he chuse to offices to serue the common welth? Thou shalt seke out, saith Jetro, amongest all the people men of actiuity, and such as feare God, true men, hating couetousnes, and make them heades ouer the people. &c. Jetro would not haue him to take those whiche offer theym selues, or whiche bye their offices with money and faire speakynge: No no, he woulde none of that geare, he would not haue suche felowes. But I pray you, howe many officers are sought out now adays? I thynke but very fewe, the moste parte offer theym selues before they be called, but it should not bee so: Justices of peace, sheriffes, and other officers they shoulde bee soughte out, they should be called thereunto, they should not come before they be sent for. Nowe when they be sought out, what maner of men should they bee? Mary men of actiuitie, that is to say, men of knowlege & vnderstanding: which be able to execute ỹ office, & such as feare god: for no dout he must haue the feare of god in his heart ỹ shalbe an officer, or els he shall neuer well execute his office: he shall soone be corrupte with giftes or rewardes. Further he must be a true man, suche a one.

A lamentable thyng

Ambitious men shold not lyue.

Exod. xviii.

Officers should be sought.

one whom a man maye truſt by his wordes: he muſt bee his wordes maiſter, he may not be a diſſembler, a lyar or a falſe dealer. And laſt of all, he muſt be a hater of couetouſnes, he muſt firſt be a man of actiuitye and knowledge, a man that feareth god, a true man, and a man which hateth couetouſnes: he muſt onely not bee couetous, but he muſt bee a hater of couetouſnes. Now when he muſt hate couetouſnes, than he muſt nedes be far of from that foule vice of couetouſnes, and immoderate deſyre to haue goods. This is the duetye of euery officer: ſo he ſhalbe diſpoſed before he be admitted there vnto, but whether they be ſo or not, let other iudge: it is ſene by daily experience what they be a great part of them: I fear me that yf Jetro ſhould ſee them, they yonges would miſlyke hym: he would ſay, theſe are not ſuch men as I haue appointed, but it is no matter though Jetro ſee them not: god he ſeeth them, which wyll rewarde them accordyng to their deſertes.

An officer muſt hate couetouſnes.

Ietrowold not alow our officers.

And ſo likewiſe they that be of the ſpiritualty, the cleargy men, they muſt not runne themſelues they muſt tary til they be called, thei muſt not flatter for benefices: & therfore ỹ king & his moſt honorable coũſel muſt take hede, & not ſet vp thoſe which cal themſelues: for no doute they that call themſelues intende not to doe good, nor to profite the people, but onelye they ſeke to feede themſelues, and to fyll their coffers: And ſo likewiſe al patrons that haue to giue benefices, they ſhould take hede and beware of ſuche felowes, which ſeke for benefices, which come themſelues before they be called. For ſuch felowes intende not to fede the people, with the holſome doctryne of the worde of god: but rather they ſeke to be fedde of the people, to haue their eaſe, for that they looke for: yf they were mynded to do good vnto the people of god, they would tary tyll god ſhould cal them, and then when they be called, do their duetyes: but to runne without the callyng of god, is a manifeſt token that they haue an other reſpecte, that they are worldly mynded, and therfore god cõplayned by the prophet, ſaying: Hiere. 23 Multi currebant quos ego non mittebam, there were many of thoſe that ran before I ſent them, which wer not ſent by me. Therfore I wyll deſyre patrons to take hede

Cleargy men muſt not flatter for benefices.

Marke this ye that be patrones.

vpon

vpon what maner of men they bestowe theyr benefyces: for it is a great charge, a great burthen before God to bee a patron. For euery patron, whan he dothe not diligently endeuor him selfe to place a good and godly man in his benefice, which is in his handes: but is slouthefull, and careth not what maner of man he taketh, or els is couetous, and will haue it himselfe: and hire a sir John Lacklatin, which shall say seruice: so that the people shalbe nothing edified: no doubt that patron shall make answere before God, for not doyng of his dutie. And loke how many soeuer perish in that same parish because of lacke of teachyng, the patrone is giltie of theym: and he must make answere for them before god. Therfore it appereth most manifestly, that patrōs may not folow frendships, or other affectiōs: but they must see that gods honor be promoted, that they place such men as may be able to teache and instruct the people.

that be patrones.

It is a gret charge to be a patrō

Mark this ye that bie patronages.

Now to the matter: These men, Peter, Andrew, James and John, they were called from catchynge of fishes, to the catching of men: they had a callyng, they ran not before they wer called. But we do not so, we order the mater as though God sawe vs not: and no dout there be some that thynke in their hearts: what? shall I tarye till god call me? then peraduenture I shall neuer be called: and so I shall neuer get any thyng. But these be vnfaythfull men, they consyder not that God seeth vs euerye where: In what corner soeuer we be, god seeth vs, and can fetch vs when it pleaseth him: that we should be offycers, or be curates, or such lyke thynges. Therfore thou runner, tary, til thou art called, runne not before the time. John Baptist that holy man, he wold not take vpon him, to come before he was bidden: Where was he? Marye in the wildernes: he made no sute, I warrant you, for ane offyce, he taryed till god called him. For Luke saith: the word of the Lord came vnto John, beyng in the wyldernes. It is no maruell that god fetched him out of the wildernese: for there is no corner in the whole worlde where anye man can hyde hymselfe from hys presence: therfore when he wyll haue a man, he can call hym, thoughe he be hyd in corners: for the prophet saieth, Deus in altis habitat, sed humilia respicit,

The apostles came not before they were called.

John Baptist sued for no benefice.

Psa. 113.

respicit, God dwelleth aloft, but yet he seeth those thynges which be here in the lowest partes of the earthe: he dwelleth in heauen, but for all that, he ouerseeth all the whole earthe, and what therein is. For thoughe we were caste doune in a deepe pyt, or dongeon, as Hieremy the prophet was: yet for all that he can see vs, he wyll not forgette vs: for he looketh doune vpon those thinges that be belowe. Therfore lette no manne thynke in his heart, I muste put my selfe forwarde, I muste seeke to bringe my selfe aloft. No no, consider rather, that God seeketh thee, that he can bring thee aloft when it pleaseth him, when it is to the furtherāce of his glorye, and to the saluation of thy soule. John Baptist made no sute for that office namely to be a preacher, and to baptyse ỹ people: yet for all that god sought hym oute, god called hym thereunto, god would haue him in this office of preachyng: So lykewise Joseph̄e when he was in Egypte, solde of hys owne brethren, where he serued with a great man, a greate officer he was, Potiphar was his name: Nowe when he had bene a whyle with him, his mistresse perceiuyng his beauty, cast her loue vpon him, and so would haue hym to be naught with her: but Joseph beyng a man that feared god, wold not folow her, but rather withstoode her beastly lustes, ranne his wayes, and lefte his cloke behynde hym. And so afterwarde thorough false accusations, he was cast into prison. Thynke ye now that god saw hym not? yes yes, he sawe him, though he was in the darke prison, yet he saw him. For when it seemed him good, he brought him out agayne of the prison, and made him lorde and ruler ouer all Egipt: though he lay in a dongeon, though he could make no sute for his office, yet god when it pleased him could call him thereunto. Therfore let vs learne here, by the ensaumple of this good Joseph̄e: lette vs learne I saye, that when we bee meete, and that God wyll haue vs to beare offices, he wyll call vs thereunto by lawfull meanes, by hys magistrates: he wyll not forgette vs: for he seeth vs in euery corner, he can picke vs oute when it is hys wyll and pleasure.

God looketh vpon lowe thynges.

Gene 39.

God sawe Joseph in the prison

Moyses that greate friende of God, what was his occupation

tion? Wyry he was a shepharde, he kepte his fathers in lawe sheepe: and though he was in a greate wylderneſſe, where there was no body aboute hym, yet it pleaſed G D D to call hym, and to make hym a captayne ouer his people Iſraell. And thys Moſes was very lothe to go, to take ſuch a greate charge vpon hym: yet at the length he went, becauſe it was the callyng of god. Therfore let vs folow this enſaumple of Moyſes, let vs not take in hande any office, except we be called thereunto of G D D, except we haue a lawfull callyng. Gene. 3. Moſes was a ſhepherde.

Oure Sauiour commaundeth his diſciples, and alſo vs, that we ſhall praye vnto God, that he wyll ſende labourers into his harueſt: that is to ſaye, that he wyll ſende preachers. Wherby it appeareth, that our Sauiour wouldе that no perſon ſhoulde take vpon hym that office, except he be ſent of god, except god call hym thereunto. Luke. 10.

Kynge Saule thoughe he was a wycked man in hys ende, yet he was made a greate kinge of god: for what was hys father: No verye great man I tell you, and Saule his ſonne wente to ſeke hys fathers aſſes, and ſo by chaunce becauſe he could not fynde the aſſes he came to the Prophete Samuell, whiche by and by, before he departed from hym, annoynted hym to be kyng ouer Iſrael, God commandyng hym ſo to doe. Now thys Saule the ſonne of Cis, he ſeketh not for it, it came neuer in hys hearte to thynke that he ſhould bee kyng: in ſo muche that he hydeth hymſelfe when Samuell would proclaime him king, before the whole congregation: yet for all that, he coulde not hyde himſelfe ſo, but G D D ſpyeth hym oute, and ſo finally brought him to the kyngdome. Saule ſought not to be made king.

Here ye ſee moſte manifeſtlye that whan God wyll haue a thyng to be doone, he can fynde ſuche meanes, wherby it muſte needes bee doone, yea contrarie to our expectation. Wherfore ſhould nowe any of vs go about to thruſt themſelues into offices wythoute the callyng of G D D? And no doute they that doe ſo, they ſhewe themſelues to haue no faythe in G D D at all, they truſte not G D D, they thynke they ſhall bryngе all matters to paſſe by

Mark the ende Dauid was a shepard.

by theyr owne power and wyttes: but it is seene that suche felowes spede euer yll, that wyll take in hande to exalt them selues without any lawfull callyng. Dauid that godlye man & holy prophet of god, what was he? Mary a keper of shepe: he thought not that he should be king, till he was called ther unto of god. But I pray you what was Jonas the Prophet? was he not in the bottome of the great sea, in the bellye of a great and horrible whale? what hapned vnto hym? sawe not god hym? yes, yes, he saw hym, he had not forgotten hym: he called hym out again: and so sendeth him to Ninive to preach vnto them, and teache them penaunce, to leaue theyr synful life. Now god would haue hym to that office, therfore he called hym, and was able to do it, though he lay euen in the horrible fishes belly. Now therfore lette vs well consider this, that when god wil haue a man to beare an office, he can and is able to fetch him, where soeuer he bee: and that man that is so called of god to any office, no doute god wil worke with hym: he wyl prosper all his doings, he will defend him from all his enemies, he wyll not let him perishe. But and yf any man take in hande an office whereunto he is not called: no dout that man shal haue no good lucke, god will not prosper hym. And not onely that, but he will extremely punishe that manne that wil take in hande an office whereunto he is not called of god: which seeketh promotions, or goeth aboute to promote himselfe. As we haue an example in the boke of ỹ Numbers, that when Core, Dathan, and Abyram, would not be contente with their vocation wherunto thei were called of GOD, but would clyme higher, and promote themselues: what hapned? The grounde claue asonder, and swalowed them vp, with wife and children and al that they had: this was their ende, this reward they had for their ambition. Whereby it appeareth, that GOD wyll that euerye manne shall keepe hymselfe in his vocation, til he be further called of god. We reade further in the bookes of the kinges, that when Dauid would bryng in the arke of GOD into his citye, as they were going with it, there was one Oza by name, he fearyng leaste the arke shoulde fall, because the oxen

Ionas vvas found out

God vvyll punishe the ambitious.

Num. xvi.

An horrible example.

2. Reg. 6.

oren stumbled, went and helde it vp with his handes: which was against his vocation: for he was not appointed therunto: for it was the office of the Leuites to kepe the Arke, no body els should come nere vnto it: Now what hapned? God stroke hym by and by to death: because he toke vpon him an office, vnto which he was not called: yet after mans reason, this Oza had done a good worke, in keepyng the arke frome falling: but what then? God will that his order shalbe kept, which he hath appointed in his worde. Further we reade in the Bible of a kyng which was called Uzia, which would take vpon him the office of a priest, to offer incenses vnto the Lorde, wherunto he was not called of god: but would do it of his owne voluntarie will, would promote himselfe to the office of the high priest, beyng not called of god therunto. But what folowed? Howe sped he? what reward had he for so dooyng? Whilest he was yet about it, the Lorde smote hym by and by with leprosie: and so this greate kynge endured a lepre all the dayes of his life. These be ensamples nowe which should make vs afrayde, if we had any feare of God in our heartes, to promote our selues. And we shoulde learne here to beware of that pestilent poyson of ambition: which poyson, (which ambition I say) hathe be the cause of the perishyng of many a man: for this ambition is the most perilous thyng that can bee in the worlde: for an ambitious man is able to subuert & disturbe a whole cōmon wealth: As it most plainly appered by the Rhodians, which Rhodians at our tyme wer very myghtie, and of great estimation thorough all the worlde. Now what was their destruction? Mary ambition: through ambition, this myghtie plande of the Rhodes was lost, & came into the handes of the Turkes. For the Chronicle sheweth, that before their destruction, whan all thynges were wel yet, the grandmaister of Rhodes died. Now there was one called Andrew admirall, a Portingale he desyred to be grandmaister: he was an ambitious man, he went about to promote hymselfe, before he was called of god: But for all that, he myssed his purpose, so that he was not chosen: For there was one chosen whom they cal Philip de Uyllers, but what doothe this Andrewe, because he

2. Par. 26

The hurte that commeth of ambition.

Ambition lost the Rhodes.

coulde not bryng his purpose to passe, he sendeth letters to the great Turke, signifying that when he woulde come, he woulde help him to get the plant, which afterwarde he did: but yet it cost him his lyfe, for his treason was espyed, and so he receiued a reward according vnto his doinges.

So ye maye perceiue by this ensample which was done in our time, how vngratiouse a thinge this ambition is: for no doubt where there is ambition, there is diuision, where there is diuision, there followeth desolation, and so finally destruc-
Mark. 12. tion: euen according vnto oure Sauiours, saying: Euery kingdome deuided agaynste it selfe, shall bee brought to nought, and euery citye or house deuided agaynst it selfe, shal not stande. &c.

Well Andrew, Peter, James, and John, were not ambitiouse, they tarried their callinge: so I woulde wish that euery man would follow their ensamples: and tary for their vocation: and not thrust themselues in, till they bee called of God. For no doubt vocation hathe no fellowe, for he that commeth
God defendeth them that he calleth to office. by the calling of god to an office, he may be sure that his aduersaries shall not preuaile agaynst him, as longe as he doth the office of his calling. An ensample we haue in our Sauior, he was sent from god into this world, to teach vs the way to heauen. Now in what peryl & danger was he: as long as he was here: when he began to preach at Nazareth amongest hys kynsfolkes, he displeased them so that they went & toke
Luc. 4. hym, and were mynded to cast him headlong from the rock, wherupon their cities were builded: but when it came to the poinct, he went away from amongest thē, because his houre was not come yet: he had not yet fulfilled or executed that office whereunto god hath sent hym.

So likewise we reade by the Euangelist John, that the
Ioh. 10 8. Iewes many a tyme toke vppe stones to stone hym, but they coulde not. And howe many tymes sente they their menne to take hym, yet for all that they coulde not preuayle agaynste hym: And these thynges are not written for Christes sake, but for our sake, that we shoulde learne therby, that when we do diligently our office wherunto god hath called vs, then no doute oure enemyes shall as little preuayle agaynst vs as,

they

they preuayled agaynste Christe: for God wylbe as carefull for vs as he was for Christ. And thys appeareth moste manifestly in the Apostle Paule; I pray you in what danger and perill was he: how mighty and strong enemies had he, whiche toke in hand to rydde hym out of the waye: yet for all that god deliuered him: wherfore? Mary becausse Paule was called, and ordeyned of god to that office: and therefore god euer deliuered him out of al troubles, becausse Paul did according vnto his callyng.

The cause vvhy Paul vvas so often deliuered.

Peter, when Herod that tirant had killed James with the swerd, and caste him into prison, so that he thought he shold dye by and by, yet god deliuered him wounderfullie: and no dout this is not wrytten for Peters sake, but also to our comfort: so that we shalbe sure, that when we followe our vocation, beinge lawfullye come by it, God wyll ayde and assyst vs in all our troubles: whatsoeuer shall happen vnto vs, he wilbe present and helpe vs. Therfore take this for a certain rule: that no man with folowyng of his vocation, and doyng his duety shall shorten his lyfe: for it is not the folowyng of our vocation that shal shorten our life.

No man can shorte hys life by doing his dutye.

We reade in the gospell that when Christ saieth vnto his disciples, let vs go vp into Jury agayne: his disciples made answer vnto hym, saying: Maister the Jewes sought lately to stone thee, and wilt thou go thither agayne? Jesus answered, are there not 12. houres of the day? yf a man walketh in the day, he stumbleth not: but if a man walketh in the night he stumbleth, becausse there is no light in hym.

John. xi.

With these woordes our Sauiour signifieth, that he that walketh in the daye, that is to saye, he that walketh truelye and vprightlye in hys vocation whereunto God hathe called hym, that manne shall not stumble, he shall not shorten hys lyfe, tyll the xii. houre commeth: that is to saye, tyll it pleaseth GOD to take hym oute of thys woorlde: he shalbe sure that he shall not shorten hys lyfe in doing that thynge which god hath apoynted hym to do. I pray god giue vnto vs such hearts that we may be content to liue in our callyng, & not to gape further: And first we must walk in the general vocatiō,

The commodities that we shall haue by walkinge in our calling.

and after ỹ when God calleth vs, leaue the generall callyng and folow the spectall: if we would walke so, we should be sure ỹ our enemie shold not preuayl against vs: And though we dye, yet our death shalbe nothyng els, but an entraunce into euerlastyng life. Again, we shalbe sure, that if we will folow our vocatiõs, we shal lacke nothyng, we shal haue al thyngs necessary to our bodily sustenãce. And this appereth by many ensamples: when our sauiour sendeth out those 70. men before him to preache the gospell, hauyng no money in their purses, nor any thyng wherupon to liue: when they came home again, he asked them, whether they had lacked any thing: they sayd No. For they dyd as Christe had commanded vnto them: therefore they lacked nothing: And so it followeth, that they that will folowe their vocations shall lacke nothyng.

Iacob folowed his vocation in flying frõ Esau.

Iacob ỹ holy patriarke had a vocatiõ to go into Mesopotamia: for his father and mother commanded him to do so: because thei feared least Esaũ his brother shold haue kild him. Nowe when he wente thyther, he confessed that he had nothing but a staffe vpon his backe: but folowyng his calling God brought him againe with greate droues of all maner of cattell. These thynges are written for our sake, to make vs lustie to folowe oure vocation, and to doo as we are appointed of God to doo. Further, when the people of Israel were in the wildernes, they had a vocation: for God commaunded Moses to bryng theym out of Egypte: Nowe he brought them in the wildernes, where there was no corne nor any thing to liue vpon: what doth God? he sendeth them bread from heuen rather then that they shold lacke, and water out of the rocke. And this is written to our instruction. Therefore God sayth: Non solo pane, Man shall not lyue by breade onely, but by euery woorde that proceedeth oute of the mouthe of GOD. For when so euer a man applyeth that vocation, whyche GOD hath appoynted for hym: No doubte he shall not bee disappointed of lyuing, he shall haue inoughe. Therfore oure Sauiour Christe saithe:

Math. 4. Deute. 8.

Math. 6. Querite primo regnum Dei, & iustitiam eius, & cætera omnia adijcientur vobis, Seeke fyrste the kyngedome

of

of god and his rightuousnes, and all the other thynges shalbe ministred vnto you: That is to say, let vs liue godly as he hath appointed vnto vs: as for other thynges, iacta super dominum curam &ipse faciet, Caste thy care vppon the lorde, and he wyll make it, he will fynish all thynges, for he is able to make a good ende of all matters: therfore sayeth the Prophete: Timete dominum omnes sancti eius. feare the lord all ye his sayntes, Non est inopia timentibus eum, they that feare the lorde, they shall not come to any pouerty. Alacke what a pytifull thyng is it, that we will not beleue these fatherly promises which god hath made vnto vs in his worde? what a great synne is it to mistruste gods promises? for to mistruste his promises is as muche as to make hym a lyar, when we wyll not beleue him: euery man hath his vocation, as these men here were fyshers, so euery man hath his faculty wherin he was brought vp: but and yf there come a speciall vocation, then we must leaue that vocation whiche we haue had before, and applye that whereunto we be called specially, as these apostles did: they were fishers, but as sone as thei were called to another vocation, they lefte they? fishings. but euer remember that when we haue a vocation we regard most aboue all the speciall poyntes in the same, and see that we do them rather than the accidentes. 1. Peter. 5. Psal. 34 To distruste the promis of god is to make him a lyer

As for an ensample, vnto greate men god alloweth huntyng and haukyng at sometymes: but it is not their chiefest duety wherunto God hathe called them: for he woulde not that they shoulde geue themselues onelye to haukyng and huntyng, and to do nothyng elles: So not so, but rather thei oughte to consider the chiefest poynte then the accidentes: haukyng and huntyng is but an accessarye thynge, but the chiefest thyng to whiche God hath ordayned them, is to execute Iustice, to see that the honour and glorye of god, bee set abroade, thys isthe chiefest poynte in they? callyng, and not haukyng and huntyng, whiche is but an accidente. So lykewyse a seruyng man maye vse shootyng or other pastymes: but yf a seruyng manne woulde doe nothyng elles but to shoote, settyng aside hys maysters busynes, thys manne no doute shoulde not doe well: for a seruyng mans duetye is to Huntyng and haukyng is not the chief poinc of great mens calling.

The chief point of a seruing mās office

wayte vpon his mayster: and though he may shoote sometymes, yet his speciall and chiefest duetye is to serue hys maister in hys busines.

Math 8.

Our sauiour wente ones abroade, and by the waye as he went, he sayde to one, Folow me: the felow made answere, saying, let me fyrste bury my father: our sauiour saide vnto hym agayn, let the dead bury their dead, and come thou & folow me. Where our sauiour teacheth vs, that when we haue a speciall vocation, we shall forsake the generall: for to burye father and mother is a godly deede, for god commaunded to honour father and mother: yet when we haue such a speciall callyng as this man had, we must leaue al other vocations: for our sauiour wold rather haue ye dead to bury the dead, the that this man shoulde forsake or set aside his vocation. But our spiritualtie what doe they? Mary some be occupied with worldly businesses, som be clearkes of the kitchine, surueighers, or receiuers: which no doute is wicked, and they muste make a braue accompte for it. For their special callyng is to fulfyll, to preache the worde of God, and to bryng the people from ignorance vnto the knowledge of gods word, this they ought to do. Abraham the Patriarke hadde a vocation when god called hym oute of hys countree, this was a vocation. So likewise when god commaundeth him to offer his sonne he was redy and wyllyng to doe it: for because god had commaunded hym, he made no excuses, but wente and folowed his vocation most diligently and earnestly. But this I wold haue you to note wel, that they that haue but general vocations, may not folow those which haue special vocations. As whē we wold folow the ensample of Abrahā, we may not. Abrahā had a special vocation of god to offer his son: therfore they that afterward folowed the ensample of Abraham and burned their children, they did naughtly: for they had no cōmaundement of god to do so. Phinees that godly mā, seeyng one of the great men of Israel do wickedly with a naughtye womā, went thither and killed them both, whilest they wer yet doyng the act of lecherye. Nowe in so doyng, he pleased god, and is highly commended of god for it: shal we now folow the ensample of Phinees: that we kil a man by and by when

One speciall vocatiō must bee folowed.

A note for the spiritualty.

Abraham did folow his calling

The man that hathe but a generall callyng may not folow his example that had a speciall vocatiō.

when he doth wickedly: No not so, we haue no such commaundement of god as Phinees had: for he had a special callyng, a secrete inspiration of god to do such a thing: we which haue no such calling may not folowe hym, for we ought to kyl no body, the magistrates shall redresse all matters. Numc. 25

To preache gods worde it is a good thyng, and god wil haue ỳ there shalbe some which shall doe it: but for all that a man may not take vpon him to preache gods worde excepte he be called vnto it: when he doth it, he doth not well, though he haue learnyng and wisedome to be a preacher, yet for all that he ought not to come hymselfe without any lawfull callyng: for it was no doute a good thyng to kepe the arke from fallyng, yet for all that Oza was striken to deathe, because he toke in hand to medle with it without any commission.

We haue a generall vocation which is this, in sudore vultus tui vesceris pane tuo. In the sweate of thy face thou shalt eate thy bread, tyl thou be turned again into the ground, out of which thou wast taken. This text doth charge al vs to labour, riche and poore, no man excepted, but he must labours that labour which god hath appointed for hym to do: for god loueth not slouthfulnes he wyll haue vs to labour, to do our businesse: and vpon the holy day he wil haue vs to cease from bodely labour, but for al ỳ he wyl not haue vs to be vsle, but to heare his worde, to visite sycke folkes and prisoners, these are holy days worke, which god requireth of vs: therfore we may not be let of these workes with bodely labour: we must set aside bodely labour, & fede our soules vpõ cõdais, in heryng of gods most holy worde, & in receiuing his holy sacraments. So I say, labour is cõmaũded vnto vs, vnto euery one, no mã excepted. Al Adames childrẽ ar bouñ to labour. For ỳ whiche was said vnto Adã, is said likewise vnto vs to, & our sauiour himself teacheth vs to labour whẽ he saith to Peter, duc in altũ, lead thy boate into ỳ deepe, & relaxarete ad capturã, & spred out thy net to catch. Here Christ cõmaunded Peter to do his duty, to folow his occupatiõ. Now he ỳ cõmaũded Peter saying cast out thy net: he cõmaũdeth also vs, euery one in his estate to do ỳ businesse of his calling, he wil haue ỳ farmer to folow his trade, to till the ground, to sowe, &c. & yet it is god ỳ Gene. 3. Holy dais workes. All Adams children must labor Luce. 5.

geueth

geueth the increase of the labour. For we may not thinke as though we by our labour may get somewhat: No not so, we must labour in dede, but we must pray him to send the increse; for except he blesse our labour, no doute we shal labour al in vain. The ordinary way whereby god sendeth vs our foode is labour, yet for al that we must not set our hearts vpō our labor, nor trust therin, but only hang vpon god: it is writen, Egestaté operatur manus remissa, a hand that will not labour (saith scripture) shall come to pouertye. That is to say, that man or ỹ woman that wil not labor, wil not do the worke of his vocatiō, shal not prosper in this world: but a diligēt hād, a man that wil labor, almighty god wil send him increse, he shall haue inough. So that certain it is, that we must labor: for S. Paule sateth, qui non laborat, non manducet, he that labourcth not, let him not eate. I wold wishe that this commaundement of S. Paule were kept in England, that these idle lubbars that wil not labor, that they should not eate neither: For no doute if they were serued so, it wouldc make them to apply their bodies to a better vse then thei do. Saint Paul in the 2. Thes. Vltimo saith: we haue herd say, ỹ there ar some which walke amongest you inordinatelye: working not at al, but beyng busy bodies. Thē that are such we commaund & exhort, by our lord Jesu Christ, that they worke wᵗ quietnes & eat their own bread. In these words we mai note two things, first that euery one of vs ought to labor, & do the office of his calling. Secondarily we maye note here, that a preacher may speke by heresay: as S. Paul doth here. I spake vnto you synce I came into thys countrey by here say. For I heard say, that there were some homelye theeues, some pyckers in this worshipfull house, whiche no doute is a miserable thynge, that in such a house thynges shoulde be so appurloyned awaye: therefore I exhorted you at the same tyme to beware of it, and to make restitution. Now sence there were some of you which were offended with me, because I spake by heare say, thei said I slaūdred ỹ house in speaking so. But I tell you, that I slaundered no bodye at that tyme. I spake but onely to the amendment of the giltie: and therfore the giltelesse must geue leaue vnto the preacher, to reproue syn

and

Labour is the ordinarie meane whereby we liue.

Prouer 10

God will encrease our labour

2. Thes 3

Two thinges noted in S Paules wordes

A preacher may speak by heresay

and wickednes. For the preacher whan he reproueth syn, he sclandereth not the giltlesse: but he seketh onely the amendement of the giltie. Therfore God sayth by the prophete: Annuncia populo scelera illorum, Shewe vnto the people their synnes: therfore when suche a thynge is spoken, they that be giltlesse should be content, whan sinne and wickednes is reproued. There is a common sayeng, that whan a horse is rubbe on the galle, he wil kicke: whan a man talketh a lone amongest dogges, he that is bitte will crie: So it is with suche felowes too: belyke they be giltie, because they canne not suffre to bee agayne sayd. I remembre the Prophete Esaie, in what manner of wise he reproued the synnes of the people, sayenge: Argentum tuum versum est in scoriam, Thy siluer is turned into drosse. So no doubt the falle of the money hath been here in Englande the vndoing of many men. Et vinum tuum mixtū est aqua, And thy wine is myngled with water. Here the Prophete speaketh generally. And he goeth forth, sayeng: Principes tui. &c. Thy princes are wicked, and companions of theeues, they loue rewardes all together: as for the fatherlesse they helpe them not to right: neither will they lette the widowes cause come before thē. These be sore words, spoken generally against al ỳ princes: where I doubt not but there were som good amongest them: yet for all that the prophet slaundereth them not: for he speaketh not against the good, but against the wicked, he meaneth not the giltlesse. For suche a maner of speakyng is vsed in the scripture, to speake by the vniuersall: meaning a great number, but yet not all: only those that be giltie: therfore suche maner of speakyng is no slander. Therfore I sayd at the same tyme, as S. Paule saith to the Thessalonians, I heare say, that there be some amongest you that will not labour: So I saied, I heare say, that there be some amongest you, which are geuen to pickyng and stealyng: and so I shewed you the danger of it, and tolde you how you shold make restitutiō secretly without anyopen shame: for it is no shame to forsake sinne, and to come to godlynes. For no doubt restitution must be made eyther in effect, or affect: That is to say when thou art able then thou must make it in effecte, when thou

Esay. 25.

Rub a galde horse and he will kicke.

Esay. 1.

A great number is ment vvhē we speake by the vniuersall.

Restitutiō of tvvo sortes.

thou art not able, then thou muſt be ſorie for it in thy harte, and aſke god forgiuenes. This I tolde you at the ſame time where I ſlaundered no bodye: therfore I woulde wiſhe that ye woulde expounde my wordes now forwardes, better then ye haue hitherto.

Nowe to the matter agayne: when a man ſhoulde aſke this queſtion, ſaying: we are all bounde to worke, for our lyuynges: but I praye you by whome commeth the gayne of oure workes: who geueth the increaſe of it? There bee ſome people whiche thynke, that they bryng all thynges to paſſe by theyr labour: they thynke they gette theyr liuinges wyth theyr owne handworke. Some agayne there be, which think that the encreaſe of theyr labour commeth by the diuell, that he increaſeth and bleſſeth theyr labours. But thynke ye that any body wyll ſaye ſo, that his increaſe commeth by the diuell? No I warraunt you, they wyll not ſaye ſo, wyth theyr mouth: yet for all that, their conuerſation and lyuing ſheweth it to be ſo in deede with them. For all they that liue of vſurye, they haue theyr gaynes by the diuell. So lykewiſe all they that ſell falſe wares, or ſell by falſe wayght, or vſe anye maner of falſhode, they be in the deuylles ſeruice, they haue his liuery: therfore they ſeke all theyr gaynes at his handes, thorough falſe and deceytfull dealyng. And ſo it appeareth that the diuell is the increaſe of theyr gaynes. And no doute the diuell taketh vpon hym to be the lorde ouer all thynges in earth: as it playnely appeareth by the goſpell of Mathew, where he toke in hande to tempte Chriſte oure ſauiour, and broughte hym vpon a high hyll, where he ſhewed vnto hym all the kyngdomes of the worlde, ſaying: Hæc omnia dabo tibi, ſi proſtratus adoraueris me, All theſe things I wil geue vnto thee, yf thou wilt fal doun & worſhip me. By theſe words it appeareth, that the diuell beareth himſelfe in hande to be lorde and ruler ouer the whole worlde: but in very deede he hath not ſo muche as a gooſe fether by righte. And yet for all that, he hath many children here vpon earth, which hange vpon hym, and ſeeke theyr increaſe by hym thorough falſhode and deceite. Therefore ſuche worldlynges haue a common ſaying amongeſt them, they ſay when a man wylbe ryche, he muſt

Some think that their encreaſe commeth of the deuill

Math. 4.

The diuell is not worthe a gooſe fether.

masse sette his soule behinde the dooze: that is to say, he must vse falshode and deceit. And therfore I feare me there be many thousandes in the worlde which set theyr soules behynde the dozes. The merchaunte commonly in euery citye bothe teache his prentise to sell false wares. So that a man maye say to all cities as Esay sayth to Hierusalem: Argentum tuum versum est in scoriam, thy siluer is turned in drosse, thy ware is false, thou hast a delite in falshode and deceite, thou getiest thy good per fas & nefas, by lauful and vnlauful meanes: But the increase that the godlye man hath, commeth of god, as the scripture saith: Benedictio dei facit diuitem, The blessyng of god maketh ryche. Now there be some that wyll say, if the blessyng or the increase come not of my labor, then I wyll not labour at all. I wyll tary tyll god sendeth me my foode, for he is able to fede me without my labor or trauel. No, we must labour, for so are we commaunded to doe, but we must looke for the increase at gods handes: lyke as Peter dyd, he laboured the whole nyght, yet he toke nothyng at all tyll Christ came. And yet this is not a certaine rule, he that much laboreth shall haue much. For though a man labour muche, yet for all that he shall haue no more then god hathe appoynted hym to haue: for euen as it pleaseth GOD, so he shall haue, Nam domini est terra & plenitudo eius, For the earthe is the Lordes, and all that is therein: and when we haue muche, then we are accountable for muche. For no doute we must make a reckenyng for that which we receiue at gods handes.

Many set their soules behind the dore.

Esay. 1.

Prouer. x.

Psalm. xiiii

He that hath much must accompt for much.

Now to make an ende, I desire you lette vs consider oure generall vocation, that is to say lette vs labour, euerye one in that estate wherein GOD hathe sette hym, and as for the increase, lette vs looke for it at goddes handes: and lette vs bee contente with that whiche GOD shall sende vs: For he knoweth what is beste for vs, yf we haue Victum & vestitum, meate and drynke, and clothyng, lette vs bee contente wythall. For we cannot tell whenne good manne deathe wyll comme and make an ende of all togethe. For happie shall he be, whom the Lord when he cometh, shall fynde well occupied in his vocation.

1. Tim. 6.

And

And yf we haue speciall vocations, let vs set aside the generall, and apply the speciall poyntes of our vocation, rather then the accidentes: and let vs labour in our callyng, and yet not thynke to get any thynge by it, but rather trust in God, and seke the increase at his handes: let vs looke for his benediction, then it shall go well with vs: but aboue all thinges beware of falshode, for with falshod we serue the deuyl. But as I tolde you before, I feare me the deuill hath a great number of seruauntes in England.

The almighty god graunt vs grace to liue so here in thys worlde, and to apply our busines in such wise, that he maye be glorifyed amongest vs: so that we maye finallye come to that felicity which he hath prepared for vs. Amen.

The viii. Sermon made by Maister Doctor Latymer. Luke. 21.

AND there shalbee signes in the Sonne and in the Moone, and in the Starres, & in the earth, the people shalbe at their wyts ende, thorough dispair, the sea and the water shal roare, and mens hearts shall faple them for feare, and forlokyng after those thinges whiche shall come on the earth. For the powers of heauen shall moue, and then shall they see the Sonne of man come in a cloud with power and great glory: when these thynges begin to come to passe: then loke vppe and lift vp your heades, for your redemption draweth nere.

This Gospell is red this day in the churche, and it shalbee for our lesson: It is taken oute of the 21. cap. of Luke: and it maketh mention of the glorious comming of oure Sauiour Christe, how and in what maner of forme he shall come: for as the scripture witnesseth, we shall al come before the iudge
2. Cor. 5. ment of Christ, and there receiue euery one according vnto his desertes: after his workes he shalbe rewarded of Christe, which shalbe at that time their iudge: and there shalbe signes

and

and tokens before his glorious and fearefull comming. For then he shall come to iudgemente: his firste commyng into this worlde was to suffer his payne full passion, and so delyuer mankynde oute of the bondage and dominion of the deuyll. But when he commeth agayne, he wyll come of an other maner of wyse, then he did the firste tyme. For he wyll come with great power and myghte, with the hoaste of heauen, with all the aungelles of god, and so sytte at the audite and iudge all menne. And this is moste certayne that he wyll come, but we cannot tell when or at what tyme hys commyng shalbee. For the day of his commyng is hydden from vs, to that ende that we shoulde be redye at all tymes. Therefore I desyre you for goddes sake make you redye, put not of your preparation. For seeyng that we be certayn that danger and perill shall come vpon vs, all they that bee wyse and godlye wyll prepare themselues, least they be taken sodenly vnwares or vnready. And therefore I say, this day is hydden from vs, to the intente that we euer shoulde be readye. For yf we shoulde knowe the daye or the houre at what tyme he woulde come: No doute we would bee careleſſe, we woulde take oure pleasure as longe as we myght, tyll at suche tyme as we shoulde departe. And therfore leaſte we shoulde bee made careleſſe, this day is hydden from vs. For the Aungelles of GOD theymselues knowe not the houre or momente of thys greate and fearefull daye. Neyther dydde Chriſte hymselfe knowe it, as he was man: but as he is God, he knoweth all thynges, nothyng cannne bee hydde from hym: as he sayeth hymselfe, Pater commonſtrat mihi omnia, The father sheweth me all thynges: therefore hys knowledge is infinite, elles he were not verye God. But as concernyng hys manhode, he knewe not that tyme: for he was a verye naturall man (synne excepted:) therefore lyke as he was contente to suffer heate and colde, to bee wearye and hungrye, lyke as he was contente to suffer suche thynges: so he was contente, as concernyng his manheade to be ignoraunte of that daye. He had perfecte knowledge to dooe hys fathers commiſſion, to inſtructe vs, and teache vs the waye to heauen: but it was not hys commiſſi-

It is certain that Christ shal come.

The cauſe why the day of iudgement is hid from vs.

The angels knowe not that day.

Iohn. 5.

Christe knew his commiſsio

on, to tell vs the houre of thys daye. Therfore he knewe not this day, to tell vs of it anye thynge, as concernyng when it shoulde bee. For as farre forth as ignorance is a paynefull thyng vnto man, so farre forthe he was contente to be ignoraunt, lyke as he did suffer other thynges.

I wyll rather spend the tyme in exhortyng you to make redye against that day, to prepare your selues, then curiously recyte or expound the sygnes thereof, whyche shall goe before this fearefull day.

And there shalbe sygnes in the Sonne and Moone: There be some learned men which expounde those tokens of the destructiō of Ierusalem: but that is not the matter, yf thei haue gone beefore the destruction of Ierusalem: then they haue gone before the ende of the worlde, & so admonisth vs to make readye, to leaue synne, least we be taken with it.

The causes of the destructiō of Ierusalem.

As touchyng the Iewes, our sauiour Christe wept ouer them, and threatened them, what should come vpon them because they dispysed hym, and woulde not receyue gods holy worde, and leaue theyr synnes: lyke as we doe, whiche take our pleasure, care litle for hym or his worde: we cannot suffer when oure faultes are told vs, we repyne and grudge at it, lyke as ỹ Iewes dyd. Therfore our sauiour knowyng what should come vpon them, wept ouer the city, prophecying ỹ it should so be destroyed, that one stone should not be left vpon another: and so it came to passe accordyng vnto hys worde.

Titus destroyd the Citie Ierusalem.

For Titus the sonne of Vespasian, which was Emperor at that tyme, destroyed that same city Ierusalem vtterly, lyke a fourtye yeres after the death of oure sauiour Christe. But wherefore were they so destroyed: because they woulde not beleue the sayinges of our sauiour Christ: they woulde take theyr pleasures, they would folowe theyr forefathers (as our papistes are wonte to say.) When they cannot defende them selues with Scripture, then they wyll defende them selues with the ignorauncye of theyr forefathers: muche lyke vnto the Iewes, which coulde not away with the doctryne of our Sauiour, because it was disagreyng from the customes and traditions of their forefathers. But what happned? theyr destruction fell vpon them before they perceiued it, & destroied

A note for papistes.

the

the most parte of them full miserably god knowith: and not only that, but as the storye dothe shewe, they that were lefte and not broughte to destruction, were so vylye handled, and so despised amongest all menne, that thirty were solde for a penye: and so by that meanes they were scattered throughout all the worlde: and in euery countrey where they came, they were made slaues and Tributaries: and shalbe so till the ende of the worlde. for Scripture sateth: Hierusalem calcabitur à gentibus, donec implebuntur tempora gentium, Hierusalem shalbee troden vnder the feete, tyll the tymes of the gentiles be fulfylled. By this prophecye is signified, that the Iewes neuer shall come together agayne, to inhabite Ierusalem and Iurye, and to beare rule there, as they haue done: for by this woorde (calcabitur) is signified as muche, as it shalbee inhabited it shalbee vnder the dominion of the gentyles. Nowe whiche are gentiles? Answere, all the people in the whole worlde are gentiles, be it whatsoeuer they wyll, except the Iewes: all other are gentiles: We Englishmē are gentiles, so likewise the Frenchmē, Dutchmen, and other nations, all are gentiles: Now the Prophet saieth, that Ierusalem shall not bee inhabited Donec implebuntur tempora gentium, tyll the tymes of the gentyles bee fulfylled, that is to say, tyll all they are come into the worlde which are appointed of god to come: that is to say, they shall neuer come together agayn, tyll to the ende of the worlde. Wherefore: because they were styfnecked that they woulde not bee ruled by goddes moste holye woorde, but despised it, and lyued according vnto theyr owne phantasies and vanities. Lyke as we doe nowe adayes, the moste part of vs. Therefore we maye recken that it shall goe with vs one day lyke as it wente with them, whyche are made nowe outecastes of the whole worlde: euerye manne despiseth theym, and regardeth theym for nothyng: for they haue no dominion more, no kynge nor ruler, no cities nor policye.

Thyrtie eyes for a peny.

Luke. 21.

VVhoe be the Gentiles.

Like sinne like punishment.

And thoughe Ierusalem bee builded agayne, yet the Iewes shall haue it no more, they shall neuer haue dominion ouer it, but the gentyles, they shall haue it: it

halbe in theyr handes: And this is the meanyng of this prophecye against the Iewes, and thys God hath performed hitherto: for the Iewes haue many tymes attempted to builde it agayne, yet for all that they were not able to bryng it to passe: for goddes worde wyll not nor can not bee falsifyed, for the wrathe of GOD hangeth vppon theyr heades, beecause of theyr wyckednesse wherewyth they haue prouoked God. Further you muste vnderstande that not onely Iewes were at Ierusalem, but they were scattered throughout all the worlde: in euery countrey were some, and therfore they were not all destroyed when Ierusalem was destroyed: but for all that they were cursed in the sight of god: so that they should not inhabite any more that citye.

The cause why the Iewes can not haue Ierusalem

We reade in stories, that in the days of the Emperour Adrian, the Iewes gathered themselues together out of all cities a wonderfull number of men, al the Iewes which could be gotten, to the intente that they myght get Ierusalem agayne, which Ierusalem was at that tyme in the Emperors handes: and therfore they made greate preparations to haue it agayne, but what dothe the Emperour, he gathered together a great and stronge hoste and made agaynste them, and in the ende scattered them: so that they were withoute anye hope afterwarde to recouer that citye agayne: after whyche thynges, the Emperour made a proclamation that not one Iewe shoulde come into the citye neyther to bye or to sell: yea and further more, to the intente that they shoulde bee wythoute any hope of recouerye, he chaunged the name of the citye, and called it Elia. So that by this storye it moste manifestlye appeareth that the worde of GOD can not bee falsified by anye mannes power or cunnynge: for thoughe they hadde a stronge and mighty hoaste: yet for all that God whyche is the ruler of all thynges confounded them, so that they coulde bryng nothyng to passe after theyr myndes, as they woulde haue it: but rather were banished further from the citye: for they were in worse case after thys fightyng, then they hadde bene before, for they had an accesse vnto the city before, which libertye afterward they loste.

Theieves vain enterprise.

After

After that in Julianus the Emperors tyme, which Emperour was an Apostata, for he had bene a Christian: and after he came to be Emperor, he forsoke the christian faith and al goodnes and godlines: and not only that but he did al that he could to vanquishe and pul doune Christes true religion: and therefore he went about to sette vppe the Iewes agayn, and gaue them liberties to gather themselues together, and to returne agayne to Ierusalem: and not onelye gaue them this liberty, but also he holpe them with al maner of thyng, that they might bring to passe their purpose: & so vpon that the Iewes gathered themselues together in an infinite number of people, and went to Ierusalem: and so began to make preparations for the buildyng of the temple, and so finallye layed the foundation. The storye saith, that this hoste of the Iewes was a wonderfull ryche hoste: for their mattockes, & spades, and ỳ other instruments, which they occupied to the buildyng of the temple, were made of fyne syluer. So these Iewes hadde the Emperoures fauour, his aide and healpe, they were ryche and able to set vp their kingdome agayne: and so falsifye the worde of god after mans reason: for they lacked no worldly thynges. But what dothe God: when he saw that no man would withstand them, to verify his word, he sendeth a wynde, a strong hurlyng wynd, whiche blue away all their prouisions, whiche was made for the buildyng of the temple, all the sande and morter and such lyke thinges, whiche men vse in suche buildinges: and after that, there came such an earthquake, that they were almost out of their wittes. And this was not inough, but there came also fyre & burned vp all their workes: and so finally they wer scattered agayne one from another. So by these stories, it manifestlye appeareth, that no mans power is able to stand against god, or to disapoint him of his purposes: for Christe our Sauiour had tolde them, that they shoulde neuer come to their rule agayn. And so his wordes are verified tyll this day, and shall be styll to the worldes ende: for he sayth, Cœlum & terra peribunt verba autem meum non peribit, heuen and earth shall perishe, but my worde shall endure for euer. A man woulde thynke that there were nothyng so durable as heauen & earth

Iulianus the Apostata and persecutour.

God can blow what he will.

Math. v.

for: yet for all that, they shall rather perish, then that the word of god should be falsified. And this appeared in the Iewes, which though they had the aid & help of this great emperor, & the mighty power of this world: yet for al that they brought nothing to passe at all, for god was able to confounde them: and so no doute he will confound all his enemies, tyll thend of the world: for he is as able to verify his wordes nowe as he was then. I woulde haue you to consider well the causes wherfore they were caste awaye from God, and were made a mockyng flocke vnto the whole world. Wherfore I saye: Marke for their wicked and synfull lyues. Seyng then that they were cast out of theyr lande, it shalbe meete for vs to take heede. For no doute this is writen, for our instruction, to geue vs warnyng, as the Epistle which is red of this day exhorteth vs. Now god hath fulfilled his word as touchyng ỹ destruction of Ierusalem: he hath made true his worde of wrath, thynke ye not ỹ he wyl fulfyl hys worde of mercy to: yes no doute ye maye bee sure of it, that he whiche promised that yf we beleeue in Christ, we shalbe saued: he wyll as wel execute and bryng to passe that woorde, as he hathe brought to passe the worde of his wrathe and indignation ouer the Iewes. The temple whiche was at Ierusalem was called the temple of god, the people was goddes people, but whan they woulde not come vnto hym, and lyue accordyng as he woulde haue them to lyue, he caste them away, and vtterlye destroyed theyr dominions and kyngdomes, and made them slaues and bondmen for euer. And no doute this is wrytten for our instruction and warnyng: for no doute when we: follow them in theyr wyckednes, despyse gods worde, regarde it as nothyng, but lyue rather according vnto our phantasies and appetites, than after his woorde: No doute we shall receyue lyke reward with thē. And though god tary long, yet it shalbe to our greater destruction: for his longanimity and longe taryeng for our amendement, shal increase, augment, and make greater our punishmentes and damnation. But yf we wyll leaue synne and wyckednes, and studye to lyue accordyng vnto hys wyll and commaundementes. No doute he wyll fulfyll hys promises whiche he hathe made vnto vs

God is ſt. / almighty.

God will performe his promeſſe.

Deferring of punish: ment ma: keth it gre: ter.

of euerlastyng lyfe: for we haue his warraunt in Scripture, therefore we oughte not to doute of it. for so he saith: Sic deus dilexit mundum, So entierly hath God loued the worlde that he sent his onelye begotten sonne to that ende, that all that beleue in hym, shold not perishe, but haue lyfe euerlastyng. This is nowe a comfortable thynge and a greate promise, whiche GOD maketh vnto the whole worlde. And no doute he is as able to fulfyll that promise of grace, as he was able to fulfyll hys wrathfull worde agaynste the Iewes. I ohn. 3.

So lykewise he saieth: Viuo ego dicit dominꝰ, nolo mortem peccatoris sed vt conuertator & viuat, As truely as I lyue (saieth the Lorde god) I wyll not the deathe of a synner, but rather that he shall turne and lyue. It is not his pleasure when we be damned, therfore he sweareth an oth: we ought to beleue hym without an othe: yet to satisfye oure myndes and to the intente that we shoulde beleeue hym, and bee the better assured of his good wil towardes vs, he sweareth this othe. Now therfore yf we wyll folow hym and leaue our wicked lyuyng, conuerte and turne our selfes vnto hym, be sorye for that which is passe, & intende to amend our lyfe now forward: yf we do so, no doute we shal lyue w̄ hym euerlastingly, world without ende. Therfore let euery one of vs go into hys owne heart, and when he fyndeth that he hath bene a wycked man, an vnprofitable man, a couetuous or a slouthefull man: lette hym repente and bee sorye for it. And take a good purpose to leaue that same synne, wherein he hath lyen before. Lette vs not doe as the Iewes dydde, which were styfnecked, they woulde not leaue theyr synnes, they hadde a pleasure in the same, they woulde folowe theyr olde traditions, refusyng the worde of GOD: therefore theyr destruction came worthelye vppon theym. And therefore (I saye) lette vs not followe them, leaste we receyue suche a reward as they hadde, leaste euerlastyng destruction come vpon vs, and so we be caste oute of the fauour of god, and finally lotte worlde without ende. Exec. xviii

The cause vvhy God sware.

The reward of the stiffe necked.

And there shalbee signes in the Sunne and in the Moone & in the Starres, & in the earth. There be some which think & there shalbe great Eclipses against the course of nature, &

ye know that there hath bene great thynges sene in the Element diuers tymes. Sometymes men haue sene a rynge about the Sunne: sometimes there hath bene sene three sonnes at ones: and such like thynges, hath bene sene in tymes past: which no doute signifieth that this fearefull day is not far of, in which Christ will come with his heauenly hoste, to iudge and rewarde euery one of vs, accordynge vnto his deserues. And the people shalbe at their wittes end through dispaire, men shalbe wonderfull fearefull: they shall pyne awaye for feare: and no doute these shalbe good men, which shalbe thus troubled, with suche a feare of this daye: for you knowe the worldlynges care not for that daye: yea they will scant beleue that there shall be such a day, that there shalbe an other worlde or at the least way, they would not wyshe that there shold be an other worlde: therfore they shalbe godly men which shalbe so vexed, to be tokens vnto the worlde. And no doute there hath bene here in England many already, which haue bene so vexed and tormoyled with such feare. That same maister Bylney (which was burnte here in England, for gods worde sake, was induced and persuaded by his friendes to beare a fagotte at the tyme when the Cardinall was aloft, and bare the swynge. Now whē that same Bylney cam to Cābridge agayne, a whole yere after he was in such an anguish and agony, so that nothyng did him good, neither eatyng nor drinking, nor any other communication of gods worde. For he thought that all the whole scriptures were against him, and sounded to his condemnation. So that I many a tyme commoned with him (for I was familiarly acquainted with him) But all thynges whatsoeuer any man coulde allege to his comforte, seemed vnto hym to make againste him: yet for all that, afterwardes he came againe, god indued him with such strength and perfectnes of faith, that he not onelye confessed his faith, the gospell of our Sauiour Iesus Christe: but also suffered his bodye to be burnte for that same Gospels sake, which we now preache in Englande. Martine Luther that wonderful instrumēt of god, through whō god hath opened the light of his holy word vnto the world, which was a long tyme hyd in corners, and neglected: he writeth of himselfe that

Sunnes that haue ben sene.

Good men shall by mourny[illegible] before shewy the ende.

Bilney bare a fagotte.

Martin Luther felte the horror of the end

that he hath bene sometymes in such an agony of the spirite, that he felte nothyng but trembling and fearefulnes. And I my self know two or three at this present houre, which be in this case. But as concernyng the vngodly, they say, Pax & tuta omnia, all thynges are well with them, they care for no more but for this worlde. Lyke as in the floude tyme, they were carelesse at all, they thought all thinges were cocksure, tyll at such tyme when the flood fell vpon their heades. And so it is at this tyme with the vngodlye too: they care not for this day of iudgement, it greeueth them not, till it fall vpon they? hedes one day.

Before the flood men were careles.

It is said in scripture, that god leadeth into hell, and bringeth vp agayne: and so it is with such fearefull men: for god doth cast them into hell, he hideth himselfe from them: but at the length he bringeth them out agayne, and stablisheth them with a constant fayth: so that they may be sure of their saluation and euerlastyng lyfe. I knew ones a woman, that was 17. yere in such an exercise and feare, but at the length she recouered agayne, and god endued her with a strong and stedfast faith in the ende. Therfore no dout these be warnynges wherwith the almighty God warneth vs to make ready against that horrible and fearefull day, which day no doute is not farre of. For the worlde was ordeyned of god to endure, (as scripture and all lerned men agree) fyre thousand yeres: Now of this number are gone fyue thousand fyue hundred 52. so that there is left onely foure hundred and fifty lacking two: And this is but a little tyme: and yet this tyme shalbee shortened as scripture plainly witnesseth for the elects sake. So that peraduenture it may come in my dayes, as old as I am: or in oure childrens dayes. Therefore let vs begynne to fryue and fight be tymes wyth synne: let vs not set all oure heartes and myndes vppon this worlde: for no doubte thys daye whensoeuer yt shall come, wylbe wonderfull fearefull vnto all mankynde, and specially vnto the wycked. There wil be great alterations at that date, there wil be hurly burly: like as ye se in a man whan he dieth, what deformitie appereth, how he stretcheth out all his membres: what a winding is there: so that all his body commeth out of frame: So will

i. Regū. ii.

A vvoman afflicted in conscience.

The tyme of the world.

The ende compared to a mans deathe.

wyll it be at this fearefull horrible day: there wylbe such alterations of the earth, and the element, they wyll loose theyr former nature and be endued with an other nature.

And then shal they see the Sonne of man come in a cloude with power and great glory. Certain it is, that he shal come to iudge, but we can not tell the tyme when he wyll come: therefore seeyng that he wyl come, lette vs make redye, lest he finde vs vnprepared. And take this for a rule, that as he findeth vs, so he shal iudge vs. Sainte Paule to the Thessalonians: when he speaketh of the resurrection of the good sayeth, that at the same day the trompet shall blowe, and all shall ryse which dyed synce the worlde beganne, than they ẏ shalbe founde alyue vpon the earth shal be chaunged sodenly, and shalbe rapte vp into the ayre, and so meete Christ our sauior. All those (I say) that be content to stryue and fight with synne, that wyll not be ruled by synne. These (I say) shall of suche wise be taken vp in the ayre and meete with Christe, and so shall come doun with him againe: but as for the other sort which be wicked, and haue a delyte in wickednes, & will not leaue it, but rather goe forwardes in all mischiefe, they shalbe lefte vpon the earth with the deuylles, vntill they bee iudged: and after that they haue receiued theyr sentence, they shall go to hell with the diuell, and all his aungelles, and there be punished for theyr sinnes in hellish fire, world without end, for so it is written, Vermis eorum nõ moritur, Theyr worme dieth not.

1. Thess. 4.

The maner of our resurrection.

The iuste shal come with Christ to iudge the vniust.

The Sunne shalbe darkened and the Moone shall not geue her light: ye shall not take these wordes so, as thoughe the Sunne and Moone shold be obscured or darkened, their light beyng taken from them. But it is to be vnderstand, that tho rough the brightnes of his glorye they shall be obscured and darkened. The Sunne no doute wyll shyne, but her lighte shall not be sene, because of the brygbtnes of his glorye: lyke as when ye sette a burnyng candell in the Sunne the candel burneth in deede, but her lighte is not seene, because of the brygbtnes of the sunne. So it wilbe at that tyme, with the Sunne: for though she be the brygbteſt and cleareſt creature aboue all others, yet for al that Christe with his glorye and

This interpretation is true, but not the meanyng of the place.

maiesty

maiestie will obscure her: for his light that he shal bring with hym, shall be so bryght, that the other shall not be sene. And this hys commyng shalbe wonderfull confortable and ioyfull vnto them which are prepared or chosen to euerlastyng lyfe: Vnto them (I say) that be content to leaue their sinnes and wickednes here in this worlde, and lyue conformable to god and his holy worde: whiche are not proude or stoute: not couetous, or whoremongers: or if they haue ben so, they will leaue it, and doo no more so: they are sorie for it, from the bottom of their hertes. Item they that forsake all maner of falshod, of slouthfulnes, and all maner of vices, as glutton ie, lecherie, swearing. They (I say) that bee contente to wrastle with sinne, they shall reioyce at that tyme and bee merie beyonde all measure. And this is the thyng wherefore all godly and faithfull people praie in this petition, Adueniat regnum tuum, Thy kingdome come: they desire of God the almightie, that his kingdome (that is to saye) the laste day may come, that they may be ones deliuered frome their sinnes, and liue with him euerlastyngly world without end. The ende shall bee fearefull. As for the other part, this shalbe a heauy and feareful commyng vnto them, that intend not to leaue their sinnes & wickednesse: but rather will take their pleasures here in this worlde: it shalbee a heynous sentence vnto them, when he shall say vnto them: Ite maledicti in ignem æternum, Go ye cursed into euerlastyng fire, which is prepared for the deuill and all his aungels, gette you hence from me: for ye myghte haue ben saued, but ye would not: ye despised my words and commaundementes: ye regarded more your owne pleasure, than that whyche I hadde commaunded you. Hense therfore gette you hence to the deuyll and all hys aungelles, after whose will and commaundementes ye haue lyued, his rewarde therfore ye shall haue. Mat. xxv.

Of suche maner Christ our Sauiour will talke with the vngodly, and in the end send them to euerlastyng damnation. And this shalbe an heauie burthen for them: and though they can cloke and hide their synnes in this worlde, yet for al that god will open their wickednes and filthy liuyng at that day: where al the worlde shall know it, and where they shal At the end all shal be open.

not

not bee able to hyde themselues or theyr synnes. This daye wylbe lyke vnto a parliament: ye knowe when thynges are amysse in a realme, or out of order, all they that be good hearted, that loue godlynes, they wyshe for a parliament: these woulde fayne haue that all the rulers of the realme shoulde come together, and bring all thinges in good order agayne. For ye know that parliamentes are kept only for this purpose, that thynges which be amysse maye be amended: and so it wyll be at this last day, at this generall parliament, where god himselfe with all his heauenly power wylbe present, & ouersee al thinges, and heare all causes, so that nothing shal escape hym: for than all these thinges which the deuill hath brought oute of order, they shall be amended: and the deuyll shal not be able afterwarde to corrupt them any further, but all thinges shalbe wel for euer: Let vs therfore euer haue in fresh remembrance this day, that it wylbe a heuy day vnto them that be wycked: And agayn, a ioyful pleasant day vnto them ý haue no delite in wickednes. Therfore Christ saith, Erigite capita vestra. When ye see these thinges, than holde vp your heades, that is to saye, be merye and reioyce: for ye know when we be merily disposed we holde vp our heades, and laughe. So Christe byddeth vs to holde vppe oure heades: that is to saye, to be mery: for our redemption is come neere. So Christe comforteth vs, and maketh vs to holde vppe oure heades for oure redemption is come nerer then it was before. What: hathe he not redeemed vs before by his death and passion: how chaunceth it then that our redemption is come nerer: Mary Christe hathe redemed vs before in deede by his death and passion: yet it appeareth not vnto vs who it is that shalbee saued or damned: for we see the good and the bad beare both the name of Christias: good and bad, faithfull and vnfaithfull, are baptised in the name of Christ: so lykewise they goe to the communion, so that there is no greate difference here in this worlde betweene the electe and reprobate: for the very vnfaithfull geue almes, and doe such outwarde actes which seeme vnto vs to bee good, & be done with a good hearte, when it is nothyng lesse. So that I say, we can not tell as long as we be here in this worlde which be elect

The earle compared to a parliament.

The ende shall bee gainfull to the godly. Luc. xxi.

electe and which not: but at the last day, than it shal appeare who is he that shalbee saued, and agayne, who shalbee damned. And therfore Christe sayeth, our redemption draweth neere, that is to saye, it shall appeare vnto the whole worlde, that we be the chyldren of god. Therfore his commyng wyll be a glad and ioyfull commyng vnto the faythfull: for they shalbe the chyldren of god, they shalbe deliuered and ryddē out of all miseries and calamities. But the vnfaythfull shall fall to desperation at that day: they that take theyr pleasures here, they that remember not this day, they shalbee condemned with the irrefragible and vnchangeable iudgemente of god. And they shall not nede any men of lawe, to go about to defende or discerne theyr causes. For no, the men of lawe shall not be troubled at that day in defendyng of other mens causes: but rather they themselues shalbe called to make an accompt for theyr doynges: and there they shalbee iudged, so that they shall not be able to speake any thynge againste it: for theyr owne hartes and consciences shall and wyll condemne them. And though this great and generall day come not in our tyme, yet lette vs consider that we shall dye: and that we haue but a shorte tyme to lyue here in this worlde. And as we dye so we shall rise agayne. If we dye in the state of damnation, we shall rise in that same estate: againe yf we dye in the state of saluation, we shal rise agayne in that same estate, and come to euerlastyng felicitye, bothe soule and bodie. For if we dye now in the state of saluation, then at ỹ last generall day of iudgement we shal heare this ioyful sentence proceedinge out of the mouth of our sauiour Christ, when he will saye. Venite benedicti patris mei possidete regnum paratum vobis ab exordio mundi, Come ye blessed of my father, possesse that kyngdome whiche is prepared for you from the the beginnyng of the worlde. And thoughe we haue muche misery here in this worlde, thoughe it goeth harde with vs, though we muste byde in the bydell: yet for al that, we must be contente, for we shalbe sure of our deliuerance, we shalbe sure that our saluation is not farre of. And no doute they that wyll wrastle wyth synne, stryue and fight with it, they shall haue the assistaunce of god, he will helpe them: he wyll not

The meanyng of Christes worde.

Men of lawe shall not be troubled with other mēs matters at the ende.

There is no purgatorie. Mat. 25.

for

He that will fyght shall haue helpe.

forsake them, he wyll strengthen them, so that they shalbe able to liue vprightlye: and thoughe they shall not be able to fulfyll the lawes of god to the vttermost: yet for al that, god will take theyr doings in good parte, for Christes his sonnes sake: in whose name all faythfull people dothe their good workes, and so for hys sake they be acceptable vnto god: and in the ende they shalbe deliuered out of all miseries and troubles, and come to the blisse of euerlasting ioy and felicity.

I pray god that we may be of the nũber of those, which shall here this ioyful & most comfortable voice of Christ our sauior when he wil say, Venite benedicti patris, Come ye blessed of my father, possesse the kingdom which is prepared for you before ỹ foũdatiõ of the world was layed. There be a great nũber amõgest ỹ christian people, which in ỹ lords prayer, whẽ they pray (thy kingdom come) pray that this day may come, but yet for all that, they are drowned in the world: they saye the woordes with theyr lyppes, but they cannot tell what is the meanyng of it: they speake it onely with theyr tongue, which saying in dede is to no purpose. But that man or woman that saieth these woordes (thy kingdome come) wyth a faythfull heart, no doute he desyreth in very dede that God wyll comme to iudgement, and amend all thynges in this world, to pul doune Satan, that old serpent vnder our fete.

Some doo not knowe what they aske in prayer.

But there be a great number of vs which be not redye. Some haue liued in this worlde .50. yeres, som .60. yet for al that they be nothyng prepared towardes his commyng: they thinke euer he wil not come yet: but I tell you, that though his generall cõmyng be not yet: yet for al that he wyll come one day, and take vs out of this worlde: and no doute as he fyndeth vs, so we shall haue: yf he fynde vs redy, and in the state of saluation, no doute we shalbe saued for euer worlde without ende. Agayn, yf he fynde vs in the state of damnation, we shalbe damned worlde without ende: there is no remedy, after we be ones past this worlde: no penance wil help than, nor nothing that man is able to do for vs. Therfore it is meete for euery one of vs to take heede betymes: let vs not tary to long with our amendement, least peraduenture we shall com to shorte: for no dout we shalbe rewarded accordyng vnto our desertes.

He will come to vs by deth

But

But there be some (and hath bene a greate number of vs) which haue trusted in masses and pilgrimages, in setting vp randels, and such like foolishnes: but I tel you, al this geare will not help, it is to no purpose: for if al ỹ masses which wer said in all Christendome sence the masse beganne: if all these masses (I say) were bestowed vpon one man, to bryng hym out of the state of damnation, it were all to no purpose, and to no effect. Therfore let vs not put our hope & trust in suche foolories: for if we do, no doute we shall deceiue our selues. The masse is but a foolerie.

Again ther be som people which differre & delay their amēdmentes of lyfe, tyll such tyme as they shall dye: thenne they take in hande to leaue sin, when they are not able to do any more: They will take their pleasures as long as thei be able to haue it: they thinke it be tyme enough to repente at the laste houre, when they shall depart, and forsake this worlde. Suche people dothe very naughtely, and no doute they be in a daungerous estate: for they are not sure whether they shall haue at that same laste tyme, grace, or not, to repente and bee sorye for their synnes. Peraduenture their heartes shalbe so hardened in synne and wyckednes, that they shall not be able to repent, or be sorye for their faultes. Therefore the beste and sureste waye is to repent betymes, whyle we haue tyme, and to be sory for our wyckednes, and to take an earneste mynd and purpose to leaue synne: when we do so, then no doute we shalbee taken vp with Christe, and dwell with him in heauen euerlastingly, in great honor and glory where we shal haue such ioy, which no tonge cā expresse, no eies hath sene, nor eares hath heard ỹ inestimable felicities & tresures which god hath laid vp for his faithful. And lyke as our pleasure & ioy shalbe inestimable, if we repēt betymes, & leue sins: so likewise the paines of thē that wil not leaue sin, but euer go forward in ỹsame, shalbe inestimable & intollerable to, their pain shalbe intollerable, & yet thei shal beare thē. Therfore let euery man take hede how he spēdeth his time, how he taketh his pleasure in this worlde, for like as ỹ general gret day shalbe vncertai, so also our particuler day: wher we shal depart this worlde shalbe vncertain, peraduēture some of vs shal die to morow or ỹ nexte day: therfore it shalbe meete & The sureste vvaie. 1. Cor. 2. Our ende shal be vncertayne.

neces-

necessarye for vs to make ready, lest we be taken sodenly vnwares.

And then shall they see the sonne of man come in a cloude with power and great glory. Saincte Paule to the Thessalonians setteth out the commyng of Christe and our resurrection: but he speaketh in the same place onely of the rysynge of the good and faythfull that shall bee saued. But the holye Scripture in other places wytnesseth, that the wycked shall ryse to, and shall receyue their sentence of Christ, and so go to hell, where they shalbe punished world without ende. Now S. Paules wordes be these. This saye we vnto you in the word of the Lord: that we which shal liue and shall remayn in the comyng of the lord, shal not come before them which slepe. For the lorde himself shall descend frō heauen with a shoute, and the voyce of the Archaungell and trompe of god, and the deade in Christ shall aryse first: then we which shall lyue, euen we whiche shall remayne, shalbee caught vp with them also in the cloudes to meete the Lorde in the ayre, and so shall we euer be with the Lord. wherfore comfort your selues one another with these wordes. 1. Thes. 4.

By these wordes of S. Paule it appereth, that they which died in the beginning of the world shalbe as soone by Christ as they which shalbe alyue here at the time of his commyng. I would haue you to note well the maner of speaking whiche S. Paule vseth he speaketh like as if the last day should haue bene come in his tyme. Now when S. Paule thought that this day should haue bene come in his tyme: how much more shal we thynke that it shalbe in our tyme? For no dout he will come, and it is no longe thereunto, as it appeareth by all scriptures whiche make mention of this daye: it wyll come, but it shall come sodenly, vnwares, as a theefe in the night. For a theefe when he intendeth a robbery, to robbe a mans house, to breake vppe his chestes, and take away hys goodes, he geueth hym not warnyng, he letteth not the good manne of the house knowe, at what time he entendeth to come: but rather he entendeth to spie suche a tyme, that no man shalbe ware of hym. So no doute this laste daye wyll come one day sodenly vpon our heades, before we bee ware

S. Paule thought the last dayes might com in his dais

The laste day compared to a theefe.

of

of it, like as the fyre fell doune from heauen vpon the Sodomites vnloked for: they thought that all thynges were well, therefore they toke they? pleasures, tyll at suche tyme when the fyre fell doune from heauen and burned them vp al, with all they? substance and goods.

So lykewise as it hapned vnto the first worlde, which wold not amende their liues, but folowed they? carnal lustes, and appetites, god sent the floude vppon their heades, and so destroyed them altogether. Therfore let vs take hede least this great day do fall vpon vs, lyke as the floud and the fyre fel vpon the first worlde, and vpon the Sodomites.

S. Hierom loked for the ende.

Saint Hierome that holy man writeth in a place, that he thought euer he herd this trumpet of god and the archangell blow. I would wyshe that we wold folowe the ensaumple of Hierome in that poynte, that we would be so fearefull least this day come vpon vs vnwares.

And he shewed them a similitude, behold the fygge tree, and all the trees, whan they shute forth their buddes, ye see and know of your own selfes ỹ sommer is thā neere at hād. So when ye see the tokēs which shal go before this fearefull day, it is tyme to make redye. But here a man might aske a question, saying: I pray you wherin standeth this preparation: how shall I make me redye? Aboute this matter hathe ben great stryfe: for there hath ben an infinite number, and there be some yet at this tyme, which thinke that this readines standeth in masses, in setting vp candels, in going of pilgrimage, and in suche lyke geare: they thought to bee made redye towardes that day: and so to be made worthy to stand before the sonne of man, that is before our sauiour Christe. But I tell you this was not the right way to make ready. Christ our sauior he sheweth vs how we shal make redy our selues, saying. Take heede to your selues leaste at any time your hearts be ouercome with surfayting and dronkennesse and cares of this worlde, and so this daye come vppon you vnwares: for as a snare shall it come vppon all theym that dwell vpon the face of the whole worlde. Watch ye therfore continually, and praye, that ye may escape all those thynges that shall come: and that you may stande before the sonne of

man. Here Christ sheweth wherein this preparation standeth namely in kepyng our selues from superfluous eatyng and drinkyng, and in watchyng and prayeng. For how commeth it to passe that the whole worlde is so deceitful and false: Because euery man would fayne fare well, euery one loueth to haue good meate and drynke, and to go gaylye. And when they haue not wherwith to get suche thynges, then they fall to pyckyng, stealyng, and to falshode: and so deceyue their neighbors. But our sauior he geueth vs warning ỹ we shal eate and drynke measurably, & soberly, euery one according to his estate and measure. Further we ought not to be careffull for this lyfe, we should labour and doe our busines diligently, euery one in that estate, in which god hath set hym, and let vs trust in god, which no doute will sende vs increase of our labour. Therfore Christ addeth, saying: Vigilate & orate, watch and pray, as whosay, be euer in a redines least ye be taken vnwares: but those sluggardes whiche spende their tyme vainly in eatyng, and drinking, and sleping, they please not god. for he commaundeth vs to watch, to be myndfull, to take heede to our selfes, lest the deuyll, or the worlde, or our owne flesh, get the victory ouer vs. We are allowed to take our naturall sleepe, for it is as necessary for vs as meate and drynke: and we please god as wel in that same, as we please hym when we take our foode. but we muste take heede, that we doe it according as he hath appointed vs: for lyke as he hathe not ordeyned meate and drynke, to ỹ ende ỹ we should play the glutton with it: so lykewise the sleepe is not ordeined, that we should geue oure selfes to sluggishnes, or ouermuch sleepyng: for no doute whenne wee do so, we shall displease god most highly. For Christ saith not in vayne, watch and praye. He would haue vs to be watchers, to haue at all tymes in remembraunce his commyng: and to geue our selfes to prayer to that ende, that we may be able to stande before hym at this greate and feareful daye. Meaning that we shoulde not truste in our selfes but call vnto God, saying: Lorde god almighty thou haste promised to come and iudge the quicke and the dead: we beseche thee geue vs thy grace & holye ghost, that we maye liue so according vnto thy holye com-

The right vvaye to make readie for the last day.

Our allowence at gods handes.

A forme of prayer.

commaundementes: that when thou commest, thou haueſt not cauſe to bellowe thy fearefull anger, but rather thy louyng kyndnes and mercye vpon vs. So likewiſe when we go to bed, we ſhold deſyre god that we ſlepe not in the ſlepe of ſynne, and wickednes: but rather that we may leaue them, and folowe his wyll and pleaſure, that we bee not led wyth the deſires of this wicked worlde. Such an earneſt mynd we ſhoulo haue towardes hym, ſo watchfull we ſhould be. for I tell you it is not a tryfell matter, it is not a mony matter: for our eternall ſaluation, and our damnation hangeth vpon it. Our nature is to do all thynges that is poſſible for vs, to get ſyluer and golde: how much more then ſhould we endeuour our ſelfes to make redy towardes this day, when it ſhall not be a monye matter, but a ſoule matter: for at that day it will appeare moſt manifeſtlye, who they are, that ſhall enioy euerlaſtyng lyfe: and who ſhalbe thruſt into hel: Now as long as we be in this worlde, we haue all one baptiſme, we go all to the lordes ſupper, we beare al the names of chriſtians: but then itwyll appeare who are the right chriſtians, and again who arethe Hypocrites or diſſemblers.

Hypocrites cā not be well eſpied in this vvorld

Wel I pray god graunte vs ſuch hearts, that we may looke diligently about vs, & make redye againſt his fearefull & ioyful commyng: fearefull to them that delyte in syn & wickednes, and wil not leaue them: & ioyful vnto them that repent, forſake their ſinnes, and beleue in him: which no dout wyll come in great honor & glory, & will make al his faithfull like vnto him: and will ſay vnto them that bee choſen to euerlaſting life, Venite benedicti patris mei, Come ye bleſſed of my father, poſſeſſe that kyngdome which is prepared for you frō ỹ beginning of the worlde. Again to ỹ wicked which wil not liue accordyng vnto his wil & pleaſure, but folow their own appetites, he wil ſay, Ite maledicti in ignem æternum, Go ye curſed in to euerlaſting fyre. O what a horrible thing will this be: to depart frō him which is the fountain of al goodnes & mercy, wout whō is no conſolation, cōfort, nor reſt, but eternal ſorow & euerlaſting death: for gods ſake, I require you let vs cōſider this, ỹ we may be amōgeſt thoſe which ſhal heare Venite, Come to me: that we may be amōgeſt thē, which ſhal

The commodiye that commeth of leauing sinne.

shall enioye eternall lyfe. And no doute we shalbe amongest them, if we wilbe content to leaue synne and wyckednes, & stryue with it, and let it not haue the rule and gouernaunce ouer vs: when we haue done any man wrong, or haue taken his good from hym wrongfully, if we be content to restore it agayne: for no doute restitution must be made, as I told you many a tyme before, Restitutionis famæ & rerum sunt operæ debita Restitution of a mans good or his name must needes bee made: for in that poynte agree all the wryters newe and olde: they say that restitutions muste needes be made eyther in effect, or affect. For this is a sure probation, that this mā or woman is not right sory for his sinnes, and wickednes, that is not contente to make restitution when he hath taken away thynges vnlaufully against conscience from his neighbour. Therfore he that is content to leaue his synnes, and to make restitution of such thynges which he hath taken away wrongfully from his neighbour: sheweth hymselfe to bee a verye penitent man. So likewise they that liue in sobernes abuse not the gyftes of god, but vse theym with thankes geuyng. Item he that liueth chastely kepeth hymselfe from fylthines, and whan he feeleth that he hath not the gyft of chastity, maryeth in the feare of god, accordyng vnto hys ordinance, maketh redy for that daye: and as concernyng young folkes, al ỹ wryters agree, that with a meane diligence yong folke may liue chaste, when they be well gouerned and ruled and kept from idelnes: then it is no great matter for them to lyue chaste, as long as they be in growyng: but such young persons must beware aboue all thynges of foule and filthye talkes: for it is as S. Paule sayeth: Corrumpunt bonos mores colloquia praua, foule and filthy talkes destroy good maners, good bryngyng vp: and then again young folkes must beware of ouer muche eatyng and drinking, for S. Hierom saith: he that is a great drynker of wyne, sayth he: I will neuer beleue ỹ he is a chaste man: therfore let yong vnmaryed folke beware of drynkyng, and then againe of idlenes: for when the diuell fyndeth them idle, it is done with theym, they are some ouercome. Therfore let them euer bee well occupied tyl they come to age, and then let them bee maryed

Sobrietie the cōmendatiō therof.

Idlenes is a dore for the diuell to come in at.

in the lord: for the scripture most highly praiseth mariage. S. Paule saith: Honorabile coniugium inter omnes, Mariage is honorable amõgest all mẽ. Further, let vs take hede of swearyng. For we may not sweare at al, and we may swere by nothing, but by god, by whom we may not swear, except it be a great vrgent cause, except I be called thereunto by a magistrate: and when I am called so, then I must sweare by no body els, saue onely by god. Therfore they that are so vsed to swearing, do very naught: & no dout gods vengeaunce hangeth ouer they^r heades. for certayn it is, that he which is a great swerer, is also a gret lyer. But as I said before, they ẏ wyl leaue such wickednes, and wil liue conformable vnto gods word, and then beleue in Christ our sauiour, trust and beleue to be cleansed from their syns, thorough his deth and passion: no doute they shal here this ioyful sentence of Christ our sauior. Com to me ye blessed of my father, possesse ẏ king dom which is prepared for you frõ the beginning of ẏ world. We esteme it to be a great thyng to haue a kingdom in this world, to be a ruler, to be a lorde and beare the swynge: how much more then shoulde we regarde this kyngdome, whiche Christ our sauiour offreth vnto vs, which kingdom wilbe an euerlasting kingdome, where there shalbe no end of ioy and felicitye: therfore all they that will be content to folowe our sauiors steppes, to suffer with him here in this worlde, and beare the crosse after hym, they shall reigne with him in euerlasting glory and honour. which grant vs god the father sonne and holy ghost. Amen.

None must be sworn but by god onely. Swearing and lying go together.

The ix. Sermon made by Maister Doctor Latymer. Math. 11. Luke. 7.

When Iohn beyng in prison heard the works of Christ he sent two of his disciples, and said vnto him, art thou he that shall come, or doe we loke for another? Iesus answered and said vnto them, goe and shew Iohn agayne, what ye haue heard and seene. &c.

This is red in the churche this day, and it shall serue vs this day for our lesson.

It beginneth this, when Johñ beyng in prison hearde the workes of Christ: and here is to bee had in consideration, of whome he had heard these wonderfull workes which our sauiour did, for he could not heare it without a teller, som body tolde him of it. The Euangelist Luke in the 7. cap. doth shew, how and by whom Johñ Baptist heard such thinges, which our sauiour Christ did: namely by hys own disciples. For when our sauiour had raised vppe the widowes sonne, which was deadat Naine, the disciples of Johñ came by and by, vnto Johñ they^r master, and tolde hym all thyngs: namely how Christ raised vp that same young man, whiche had bene dead already. And thys is a thynge to be meruailed at, that Johñ had so much libertye: that hys disciples could come at hym, and speake with hym: Herode the kyng beyng a cruell man, a heathen kyng, a miscreaunte, a man of vnbeliefe: No doute it is a greate matter that his disciples coulde haue libertye to speake with him: for a man would thynke that no man shoulde haue bene permitted to come nere hym. For I knowe that in christian realmes, some beyng caste into prison for the truthes sake, for gods wordes sake, haue not bene suffred, that their frendes should haue come nere vnto them: and here it appeareth moste manifestly that christian princes haue some tymes more cruellye and extremely vsed goddes preachers, then the gentiles, ỹ heathen vsed they^r preachers sente vnto them from God to teache theym, they were more straightlye holden and more extremely handeled then Johñ was: So we reade lykewise of S. Paule which was cast into prison at Rome by that wicked and cruell tyraunt the emperour Nero: whiche Empsrour though he was a cruell tyraunt, a wycked man, and a venemous persecutour of gods church, and his holy worde: yet for all that, Paule had libertie to speake with euery one that would come vnto him, and cõmune with him. So that there came vnto him, which wold and thei might speake with him what they wold: for S. Luke saith in the last chapter of the acts these wordes: And Paul dwelt two yeres full in his lodgyng, & receiued all that came in

Luke. 7. Johns disciples told him of the workes of Christ.

The heathenryders more mercifull then the christe

Act. xxviii

in vnto him, preaching the kingdō of god, and teaching those thinges which concerne the lord Iesus with all confidēce, no mā forbidding him. Here by these words we may perceiue, ỹ Paule had liberty to say his mynde, and to commune w̄ hys frends, he was not so straightly kept. But we see ỹ haue had experience, that preachers whiche profesſe that same worde, which Paul taught, are more straightly handled in christian realms, then in times past they wer, when ỹ rulers ỹ princes were not christians: christen princes be more earnest to extin guish gods word and his true religion thē the heathen were, which knew not or would not know god. But now ye might aske what maner of workes were these which oure sauiour had done in the presence of Johns disciples, which by and by afterward wēt and told their maister of it, what special thinges had our sauior wrought. Answer: Luke the Euangelist sheweth a gret ỹ meruelous act which Christ our sauior had done immediatly as Johns disciples came vnto him. The sto ry is this: when Christ went into a city which is called Nain and many of his disciples folowyng him, and muche people: when he was come nie to the gate of the city, beholde, there was a ded mā caried out which was ỹ only son of his mother ỹ she was a widow, ỹ much people of ỹ city wēt w̄ her: ỹ here you may note by the way, ỹ these citisens had their burying place wout the city, which no dout is a laudable thing: and I do much maruel ỹ London being so rich a city hath not a bu rieng place without: for no dout it is an vnwholsome thing to bury within ỹ city, specially at such a time when there be great sicknesses, so that many die together, I think verely ỹ many a mā taketh his deth in Paules churchyarde: ỹ thys I speak of experience, for I my self when I haue bene there in some mornings to heare ỹ sermons, haue felt such an yl sauo red vnwholsō sauor, that I was the worse for it a gret while after. And I think no lesse, but it be the occasion of much sick nes ỹ diseases: therfore the citisens of Nain had a good and laudable custome to bury the corses wout ỹ city, which ensā ple we may folow. Now whē our sauior saw this corse, ỹ the widow, which was now a miserable ỹ sorowful womā, for she had lost first her husband, ỹ afterward her son, in whō she

A note for christiā rulers.

Luke. 7.

Burial without cities.

Many take their deth in Paules churche yarde.

had all her hope and comfort in this world, hym she had lost nowe: therfore she was sorowfull, and not without cause: But what doth our sauiour? Marke he comforted her, saying wepe not. Here may al widowes, which are destitute of comforte in this worlde, here (I say) they may learne to truste in Christe, and to seeke ayde and helpe by him. For no doute, like as he hath comforted this miserable widowe: so he wyll comfort and helpe all them that call vpon him, in their nede and necessity. For his hand is not abbreuiated, or his power diminished: he is as strong, as ryche, & as mighty as euer he was: therfore let wydowes learn here to seeke ayde and help by him. Now, when he had comforted her with his wordes, he came nye, and touched the coffyne: and they that bare the coffyne stode styll. And he said, Adolescens, tibi dico surge, yong man, I say vnto thee, aryse. And he that was dead sate vppe, and began to speake. Now vpon this there went suche a rumour throughout all the countreys, so that euery mã merueiled at it. And Johns disciples went to theyr maister & told him of it, what wonderfull thynges he dyd. Note here, that when we heare, ỹ our sauiour is a doer of such wonderful supernatural workes, it shalbe a wonderous great comfort vnto vs. For by this his dede, it appeared manifestly, that he is a maister ouer deathe: and hathe power to commaunde him: so that death is in his dominion. For, to raise a man vp, whom death hath deuoured already, is as muche, as to commaunde death. But I tell you, death is such an arrogant fellow, and so proude, yea and of so great might & strength, that he wyll geue no man place, nor submit himself to any man, saue onlye vnto god: vnto him he must obey and humble himself before his diuyne maiesty. And therfore it appeareth here, that our sauiour is very god, because deathe, that stoute felowe, must obey hym: he is not able to withstande or disobey hys commaundementes: whiche is a most comfortable thing vnto vs, which beleue in suche a sauioure, which hath power ouer deathe. And therfore, yf he hath power ouer death, then we shalbe sure, that death shall or can not hurte vs, whyche beleue in hym: for when we beleeue in him, he is able to defende vs from deathe, hell, and deuyll. So that they shal not

A comfort for al widowes.

Christ is lord ouer death.

be

be able, with all theyr myghte or power, to hurte vs, or doe vsany mischiefe: but we shall haue lyfe euerlastyng. For he saith, Qui credit in me, & si mortuus fuerit, viuet, He that beleueth in me, and though he dye, yet he shall liue: that is to saye, though he departe oute of this naturall bodely lyfe: yet for all that, he shall lyue, euerlastingly with me, worlde without ende. This is now an excedyng comforte, to all christian people: for they may be assured, that when they beleue in Christe, when Christe taketh theyr partes, there shalbee nothyng, neyther in heauen, nor in earth, that shalbee able to hurte them, or lette theym of theyr saluation: and so we learne by thys wonderfull myracle, which our sauior did before all the multitude, that he proued himself to be very god, and one that hath power ouer death. Iohn. xi.

But peradventure ye wyll saye. No, it foloweth not: he raysed vppe the deade, Ergo he is very god. For we reade in the olde testamente that Elias, and Eliſa, (these holye Prophetes of God) dyd suche workes too: they raised vp the dead as well as he: and yet for all that, they were not goddes: but synfull men as we be: though they had suche a speciall gyfte of god, yet they were not goddes, nor yet toke vpon them to be goddes. An obiection,

To this question, or obiection, I wyll aunswere hereafter, and if I forget it not. In the meane season, I wyll moue an other question, which is this. What shoulde moue Johns disciples: to come and tell him the miracles which Christ our sauior dyd: thynke ye they came with a good wyll to sette out Christe, and to magnifye hys doynges: or came they with an yll wyll, with an enuious hearte, whiche they beare towardes Christe: Aunswere. They came wyth an yll wyll, wyth an enuious hearte, whiche they bare agaynste Christe: as it appeareth moste manifestlye, by the circumstaunces beynge well considered. For ye muste vnderstande, that John hadde verye muche adoe, to bryng his disciples to Christe: they thoughte that Christe and hys doynges, hys conuersation, were nothynge in comparison of John. For Johns straynghte lyfe, whiche he led in the wylderneſſe, made suche a shewe and outewarde glisterying, that oure Sauiour was Answer by an other question.

regar-

regarded for nothyng, in comparison of hym. For our sauiour led not so harde and straight a lyfe, as Iohn did: he eate and dronke, and woulde come to mens tables, when he was bidden: he would kepe company with euery body, ryche, and poore: whosoeuer receiued hym: and woulde beleue in hym: but Iohn was in the wyldernes, out of the companye of all men. Therfore the disciples of Iohn, they much more regarded Iohn their maister, then Christ their sauiour. And therefore they euer lay vpon Iohn, in erhoryng hym, ỹ he would take vpon him to be Christ, and the sauiour of the worlde. And when they had heard of any miracles, that Christe had done, they by and by came vnto they' maister, and told hym of it disdainfully: as who say, thus and thus, we haue heard that Christ hath done: wherfore shewest not thou thy selfe to: wherfore workest not as well myracles as Christ doth: euery man speaketh of hym: do thou somwhat too, that the people may know thee to be a great man as well as Christ. We reade in the gospell of Mathew, that Iohns disciples came once to Christ, and quarelled with hym, saying: Cur nos & pharisæi ieiunamus frequenter, discipuli autem tui non ieiunãt? Wherfore fast we, and the pharisees, so many a tymes, but thy disciples fast not at al? They thought in they' owne opinions, that Iohns lyfe was a great deale more to be esteemed then Christes, because Iohns lyfe was more painfull, in the outward shew of the world: therfore it greued them that Christ shold be more esteemed then Iohn. So ỹ we may perceiue by Iohns disciples, that they had a good zeale, Sed non secundum scientiam, but not according vnto knowledge. For it is a good thing, for a seruaunt to loue his maister: but Iohns disciples did naught in that they enuied Christe, and wente aboute to styre vppe they' maister to take vpon him to be Christe. Nowe Iohn, entending to correcte and amend they' false opinion, which they hadde in Christ, and in hym: (for they regarded him to muche, and Christe whithe was to bee moste regarded, him esteemed they for nothinge, in comparison of Iohn: therfore Iohn, that good and faithfull man, seyng the ignorauncy of hys disciples, playeth a wyse part, For hearyng them talke of the wonderfull workes, whyche

Iohns disciples wyoldhaue had hym Christ.

Math. ix.

Iohns disciples dyd naught.

Iohn playeth a wise part.

Christ

Chryst our sauiour dyd, he sendeth them vnto Chryste: with thys question: Art thou he that shall come, or shall we looke for ano ther?

When we loke onely vpon the outward shew of these wordes, a man might thinke, that John hymselfe, was doutefull whether Chryst were the sauiour of the world or not, because he sendeth his disciples to aske such a question of hym. But ye must vnderstand, that it was not done for Johns sake, to aske such a question, but rather for his disciples sake. For John thought that this should be the way, to bryng them to a good trade, namely to sed them to Chryst. For as for John hym selfe, he douted not, he knew that Chryst was the sauior of the world, he knew it (I say) whiles he was yet in hys mothers wombe. For we rede in the gospell of Luke: that after the aungel came vnto Mary, and brought her such tidings, she arose and went thorough the mountaynes, and came to Jerusalem, to Elizabeth her cosyne: and as she saluted her, the Euangelist saith, salut infans, in vtero suo, the infant, which was John, lept in his mothers belly: So that John beyng in his mothers belly yet, knew Chryst which should be born out of the virgin Mary. After that we rede in the 3. of Mathewe when John shold baptise Chryst, he said vnto Chryst, Ego potius, I haue more nede to be baptised of thee, the thou of me. So that it manifestly appeareth, ỹ John douted not of Chryst but knew moste certainly, that he was the eternal son of god & the redemer which was promised vnto the fathers, to come into the worlde. For it was told him, from aboue, that vpon whomsoeuer he should see the holy ghoste comynge downe from heauen visible, that same was he, whiche afterwarde happened: for John after that he had baptised hym, saw the holye ghoste come doune in a forme of a doue: further John appointed hym with hys finger, sayinge: Ecce agnus dei qui tollit peccata mundi, See the lambe of God, whiche taketh a way the synnes of the world. So (I say) it is moste euident, that John hymselfe douted not: for he knew it assuredly, that Chryste was the sauiour, but he did it onelye to remedye the doutes of hys disciples. Nowe when Johns disciples

John knewe Christ in his mothers vvombe.

Math. 3.

Iohn. i.

ciples came to Christ, they dyd they? message, saying: Es tu ille, qui venturus est, an alium expectamus? Arte thou he that shall come, or shal we looke for another? What doth Christ? he made not answere with wordes, but with the dedes: he made not muche adoo, in settyng oute himselfe, with greate wordes: but he shewed himselfe to be Christ in dede. For he doth such miracles, whiche no man els could do, but only he which was bothe very god and man. I would wishe of god, that we would doe so to: that when we bee asked a question, whether we bee Christians, whether we haue the gospell, the true word of god, or not, I would wyshe (I saye) that we coulde shewe our faith by our workes and godly conuersations: lyke as he shewed hymselfe to be Christ, by his acts and dedes: but I tell you, we be farre otherwise: our acts and dedes disagree farre from our profession. For we are wicked, we care not for gods lawes, nor his wordes: we profesſe w̄ our mouth that we be the haters of synnes: but our conuersation sheweth, that we loue sinne, that we folow the same, that we haue a delite in it. So it appeareth, that our wordes and dedes agree not: we haue gods holy worde in our mouthe, but we folow ẏ wil & pleasure of the diuel in our outward cōuersatiō & liuing. But Christ he did not so: for he shewed himself by his outward works & conuersation, ẏ he was very Christ ẏ sauior of ẏ world. So we shold do to: we should liue so vprightly, so godly, that euery one might know vs by our outward cōuersatiō, to be very christiās. We shold so hate & abhorr sins, ẏ no mā luckily might or could disalow our doings. But what maner of works doth Christ, wherby he sheweth himself to be ẏ very Messias & sauior of ẏ world: Answer. he healeth al maner of diseased folks, ẏ blind, ẏ lame, ẏ lepres, & al other, which wold come vnto him, & desire help at hys handes. And finally, he preched the gospel, this ioyful tidings vnto the poore: vnto thē Christ preched the gospel: But I pray you, howe chaunced it, that he sayth: Pauperes Euāgelizātur. The poore receiue the gospel: answer: because the most part of the rych men in this world, despise & contemn the gospell thei esteme it for nothig: why: wherfore despise thei ẏ gospel: Because they put they? hope, truste, and confidence in they? riches

Christe shewed himself by dedes.

VVe shewe not oure faith by ourvvorkes

The vvorkes vvher by Christe is knovvē

ryches. For the moste parte of the rychemen in this worlde, (I will not say all) do eyther put theyr hope in theyr ryches: or els they come naughtely by their riches: or els they keepe it yll, they heape them vp together: or els they spende them yll. So that it is a very rare thyng to fynde a godly rich man: for commonly they are geuen to gather and to make heapes, and so forget the poore in the meane season, whō they ought to relieue: or els when they spende them, they spende theym naughtely, not as god hath appointed vnto them, (namelye to helpe their poore and needy neighbour:) but rather do vse them to excesse, wantonnes and pleasure. Therfore Christe saith: The poore receyue the gospell, for they are moste meete therunto, they are all comfortlesse in this worlde, and so moste meete to receyue the gospell.

The poore are moste meete to receyue the gospell.

The prophetes long aforehand hadde prophecied of these workes, whiche Christ when he shoulde come shoulde doe. For so it is written. God commeth his owne selfe, and will delyuer you, then shall the eyes of the blynde be lightened, and the eares of the deafe opened, then shall the lame man leape as an harte, and the domme mannes tongue shal geue thankes. In the wyldernes also there shalbe welsprynges. This texte of the Prophet wytnesseth that Christe is verye god: for he hath done such tokens and myracles, of which the prophet speaketh. Now in the same prophet it is further writen, how that Christ shold preache the gospell vnto the poore comfortles people, for so he saith. The spirite of the lord god is vpon me: for the lorde hath annointed me, to preache good thynges vnto the poore, that I might bynd vp the wounded heartes, that I myght preache deliueraunce to the captyue, and open the prison to them that are bounde, that I myghte declare the acceptable yere of the lorde.

The poore are moste meete to receyue the gospell.

Esay 35.

Esay. lx. i.

Here the prophet prophecied that when Christ shold come he should be a worker of such actes, and a preacher whyche should preache the gospell vnto the poore: and therfore now when the disciples of Iohn came vnto hym, demandyng of hym, whether he were Christe or not, he aunswered by hys workes. Lyke as he sayeth in an other place in the gospel to the Pharisees. The workes which I do, beare witnes of me.

Christes vvorkes make aunswer for him.

As who

As who say I proue my selfe what I am, by my workes: Again he saith, if I not do the works of my father, beleue me not. So that moste manifestly, he proueth himselfe to be that prophet, whiche was spoken of before by the prophetes and other holy men of god. John the Euangelist in his gospel saieth: and many other signes truly did Jesus in the presence of his disciples, whiche are not written in this booke, these are written that ye might beleue, that Jesus is Christ the sonne of GOD, and that in beleuing ye might haue life thorough his name. This is a very notable saying and moste comfortable to all troubled consciences, Jesus hath done many thinges which ar not written, but these are written that we shoulde beleue him to be Christ: that that Jesus, Maries sonne that was borne at Bethleem, and nourished at Nazareth, that he is the sauiour of mankynde: and so in beleuing in hym, we shal haue life euerlastyng. So that there was neuer none that beleued in Christ, which was lost, but all beleuers were saued: therfore it is not to be douted, but ý yf we wil beleue, we shalbe saued to. We rede in a booke which is intituled Vitæ patrum, the lyfes of the fathers, in that same booke, we rede that there was ones a great holy man, (as he seemed to all the world) worthy to be taken vp into heauen: Now that mã had many disciples, and at a tyme he fel sycke: And in his sicknes he fel in great agony of his conscience: in so much that he could not tel in the worlde what to do. Now his disciples standyng about him, and seyng him in this case they said vnto him: how chaunceth it that ye are so troubled father: for certainly there was no body so good a liuer, so holy, as ye haue ben: therfore you haue not nede to feare, for no dout but you shal come to heauen. The old father made them answer again, saying, though I haue liued vprightly, yet for al that it wil not help me, I lack some thing yet: and so he did in dede. for certainlie if he had folowed the counsel of his disciples, & had put his truste in his godly conuersation, no dout he should haue bene gone to the deuil. For though we ar cõmaunded to do good workes, & we ought to do the: yet for al that, we must beware how we do them: when we do them to ý end to be saued by them, then we do them not as we ought

Iohn. xx.

A comfortable sayeng.

An historie.

We must not put truste in our workes.

to

to do: then we thrust Christ out of his seate and maiesty. For in deede ỳ kingdom of god is merited, but not by vs. Christ he merited the kingdom of heuen for vs, through his most painful death & passion. There hath beine many perfect mē amōg the heathen, which liued very well and vprightly, as concerning their outward conuersation, but for al that they went to the diuel in the end, because they knew not Christ. for so saith scripture, whosoeuer beleueth not in the son, he is iudged alredy. Therfore let vs lern to know Christ, & to beleue in him: for knowledge must goe before the beleue, we muste first heare ỳ word of god & know it: And afterward we must beleue the same, & then we must wrastle and striue wt sinne & wickednes, as much as it is possible for vs: and so liue well and godly, & do al maner of good workes, which god hath cōmaūded vs in his holy lawes: & then we shalbe rewarded in euerlasting life, but not wt euerlasting life: for ỳ euerlasting life is a gift of god, a free gift, geuē freely vnto men through Christ. Now whē ỳ disciples of John were come to Christ, & had done theyr arrant, had asked him whether he wer Christ or not: our sauior said vnto thē: Go & shew John again what ye haue heard & sene: & here we may learn by the way, what a paciēt mā our sauior Christ was, which could so wel beare wt the grosenes of Johns disciples: for they had heard before many times of John, theyr maister, ỳ Christ was the sauior of the worlde, yet they could not beleue it: and so with theyr vnbeleue thei came to Christ, which refused thē not nor yet reuiled thē, but entreating thē most louingly & gently, beareth with their weakenes: leauing vs an ensāple to do so to. For we may learne here by his ensample, not to be hasty, but to beare with our neighbors, though they be not by and by as we wold haue them to be: yet we shold not by and by reuyle them, or banishe them out of our companye, as obstinate fellowes, but rather beare with their weakenes, like as Christ beareth with the disciples of John.

Euerlasting life is the gift of god.

An example of bearing in Christe.

Now to my question which I moued before: how could the workes whiche our Sauior dyd in raising vp the dead, how could they proue him to be ỳ sauior of the world which was promised of God by his holy prophets, when other holy men

The answere promised before.

dyd

dide the same workes as well as he? And this must be answered to, lest we may haue no doutes in that matter: for when we doute whether he be the very sauiour or not, then we fall doune the foundation of our fayth, and so bringe our selues to the very pytte of hell. Therefore this shalbe my answere, Elias and Elisa raised vp dead bodies, to prone by suche myracles that they were the right ministers of the liuing god: and that their doctrine was the true doctryne, and the verye worde of god: to that end dyd they their miracles: but they neuer said we be Christes, or we be the sonnes of God, yea and very gods. No no, they neuer toke vpon them suche thynges: But our sauiour when he dyd the same workes, he toke vpon hym to be Christe, to be the sauiour of the world, to be the naturall sonne of god, and so to the confirmation of such his sayinges, he dyd such workes: therefore he saieth I am the bread of life: Item Ego sum resurrectio & vita, I am the resurrection and the lyfe. Item Ego sum via veritas & vita, I am the waye, the truth, and the life, yea and when he talked with the woman at the well, she said vnto hym: when the Messias commeth he shall teache vs all thynges. Then he saith vnto her: I am he that speaketh vnto thee: I am that same Messias whiche was to come, and promised of God, I am he.

Iohn. 6. Iohn 11. Iohn. 14. Iohn. 4.

Further, he saith Venite ad me omnes qui laboratis, Come to me al ye that labour and are laden, and I will ease you. So it appeareth that Christ is the very sauiour of the world, because he dyd the dedes of our sauiour: and then again he toke vpon hym to be he in dede, and openly confessed it. Math. xi.

Further the time giueth it that Christ shoulde come, for so it was prophecied of the good holye father and patriarke Jacob, when he blessed his sonnes, he said: The scepter shal not departe from Juda, and a law geuer from betwene hys feete, vntill Schilo come: and vnto hym shall the gatheryng of the people be. Gene. 49

Schilo signifieth the sauiour of felicity.

Now at that tyme when our sauiour was come, the scepter was taken from Juda: for all Jurye was vnder the dominion of the Romaynes, therfore Schilo must needes come. So it appereth that by the reason of the tyme, Christ must needes

des

des come at the same season. So lykewise Daniell in his vi-
sion shewed, that after 62. weekes should Christ be slain, & t. ei
shall haue no pleasure in him. So ye see that by the reasō of ỹ
time he must needs be the right sauior of al mankind, again
Christ raised vppe the dead, and healed the sicke in his own
name, by his own authority: So did not the prophets or the
apostles: for they did it not in their own strength, but by the
help of god. S. Peter raised vp Dorkas ỹ good godly womā
but not by his own power: but Christ our saiuour he did all
things, tanquā authoritatē habēs, as he that had authority.
Adolescēs tibi dico, surge, yong man, I saye vnto thee arise.
So his workes which he did by his own diuyne power, proue
him to be very god, and ỹ same sauior, which was promised
vnto the world.

Christ is proued the Messiah by sundrye reasons.

Now when our sauior had told the disciples of John his wor-
kes and miracles which he did, he addeth a prety clause, and
geueth them a goodly prouy nyppe, saying: Et beatus qui nō
fuerit offensus in me, And blessed is he that is not offended by
me: here he toucheth them, he rubbeth thē at the gall, he did
not meane John, for John was not offended: but he did mean
thē thēselues: for they were offended because of his familiar
and meane conuersation. But ye will say, how can a mā be
hurt by him, from whom commeth no hart at all? Mary I tel
you, Johns disciples were hurte of Christ, and yet the faulte
was not in Christ but in them: Christ lyued a common lyfe,
he was a good familiar man, he eate and dranke as other did
he came to mens tables when he was called: in so much that
some called hym a glotter: therfore the disciples of John, see-
yng his symple life, were offended with him. But I praye
you should Christ haue forsaken his maner of liuing, and fo-
low the lyfe of John, because some were offended with him?
No not so. It was scandalum acceptum & non datum, they
take offences themselues, he gaue thē none: he did according
vnto hys calling, as he was appointed of his father. Here I
haue occasion to speak of offences. Scandalum is slaūder, but
it hath an other signification vō vs: it is taken for an offēce or
hurt, ye may define it so. An offence is, when I say or doe any
thing great or smal, or speak any word wherby my neighbor

Johns disciples are rubd on the gall.

A offence taken and not geuen.

is made the woꝛse: but this offence is of two maner of wais,
Offence is of two sortes. first when I do well, and an other man is offended with my well doinges, this is Scandalū acceptū. he taketh offence, I geue him none, againſ Scandalū datū is, when I do wickedly & with my yll enſample hurt my neighboꝛ, this is offence geuen. There were many at our ſauioꝛs time which were offēded wt̄ him, becauſe he preched ẏ woꝛd of god, & rebuked ſins
Math. xv. but Chriſt ſaith, Sinite illos, let thē alone, care not foꝛ thē, let them be offended as long as they wil, we may not leaue the preachyng of the truth, foꝛ offences ſake, becauſe my neighboꝛ can not away with it. No not ſo, let vs ſay the truth, hauyng a calling, as in dede euery man hath a calling, & moſte
Iohn. vi. ſpecially prechers: We rede in the goſpel of Iohn, when our ſauioꝛ ſaith vnto his diſciples, & to ẏ other people: Niſi comederitis, except ye eate the fleſh of ẏ ſon of mā, ye ſhal haue no life in you. By theſe ſayings of Chriſt, wer many offeded wt̄ him, in ſo much ẏ the greteſt nūber went frō him & foꝛſoke hī they could not abide him. Now was Chriſt to be blamed foꝛ ẏ: becauſe he ſaid ſo: No no, foꝛ he ſaid nothing but ẏ truth. So likewiſe ẏ preacher when he ſaith the truth, is not to be blamed though ſome be offended wt̄ him. When Moſes came into Egipt what inconuenientes hapned becauſe of his comming, in ſo much ẏ almoſt ẏ whole lād periſhed: was he faulty: No, foꝛ he did nothing but ẏ which god cōmaūded him, but the Egiptiās, they wer obſtinate, thei wold not obey the
A good thing muſt not be left vndone. voice of god: therfoꝛe Moſes hurt them not, but they hurt thē ſelues wt̄ their infidelity and obſtinate heart. So ye ſee, ẏ we may not leaue ẏ truth to be vnſpoken oꝛ an honeſt dede to be vndone, becauſe ſom wilbe offended wt̄ it. As foꝛ an enſāple, here is a prieſt which perceiueth by himſelf ẏ he hath not the gift of chaſtity: & therfoꝛe wold fain mary, but he is afraide ẏ ſom of his pariſhners ſhold be offended wt̄ it, wt̄ his mariage: now ſhal he leaue his mariage becauſe ſom wilbe offeded wt̄ him: No ẏ he ſhal not, let ẏ prieſt inſtruct his pariſhners, tel thē out of ẏ woꝛd of god, ẏ it is as laufal foꝛ him to mary, as wel as foꝛ another mā after ẏ he hath taught thē: if they wil not beleue him oꝛ refuſe his doctrine let him mary, & care not foꝛ their offences. I told you befoꝛe ẏ there be two maner of offēces, ſcandalū datū, & ſcandalū acceptū, ſcandalū datū is,

when

when I offend my neighbor by my wickednes, by my outra-
gious & inordinate liuing: scandalū acceptū, when he is offē-
ded wt me whē I do a good dede: but for al ỹ we ought not to
leaue an honest act because of an other mās offences. But I
tel you, it is a perilous thing, & a heinous sin to do such a thig
wherby my neighbor shalbe made ỹ worse, by my wicked en-
sample. As we haue an ensample of Ieroboam which offēded
al Israel, for he went & set vp two golden calues, by whiche
act he gaue occasion to the whole people to cōmit idolatry a-
gainst god: and this was a heynous horrible sin: for of it cam
wonderful mischief after. So likewise we rede of a great mā
in scripture, which is called Zambri, which gaue an yl ensāple
in cōmitting lechery openly wt a whore, whō Phinees ỹ
godly mā killed: for his act of lechery was a stōbling block to
al ỹ people of Israel. So ye see ỹ scādalū datū, is a wicked act
which I do, wherby my neighbor is made ỹ worse. Therfore
I pray you for gods sake, beware of such offences: for so it is
writē in ỹ gospel of Mat. Væ hoī p quā scandala veniunt, wo
be vnto ỹ mā or womā by whō offēces come. Therfore I say
let vs beware, let vs kepe our selfes wīn ỹ bedges of gods ho-
ly word, so ỹ all our doinges may be agreable vnto ỹ same: &
thē if whē we agre wt gods word, ỹ world wil nedes be offen-
ded wt vs, let vs not care for ỹ, for they hurt not vs but thē-
selfes. Let vs therfore take good hede to our selfes, lest we do a-
ny thing wherby our neighbor might be offended. for our sa-
uior saith, whosoeuer doth offēd one of these litle ones, which
beleue in me, it wer better for him ỹ a millstone wer hāged a-
bout his neck, & that he wer drowned in ỹ depe of ỹ sea. Ther-
fore let parents take hede how they speake in the presence of
they? litle children, & maisters oughte to take heede how they
giue ensāples vnto their seruāts. For there be som maisters &
parents ỹ wil speak so lecherously & filthy before their childrē
& seruāts, ỹ it is out of measure: & not onely ỹ, but thei will
also sweare in the presence of their children, yea they will
teache them to sweare. Our Sauiour how earnestly he com-
maunded vsto beware of sweryng, therfore parentes ought
to take heede, and specially suche as bee rulers ouer hou-
ses, or be officers: yf they do sweare, all the household will
swere to, for it is commonlie sene that the seruant folowth

Ieroboam offended al Israel.

Math. xviii

Agre vvith godsvvord and passe not for ofence.

The seruantes are not hasty to folowe good ensample.

the behauiours of his maister, when they be yll, but the seruauntes are not so hasty to folow their maisters in goodnes. and this swearyng is so come in a use, that we can saye nothing at all, but we must sweare therunto: by god, or by my faith, or such lyke geare: but there be some which when they be reprehended because of theyr swearyng they will say: mē will not beleue me except I swere, which is a token that they haue bene great lyers. For euery true man is to bee beleued without swearyng: and therfore take this for a certain rule: that when a man is not ashamed, or hath not a conscience to breake this law of god, ẏ is to sweare, he wil not be ashamed neither haue any conscience to lie, to do agaīst ẏ cōmaūdemēt: for because swering is as wel forbidden as lying, & lying, as swering: therfore he ẏ maketh no conscience in the one, wyll make lesse conscience in theother. I my self haue had som tymes in vsage to say in my earnest matters: yea by S. Mary: and such lyke thynges, which in dede is naught. For we are cōmaunded not to swere at al. Therfore woe vnto thē that swereth, that offend their neighbors or their children by swering, or other wickednes. For it were better that a millstone were hanged about our neck then to offend any body: that is to say, he were better to be killed bodely, to suffer extreeme punishment bodely, for they that offende, they bee killers of their neighbors. But we are faulty the most part of vs, two maner of wais: first we wilbe offended when there is no offence geuen, and again we wil be bold to do ẏ thing wherby our neighbour may be lightly offended. But he ẏ is a charitable man, wil not be lightly offēded: for certainly it is a great faulte to be rashly offended. And to iudge our neighbors doings to be naught and wicked, afore we know the truth of ẏ matter: For we cannot see the heartes of men. Therfore as long as ẏ thing is not openly wicked, let vs not be offended. Again, if the thyng bee necessary & good, let vs not feare offences: yet we must take heede ẏ we walk charitably. We haue a liberty in the gospel, yet we must take hede that we vse that same liberty aright, according vnto the rule of charity: for S. Paule saith, omnia mihi licēt sed non omnia conducūt, All thinges are allowed vnto me, but not al things perfit. I must

Swering and lying gotogither

A great fault to be sone offended.

1. Cor. 6

beare

beare with him, that is weake in faith: As for an ensaumple, we may eate flesh vpon frydayes by gods word, if there wer not a law made by the king and his most honorable councel: if there were no law (I say) then I might eate flesh vpon fryday: yet for al that we must vse our liberty so that the vse of it may edifye our neighbour, or intermit it when it may doe harme. So like as my liberty must be subiecte to charitye, so my charity must be agreable to the syncerittie of the faith: for we may by no meanes leaue the truth, leaue gods word, wht the we must most stedfastly kepe. We haue a law that saith, Ab omni specie mala abstinete, So that it is not a smal matter to be a christiã. We rede a story that one Attalus & Baldwine were cast into prison, for gods religions sake, in which prison there were some which wold not eate flesh, nor drink wyne. Now the same Attalus was instruct of god ỳ he shold monish those prisoners their rigorousnes, which Attal⁹ did. And so at the length brought them to leaue their foolishnes. But we can not do so here in Englãd. For our indifferẽcy is takẽ away by a law, yf there wer no such law, thẽ we might eate as wel flesh vpon frydayes as vpon holy dais. And this law is but a matter of pollicy, not of religion or holines: and we ought to liue accordyng vnto ỳ lawes of ỳ realme, made by the kinges maiesty: for in al maner of things we ought to kepe our selfes within the hedges of the lawes: in eating & drinking, in apparel, in pastimes. In summa, our whole conuersatiõ shold be agreable vnto the lawes. For scripture saith, ỳ we shold be obedient to al maner of ordinances, made by the lauful maiestrate: therfore we must spend our life, & take our pastime, so that it may stand with the order of the realm. Oh ỳ we wold haue in consideration these offences, to take hede of geuing offences. And again to be ware of hastines or rashnes to iudge or condemn our brother: for to be offended hastely is against charity. But the world is so ful of offences, and so redy to be offended, that I think if our sauior were here vpon erth again as he hath ben bodely, and shold talk with a woman at the wel as he did once, I thinke that ther wouldbe some be found amongst vs, which wouldbe offended with hym, they would think that he had bene naught with her: but

Thessa. v. The histori of Attalus.

Refraining of flesh is a matter of pollicy.

i Peter. iii.

Rash offences must be auoyded. 1. Cor. x.

I pray you beware of rash offences and rash iudgements. If my neighbor doth somwhat wherby I am offended, let me go vnto him, and speake with him: but to iudge him by and by without knowledge, that same is noughte. And further we must folow this rule, Nemo quod suū est quærat, sed quod alterius, No man shall seeke his owne profite but his neyghbors. I must vse my liberty, so that my neighbor may not be hurte by it, but rather edified. So did S. Paule, when he circumcised Timothe, & at another time, when he perceiued ỹ the people was stout in defending the ceremonies of the law he would not circumcise Tite. Now when the disciples of Iohn wer gone, then he beginneth to speake to the people of Iohn Baptist: for our sauior had a respect vnto Iohn, to his estimation, lest the people shold thinke that Iohn were in dout of him, whether he wer Christ or not. What went ye out in ỹ wyldernes to see? A rede that is shaken of the wind? There was once an old mā which counselled a yong man, ỹ he shold be like as a rede he should be ruled as the world goeth: for a rede neuer breaketh but it foloweth the wind which way soeuer it bloweth, the ocke tree sometimes breaketh because the wil not bend. But Christ speaketh these words to the greate commendation of Iohn, because of his stedfastnes: there bee many redes now adais in the world, many men wil go with the world. But religion ought not to be subiect vnto pollicy but rather pollicye vnto religion. I feare me there shalbe a great number of vs redes when there shal come a persecutiō, that we must suffer for goddes worde sake. I feare me there wil be a great many that will chaunge, whiche will not bee constant as Iohn was. When a man is in the wrong or erronious waye, then he may and should chaunge: but persiste, saieth Saint Paule, we muste endure and stande stedfast in that which is good and right, in goddes worde we shoulde stande fast, but not in popery. So that first we must see that we bee righte, and afterwarde we muste stande. This is a greate praise wherwith our Sauiour praised Iohn, for it is no smal matter to be praised of him which knoweth the least thoughts of all men.

Vvicked councel geuen by an old mā.

Many redes in the vvorlde nowe.

God geueth no smal praise

Or what went ye oute to see? A man clothed in softe rayment: beholde they that were softe raymentes are in kynges houses. Here in these wordes our Sauiour condemned not fyne geare, as Sylke, Sattyne, or veluette: for there is nothyng so colelye but it maye bee worne, but not of euery bodye, kynges and great men are allowed to weare suche fyne geare: but John he was a clergy man, it behoued not hym to weare suche geare: peraduenture yf he had bene a flatterer as some bee nowe a dayes, then he mighte haue gotten suche geare, but John knowyng his office, knewe well ynough that it behoued not hym to weare suche fyne geare: but howe oure clergye men were then, and with what conscience I canne not tell: but I canne tell that it beehoueth not vnto theym to weare suche delicate thynges.

Clergy men ought not to weare fine geare.

Saincte Peter dothe disallow gorgeousnes in women, howe muche more then in menne: for a man woulde thynke that women shoulde haue more libertyes in suche tryfles, but holye Scripture disalloweth it: and not onelye in women, but also in men. For he nameth women, because they are more geuen to that vanitye then menne bee. For Scripture vseth sometymes by this worde women, to vnderstand men too. And agayne by the worde men, it vnderstandeth women too. For elles we shoulde not fynde in all scripture that women shoulde bee baptised.

Men vnder stand by the vvorde vvomā and contra.

Here were a good place to speake againste oure clergye menne, whiche goe so gallauntlye nowe adayes. I heare saye, that some of theym weare veluette shooes, and velvet slyppers: such felowes are more meete to daunce the morrice daunce, then to bee admitted to preache. I praye God amende suche wordelye felowes, for elles they bee not meete to be preachers.

Nowe I wyll make an ende, as concernyng offences: peraduenture ye wyll saye howe chaunceth it that God suffereth suche offences in the worlde? Aunswere: Inscrutabilia sunt iudicia altissimi, The iudgementes of the most highest are inscrutable, god can vse them to good purposes: therfore he sayth, Necesse est vt scandala veniant, the ye

Rom. xi.

wyll say: why should we then be damned for offences, when offences are nedefull? Answer. When we do yl, we shal receiue our reward for our ylnes, for it is no thanks to vs whē god can vse them to good purpōses, we ought to be punished when we do naught. Therfore the best is to beware and take heede of offences, & all other vngodlines and liue vprightlye in the feare of god. So that we may inherite the lyfe euerlasting which he hath prepared for vs from the beginnyng of the world, whiche graunte vs god the father, god the Sonne, and God the holy ghost, one god and three persons, now and euer worlde without ende. Amen.

FINIS.

SERMONS PREA-

ched by the ryght Reuerende father in God and constant Matir of Jesus Chriſte, Maiſter Hugh Latimer, as well ſuch as in tymes paſt haue bene printed, as certayne other commyng to our handes of late, whych were yet neuer ſet forth in print. Faithfully peruſed & allowed accordyng to the order appoynted in the Quenes Maieſties Iniunctions.

1. Hys ſermon Ad clerum.
2. Hys fourth ſermon vpon the plough.
3. Hys. 7. ſermons before kyng Edward.
4. Hys ſermon at Stamford.
5. Hys laſt ſermon before kyng Edward.
6. Hys. 7. ſermons vpon the Lordes prayer.
7. Hys other. 9. ſermons vpon certayne Goſpels and Epiſtles.

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Cum gratia & priuilegio Regię Maieſtatis, per ſeptenium.

Anno. 1562.

The Sermon that the Reuerende Fol.I

Father in Christ Hugh Latimer Bishop of worcester, made to the Clergye, in the Conuocation, before the Parliament began, the. 9. day of June, the. 28. yeare of the raygne of our Soueraygne Lord King Henrye the. viii. Now translated out of latin into English, to thintent that thinges wel sayd to a fewe, maye be vnderstand of many, and do good to al them that desyre to vnderstand the truth.

Filii huius seculi. &c. *Luc. 16.*

BRethren, ye be come together this day (as far as I perceiue) to heare of great & waighty matters: Ye be come together to intreate of thinges that molte appertayne to the common wealth. This beyng thus, ye looke (I am assured) to heare of me, which am commaunded to make as a preface, this exhortation (albeit I am vnlearned and vnworthy) such thynges as shalbe muche meete for thys your assemble. I therfore not onely very desirous to obey the commaundement of our primate, but also right greatlye coueting to serue & satisfy all your expectation: lo, briefely and as playne as I can, wyl speake of matters, both worthy to be heard in your Congregation, and also of such as best shall become myne office in this place. That I maye doo thys the more commodiously, I haue taken, that notable sentence, in which our Lord was not afrayd to pronounce: The children of this world to be muche more prudent and politicke, than the chyldren of lyght in theyr generation. Neyther I wyl be afrayde, trustinge that he wil ayde and guyde me to vse thys sentence, as a ground and foundation of al such thinges, as hereafter I shall speake of. Luke. xvi.

Now I suppose that you see ryght wel, beyng men of such learning, for what purpose the Lord sayde thys, and that ye haue no nede to be holpe with any part of my labour in thys

haue no neede to be holpē with any part of my labour in this thing. But yet, if ye wyl pardon me, I wyll wade somewhat deeper in this matter, and as nygh as I can, fetch it from the fyrst original beginning. For vndoutedly ye may much marueyl at this saying, if ye wel ponder both what is sayde, and who sayth it. Define me fyrst these three thynges, what prudence is, what the world, what lyght, and who be the Chyldren of the world, who of the lyght, see what they signifye in scripture. I maruail if by & by ye al agree, that the children of the world should be wiser then the Children of the lyght. To come somwhat nigher the matter, thus the Lord begynneth:

¶ There was a certayne ryche man, that had a Stewarde, whych was accused vnto hym that he had dissipated and wasted his goodes. This ryche man called his Steward to hym and sayde: What is this that I heare of thee? Come, make me an accompt of thy stewardshyp: Thou mayest no longer beare thys office.

Brethren, because these wordes are so spoken in parable, and are so wrapped in wrynkels, that yet they seeme to haue a face and similitude of a thing done in dede, and lyke an hystory, I thinke it much profitable to tary somwhat in them. And though we may perchaunce fynde in our hartes to beleue al that is there spoken to be true: yet I doubt whether we may abyde it, that these wordes of Christ do pertain vnto vs, and admonish vs of our duty, whych dw and lyue after suche sort, as though Christ when he spake any thyng, had as the tyme serued hym, serued his turne, and not regarded the tyme that came after hym, neyther prouided for vs, or anye matters of ours, as some of the Philosophers thought, which said, that God walked vp and downe in heauen, and thinketh neuer a deale of our affaires. But my good brethrē, erre not you so, stycke not you to such your imaginations. For if ye inwardly behold these wordes, if ye diligetly role them in your myndes, and after explicate and open them, ye shall see our tyme muche touched in these misteries. Ye shall perceyue that god, by this example shaketh vs by the noses, and pulleth

God is no vle walker

vs by

vs by the eares. Ye shall perceyue very playne, that God setteth before our eies in this similitude, what we ought most to flee, and what we ought soonest to folow. For Luke sayth, the Lorde spake these wordes to his disciples. Wherefore let it be out of al doubt, that he spake them to vs, which euen as we wyll be compted the successours and Vicars of Christes disciples, so we be, if we be good dispensers, and do our duitie. He said these thinges, partly to vs, whych spake them partly of hym selfe. For he is that riche man, which not onelye had, but hath, and shal haue euermore, I saye not one, but manye Stewardes, euen to thend of the worlde.

He is man, seing that he is god & man. He is rich, not onely in mercy, but in all kinde of ryches. For it is he, that giueth vs al thinges abundantly. It is he, of whose hand, we receyued both our lyues, & other thinges necessary for the conseruation of the same. What man hath any thing I praye you, but he hath receiued it of his plentyfulnes: To be short, it is he, that openeth his hand, and filleth al beastes with his blessyng, and not onely gyueth vnto vs, in most ample wyse his benediction. Neyther his treasure can be spent, how much so euer he lasche out, how much so euer we take of him, his treasure tarieth still, euer taken, neuer spent.

Christ is ryche.

Christes treasure cā not be spēt

He is also the good man of the house, the church is his housholde, which ought with al diligēce, to be fed with his word and his sacramentes. These be his goodes, most precious, the dispensation and administration wherof, he wold Byshops & Curates shuld haue. Which thing S. Paule affirmeth, saying: Let men esteeme vs, as the ministers of Christ, and dispensours of Gods misteries. But I pray you what is to be looked for in a dispensour? This surely, that he be found faythful and that he truely dispense & laye out the goodes of the Lord, that he gyue meate in tyme, giue it I saye, & not sel it: meate I saye, & not poyson. For the one doth intoxicate and slea the eater, the other feedeth and nourysheth him. Finally, let hym not slack and differre the doing of his office, but let hym do his dutie whan tyme is, and neede requireth it. This is also to be looked for, that he be one, whom God hath called, and put in office, and not one that cōmeth vncald, vnsent for, not one that of hym selfe presumeth to take honour vpon hym.

The office of Ministers.

Mark maister person

What is to be looked for? Surely, if al this that I saye, be required in a good Minister, it is much lyghter to require them all in every one, then to finde one any where, that hath them al. Who is a true and a faithfull Steward? He is true, he is faythful, that coyneth no newe mony, but taketh it redy coyned of the good man of the house, and neither changeth it, ne clypped it, after it is taken to hym to spend, but spendeth euen the selfe same, that he had of his Lord, and spendeth it as his Lordes commaundement is, neyther to his owne auauntage vtteryng it, nor as the lewde seruaunt dyd, hyding it in the grounde. Brethren, if a faythfull Steward ought to do, as I haue sayd, I praye you ponder and examyne this well, whether our Bysshopes and Abbotes, Prelates and Curates haue bene hytherto faythfull Stewardes or no? Ponder, whether yet many of thē be, as they should be or no. Co ye to, tel me now, as your conscience leadeth you (I wyll let passe to speake of many other) was there not some, that despising the mony of the Lord, as copper, and not curraunt, eyther coined newe them selues, or els vttred abrode newely coyned of other, some tyme eyther adulterating the word of God, or els mingling it (as tauerners do, which brewe and vtter the euil and good both in a potte) somtime in the stede of Gods word blowing out the dreames of men? While they thus preached to the people, the redemptiō that cometh by Christes death to serue onely them that died before his comming, that were in the time of the olde testament, and that now since redemptiō, and forgyuenesse of synnes purchased by money, and deuysed of men, is of efficacy, and not redemption purchased by Christ. They haue a wonderful pretty example, to perswade this thinge, of a certayne maried woman, which when her husband was in purgatory, in that fyry fornace, that hath burned away so many of our pens, paid her husbandes ransom, and so of duety clamed hym to be sette at lyberty: While they thus preached to the people, that dead images (which at the first, as I thinke, were set vp onely to, represent thinges absent) not onely ought to be couered with golde, but also ought of al faythfull and christen people, yea in this scarsenes and penury of al thinges, to be cladde with sylke garmentes, and

A faythfull Steward.

Counterfaiters of gods coyne.

A proofe of Purgatory.

Dead ymages.

those

those also laden with precious gemmes and iewels. And that beside all this, they are to be lighted with ware candelles, both within the church and without the church, yea at none dayes, as who should say, here no cost can be to great, where as in the meane time, wese Christes faithful & liuely ymages, bought with no lesse price, thā with his most precious bloud, alas alas, to be an hūgred, a thurst, a cold, and to lye in darknes, wrapped in al wretchednesse, yea to lye there, vntil death take away theyr miseries: While they preached, these wyl workes, that come but of our own deuotion, although they be not so necessarye, as the woorkes of mercye, and the preceptes of God, yet they sayd, & in the pulpit, that wyl workes were more principall, more excellent, & (playnly to vtter what they meane) more acceptable to God, then workes of mercy: as though the now mans inuentions & fansies, could please God better then gods preceptes, or straunge thinges better thē his owne: while they thus preached, that more fruite, more deuotion cūmeth of the beholding of an image, though it be but a *Pater noster* whyle, then is gotte by reding & contemplation in scripture, though ye rede and contemplate therin seuē yeares space. Finally, while they preached thus, soules tormented in purgatory, to haue most nede of our helpe, & that they can haue no ayd, but of vs in this world, of the which two, if the one be not false, yet at the least it is ambiguous, vncertayne, doubtful, & therfore rashly & arrogantly with suche boldnes affirmed in the audiēce of people, thother by al mens opiniōs is manifestly false. I lette passe to speake of much other such lyke countrefayte doctrine, which hath ben blasted & blowen out by some for the space of .iii. houres together. Be these the christian and diuine misteries, and not rather the dreames of men? Be these the faithful dispensers of Gods misteries, and not rather false dissipatours of thē? whom god neuer put in office, but rather the Diuel set them ouer a miserable family, ouer an house myserably ordred and intreated. Happy were ỹ people, if such preached seldom. And yet it is a wonder to se these, in their generation, to be much more prudent and politike, then the faythful ministers are in their generatiō, while they go about more prudently to stablish mens dreames, thē these do, to hold vp Gods cōmaundementes. Thus it com-

Will workes

More happy if they preached neuer.

meth to passe, that workes lucratiue, will workes, mēs fancies reign & christian workes, necessary workes, fruitful workes, be trodē vnder the foote. Thus the kail, is much better set out by euill men, then is the good, by good men: because the euyl be more wyse, then be the good in theyr generatiō. These be the false Stewardes, whom al good & faithful men euery day accuse vnto the rich maister of the houshold, not without great heauines, ỳ they waste his goodes, whom he also one day wyl cal to him, & say to them as he did to his steward, whē he said: what is this that I heare of thee? Here God partly wondreth at our ingratitude & perfidie, partly chydeth vs for them, and being both ful of wonder, & redy to chide, asketh vs, what is this, ỳ I hear of you? As though he shuld say vnto vs, all good mē in al places, complain of you, accuse your auarice, your extortions, your tirany. Thei haue required in you a lōg season, & yet require diligence & sincerity. I cōmaunded you ỳ withal industry & labour, ye should fede my sheepe: ye earnestly fede your selues, from day to day, wallowing in delites & ydlenes. I cōmaunded you, to teach my cōmaundementes, & not your fansies, & that ye should seeke my glorye & my bauntage: you teache your owne traditions, & seke your owne glory & profit. You preach very seldom, & whan ye do preach, ye do nothing but cumber them that preach truly, as much as lieth in you, that it were much better, such not to preach at al, thā so pernitiously to preach. Oh, what I hear of you? You that ought to be my preachers. What other thyng do you, thā aply al your study hyther, to bring al my preachers to enuye, shame, contempt, yea more thā this, ye put them into perils, into prisōs, & as muche as in you lyeth, to cruel deathes. To be shorte, I would, that Christen people should heare my doctrine, and at their cōuenient leasure, rede it also, as many as would: your care is not, that al men may heare it, but al your care is, that no lay man do rede it. Surely being afrayd, least they, by the reding, shuld vnderstand it, & vnderstanding, learn to rebuke our slouthfulnes. This is your generation, this is your dispēsation this is your wisdom. In this generation, in this dispēsation, you be most politike, most witty. These be the thyngs that I heare of your demeanour, I wished to heare better report of you. Haue ye thus deceiued me? or haue ye rather deceiued

God is redy to chide.

ceiued your selues: Wher I had but one house, that is to say, the church, & this so derely beloued of me, that for the loue of her, I put my selfe forth to be slayne, & to shed my blonde: this Church at my departure, I cõmitted vnto your charge, to be fed, to be nourished, & to be made much of. My pleasure was, ye should occupy my place, my desyre was, ye should haue born lyke loue to thys Church, lyke fatherly affection, as I dyd. I made you my Vicars, yea in matters of moste importaunce. For thus I taught openly: He that shoulde heare you, shoulde heare me: He y should despise you, shoulde despise me. I gaue you also keyes, not earthlye keyes, but heauenlye, I lefte my goodes, y I haue euermore most hyghly esteemed, that is, my word & sacraments, to be dispensed of you. These benefites, gaue you, & do you giue me these thanks: Can ye find in your hartes, thus to abuse my goodnes, my benignity, my gettines: Haue ye thus deceiued me: No no, ye haue not deceyued me, but your selues. My giftes & benefites toward you shall be to your greater dampnation. Because ye haue contempned the lenity & clemẽcy of the maister of the house, ye haue right wel deserued to abide the rigour & seuerity of y iudge. Come forth thẽ, let vs se accompt of your stewardshyp. An horible & fearful sentence. Ye may haue no lõger my goodes in your hands. A voice to wepe at, and to make men tremble. You se brethẽ you se, to what euyl, the euel stewardes must come to. Your labour is payd for if ye can so take hede, that no such sentence be spoken to you, Nay, we must all take hede, lest these threatninges one day take place in vs. But lest the lẽgth of my sermon offend you to sore, I wyl leaue the rest of the Parable, and take me to the handling of the end of it, that is, I wyl declare you, how the children of this world be more witty, craftye and subtile, then are the children of the light in their generation. Which sentence, would God it lay in my power tonge, to explicate with such light of wordes, that I might seme rather to haue painted it before your eyes, then to haue spoken it: and that you might rather seme, to se the thing, thẽ to here it. But I confesse plainely, this thing to be far aboue my power. Therfore this being only left to me, I wish for y I haue not, & am sory, that y is not in me which I wold so gladly haue That is, power so to handle the thing that I haue in hande, that all

Luke. x.

Math. xvi.

Luke. xvi.

that al ỳ I say, may turn to the glory of god, ỳ our soule helth, & the edifieng of christes body: wherfore I pray you al, to pray with me vnto God, & that in yor petició you desire, that these two things, he vouchsafe to graũt vs, first a mouth for me to speake vprghtly, next, eares for you, ỳ in hearing me, ye maye take profit at my hand: & that this may com to effect, you shal desire him, vnto whõ our Maister Christ bad we should pray, saying euen the same prayer, ỳ he him selfe did institute, *Pater noster*. Wherin ye shal pray for our most gracious soueraigne Lord ỳ king, chiefe & supreme head of the church of England, vnder Christ, & for the most excellent, gracious, & vertuous Lady Queene Jane, his most lawful wyfe, & for all his, whether they be of the clergy or laity, whether they be of the nobility, or els other his graces subiects: not forgetting those, that being departed out of this transitory life, now slepe in ỳ slepe of peace, & rest from their labours, in quietnes, & in peaceable slepe, faithfully, louingly, & patiently looking for that, ỳ they clerely shal se, when God shalbe to pleased. For all these, & for grace necessary, ye shal say vnto god, gods prayer *Pater noster*.

Two thynges to bee prayed for.

Filii huius seculi. &c. *Luc.16.*

Christ in this saying, touched the slouth and sluggishnesse of hys, and dyd not allowe the fraud and subtility of other: neyther was glad, that it was in deds as he had sayd, but complained rather, that it should be so: as many men speake many thinges, not that they ought to be so, but ỳ they are wont to be so. Say, this greued Christ that the children of this world, should be of more policy, then the children of lyght, which thing was true in Christes time, and now in our tyme is most true. Who is so blynd, but he seeth this clerely, except perchance there be any, that can not discerne the children of the world, from the children of lyght: The children of the world, conceyue & bring forth more prudently, and thinges conceyued and brought forth, they nourysh and conserue with much more polycy, then do the children of lyght. Which thing is as sorowfull to be sayd, as it semeth absurde to be herd. When ye heare the children of the world, you vnderstãd the world, as a father. For the world is father of many

of many children, not by first creation and worke, but by imitation and loue. Ye is not only a father, but also the sonne of an other father. If ye know once his father, by and by ye shal know his children. For he that hath the Diuel to his father, must nedes haue diuellysh children. The diuell is not onely taken for father, but also for prince of the world, that is, of worldly folke. It is eyther all one thing, or els not much different, to say, children of the world, and children of the diuel, according to that, þ Christ sayd to the Iewes, ye are of your father the diuel: where as vndoubtedly he spake to children of this world. Now seing the Diuel is both author and ruler of the darkenes, in the which the childrē of this world walke, or to say better, wader, they mortally hate both the light, & also the children of light. And hereof it cōmeth, that the childrē of light neuer, or very seldome, lacke persecution in this world, vnto which the children of the world, that is of the deuil bringeth thē. And ther is no man but he seth that these vse much more policy in procuring the hurt & damage of the good, than those in defending them selues. Therefore brethren, gather you the disposicion & study of the children, by the disposition & study of the fathers. Ye know this is a prouerb much vsed: an euil crow, an euil egge. Thē the children of this world that are knowē to haue so euil a father, þ world so euil a grandfather, the diuel cānot chuse but be euyl. Surely the first head of their auncestrie, was þ deceitful serpent the dyuell, a monster monstrous aboue al monsters. I cānot wholy expresse hym, I wot not what to cal him, but a certaine thing altogether made of the hatred of God, of mistrust in God, of lyings, deceites, periuries, discordes, manslaughters, & to say at one word, a thing concrete, heaped vp, & made of al kinde of mischief. But what the diuel meane I, to go about to describe particularly the diuels nature, when no reason, no power of mans mynde can comprehend it. This alonly I can say grosly & as in a sum, of the which all we (our hurt is the more) haue experience, the dyuel to be a stinking sentine of al vices, a foule filthye chanel of al mischiefes, & that this world his sonne, euen a child mete to haue such a parent, is not much vnlike his father.

Prince of the worlde, the dyuel.

John. 8.

A pestilent petigree.

A description of the diuel.

Then this dyuell beyng suche one as can neuer be vnlyke hymselfe: Lo of Enuye, his welbeloued Leman he begat the worlde,

The Fathers of the worlds children.

worlde, & after left it with Discord at nours. Which worlde, after that it came to mans state, had of many Concubines, many Sonnes. Ye was so fecund a father, & had gotten so many children of lady Pride, dame Glottony, maistres Auarice, lady Lechery, & of dame Subtilty: that now hard and scant, ye may fynde any corner, any kinde of lyfe, where manye of hys chyldren be not. In court, in coules, in cloysters, in rotchets, be they neuer so whyte, yea, where shall ye not fynde them? How be it, they that be secular & laye men, are not by and by chyldren of the worlde, ne they chyldren of lyght that are called spiritual, and of the Clergy. No no, as ye maye fynde among the Laity many chyldren of lyght, so among the Clergy (how much so euer we arrogate these holy titles vnto vs, and thinke them onely attributed to vs: *Vos estis lux mundi, peculium Christi, &c.* Ye are the lyght of the worlde, the chosen people of Christ, a kingly priesthode, an holy nacion, & suche other:) Ye shal finde many chyldren of the worlde, because in al places the worlde getteth many chyldren. Among the Laye people, the worlde ceaseth not to bring to passe, that as they be called worldly, so they are worldly in dede, driuen hedlong by worldly desyres, in so much that they may right wel seme to haue take as wel the maners, as the name of their father. In the Clergye, the worlde also hath learned away, to make of men spiritual, worldlynges, yea & there also to forme worldly children, wher with great pretence of holynes, & craftye couloure of religion, they vtterly desire to hyde & cloke the name of the worlde, as thoughe they were ashamed of their father, which do execrate & detest the worlde (being neuertheles their father in wordes & outward signes, but in hart & worke they col & kille him, & in al their liues declare them selues to be his babes, insomuch that in al worldly poyntes, they far passe & surmount those, that they cal Seculars, lay men, men of the worlde. The chylde so diligently foloweth the steps of hys father, neuer destitute of the ayde of his grandfather. These be our holy holy men, that say they are dead to the worlde, whan no mē be more liuely in worldly thynges, then some of thē be. But let them be in profession & name, most farthest from the worlde, most alienate from it, yea so far, that they may seeme to haue no occupying, no kinred, no affinity, nothyng to doo

Psalm. v.

1. Peter. ij.

Worldlings ashamed of their father

with

with it: yet in their lyfe & dedes, they shew them selues no bastardes, but right begotten children of the world, as by whych the world long tymes had by hys deare wife dan Hipocrisy, & since hath brought them vp & multiplied them to more then a good many, encreased them to much, to much, al be it they sweare by al he Saintes & she Saints to, that they know not their father, nor mother, neyther the world, nor Hipocrisye, as in dede they can semble & dissemble al things, which thing they might learne wonderful wel of their parentes. I speake not of al religious men, but of those that the world hath fast knit at his gyrdel, euen in the myddst of their religion, that is, of many, & mo then many. For I fear, least in al orders of mē, the better, I must saye, the greater part of them be out of order, & childrē of the world. Many of these myght seme ingrate and vnkinde children, that wil no better aknowledge and recognise their parentes in wordes & outward pretence, but abrenounce & cast them of, as though they hated them as dogs, and serpents. Howbeit they, in this wyse, are most gratefull to their parentes, because they be most lyke them, so lyuelye representing them in countenaunce & conditions, that their parentes seme in them to be yong again, for as much as they euer say one, & thinke an other. They shew them selues to be as sober, as temperate, as Curius the Romain was, & lyue euery day, as though al their lyfe were a shroving time. They be lyke their parents I say, in as muche as they in folowyng them, seme & make men beleue they hate thē. Thus Grandfather deuil, father world, & mother Hipocrisy, haue brought them vp. Thus good obedient sonnes haue borne away their parents cōmaundements, neither these be solitary, how religious, how mocking, how munking, I wold say: soeuer they be. Ye will lay this to my charge, that *Monachus* & *Solitarius* signifieth al one. I graunt this to be so, yet these be so solitary that they be not alone, but accompanied with great flocks of fraternities. And I maruel if ther be not a great sort of Bishops & prelates, that are brethren germain vnto these, & as a great sort, so euen as right borne, & worldes childrē by as good title as they. But because I cānot speake of al, whē I say prelats, I vnderstād bishops, Abbots, Priors, archdecōs, deanes,

The lyuely ymages of the world.

and

and other, of such sort, that are now called to this Conuocation, as I see, to intreate hereof nothing, but of such matters as both appertayne to the glory of Christ, and to the wealth of the people of England. Which thyng I pray God they do as earnestly as they ought to do. But it is to be feared, least as Lyght hath many her Children here, so the worlde hath sent some of hys whelps hither. Amonges the which I know ther can be no concord nor vnity, albeit they be in one place, in one congregation, I know there can be no agreement betwene these two, as long as they haue mindes so vnlyke, and so contrary affections, iudgementes so vtterlye diuers in all poyntes. But if the children of this worlde be eyther mo in nombre, or more prudent then the Children of Lyght, what then auayleth vs to haue this Conuocation? Had it not bene better we had not bene called together at al? For as the children of this worlde be euyll, so they breede and bryng forth thynges euyl, and yet there be mo of them in all places, or at the least they be more politike, than the children of lyght in theyr generation. And here I speake of the generation, wher by they do engender, and not of that wherby they are engendred, because it shuld be to long to intreate, how the children of lyght are ingendred, and howe they come in at the doore: and how the children of the worlde be engendred, and come in an other way. How be it, I thinke al you that be here wer not ingendred after one generation, neyther that ye al came by your promocions after one maner. God graunt that ye, engendred worldly, do not ingender worldly: And as nowe I much passe not how ye were engendred, or by what meanes ye were promoted to those dignities, that ye now occupy: so it be honest, good, and profitable, that ye in thys your Consultation shal dw and ingender. The ende of your Connocation shall shew what ye haue done, the fruite that shall come of your consultacion, shall shewe what generation ye be of. For what haue ye done hytherto I pray you, these. iij. yeares and mo? What haue ye engendred? what haue ye brought forth? what fruite is come of your long and great assemble. What one thyng, that the people of England hath bene the better of an heare? or you your selues, eyther more accepted

When of diuers opinions agree worst whē they be together.

Worldlye engendred, must ingender worldli

before

before God, or better discharged toward the people, committed vnto your cure: for that the people is better learned and taught now, then they were in time past, to whether of these ought we to attribute it, to your industrie, or to the prouidēce of God, and the foreseing of the kings grace: Ought we to thanke you, or the kynges highnes: Whether slurred other fyll, you the king, that ye myght preache, or he you, by his letters, that ye should preach ofter: Is it vnknowen thinke you, howe both ye and your Curates were in maner by violence inforced to let bookes to be made by you, but by prophane and lay persons, to let them, I say, be solde abrode, and redde for the instruction of the people: I am bolde with you, but I speake latyn, and not englysh, to the clergie, not to the laitie, I speake to you being present, & not behynd your backes. God is my witnes, I speake, what so euer is spoken, of the good wyll that I beare you, God is my witnes, which knoweth my hart, and compelleth me to saye, that I saye.

Latimer speaketh latins.

Now I pray you, a God his name, what dyd you so great fathers, so many, so long a season, so oft assembled together: What went you about: what would ye haue brought to pas two thynges taken away: The one, that ye (which I heard) burned a dead man: the other, that ye (which I felt) went about to burne one beyng alyue. Hym, because he dyd, I can not tel how, in hys testament withstand your profit: in other poyntes, as I haue heard, a very good man, reported to be of an honest lyfe, whyle he lyued, ful of good workes, good both to the Clergy, and also to the Laity, this other, which truly neuer hurt any of you, ye would haue raked in the coales, because he would not subscribe to certayne Articles, that tooke away the supremacy of the Kyng. Take away these two noble actes, and there is nothyng els left, that ye went about, that I know, sauyng that I now remember, that somewhat ye attempted against Erasmus, all be it as yet nothyng is com to light. Ye haue oft sit in consultatiō, but what haue ye done: Ye haue had many thynges in deliberation, but what one is put forth, wherby eyther Christe is more glorified, or els Christes people made more holyer: I appele to your own conscience. How chaunced this: how came this thus: because

Two noble actes.

there

there were no children of light, no children of God amonges you, which setting the world at nought, would study to illustrate the glory of God, and thereby thewe them selfes children of lyght: I thynke not so, certainely I thinke not so. God forbyd, that all you: which were gathered together, vnder the pretence of lyght should be children of the worlde. Then why happened this? Why I pray you: Perchaunce eyther bycause, the chyldren of the worlde, were mo in nombre, in thys your congregation, as it oft happeneth, or at the lest of more policy than the children of lyght in their generation. Wherby it might very soone be brought to passe, that those were much more stronger, in gendryng the euil, than these in producing the good. The children of light haue policy, but it is like the policy of the serpent, & is ioyned with douuilly symplicitie. They ingendre nothing but simply, faythfully, and playnly, euen so doing al that they do. And therfore they may with more facility be combred in their ingendring, and be the more ready to take iniuries. But the children of this world, haue worldly policy, forely crafte, lyonlyke cruelty, power to do hurt, more then eyther Aspis or Basiliscus, ingendring & doing al things fradulently, deceytfully, gylefully. Which as Nembrothes & such sturdy and stout hunters, being full of simulation and dissimulation, before the Lord, deceiue the children of lyght, and combre them easely. Hunters go not forth in euery mās lyght, but do their affaires closely, and with vse of gyle and deceite, ware euery day more craftier then other. The childrē of this worlde by lyke crafty hunters, they be misnamed children of lyghte, for as much as they so hate lyghte, & so study to do the workes of darknes. If they were the children of lyght, they would not loue darknes. It is no meruayle, that they go aboute to keepe other in darknes, seeing they bee in darkenes, from top to toe ouerwhelmed with darknes, darker than is the darknes of hell. Wherfore it is well done, in all orders of men, but in especiall in the order of prelates, to put a difference betwene children of light, and children of the world, because great deceyte ariseth, in taking the one for the other. Great imposture commeth, when they that the common people take for the light, go about to take the sunne and

Children of lyghts policye.

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the light out of the world. But these be easily knowen, both by the diuersitye of myndes, and also their armours. For where as the children of lyght are thus minded, that they seke theyr aduersaries health, welth, and profite, with losse of their owne commodities, & ofte tymes with ieoperdy of their life: The children of the world, cõtrary wise, haue such stomakes, that they wyll soner se them dead, that doth them good, then sustayne any losse of temporal thinges. The armour of the children of lyght, are first the word of God, which they euer set forth, and with all diligence put it abrod, that as much as in them lyeth, it may bring forth fruite: after this, pacience & prayer, with the which in al aduersities the Lord comforteth them. Other thinges they commit to God, vnto whom they leaue al reuengemẽt. The armour of the childrẽ of the world, are somtyme fraudes and deceptes, somtyme lyes and mony: By the fyrst, they make theyr dreames, theyr traditions: by the second, they stablish and confirme their dreames, be they neuer so absurde, neuer so against scripture, honestye, reason. And if any man resyst them, euen with these weapons they procure to slea hym. Thus they bought Christes death, tho very lyght it selfe: & obscured him after his death. Thust hey bye euery daye the children of lyght, and obscure them, and shal so do, vntil the world be at an end. So that it maye be euer true, y Christ said, The children of the world be wiser, &c.

Armour of the children of lyght.

Armour of worldes children.

These worldlynges pul downe the lyuely fayth, and full confidence that mẽ haue in Christe, and set vp an other faith, an other confidence, of theyr owne making: the children of lyght contrary. These worldlynges set lyttel by such workes as God hath prepared for our saluation, but they extol traditions & workes of theyr owne inuention: the children of light contrary. The worldlynges, if they spie profite, gaynes, lucre in any thing, be it neuer such a tryfle, be it neuer so pernicious, they preach it to the people, (if they preach at any time), & these thinges they defend with toth & nayle. They can scarse disallowe the abuses of these, al be it they be intolerable, least in disalowyng the abuse, they lose part of theyr profite. The children of the light, contrarye put al thinges in their degre, hyest highest, nert, nert, the worst lowest. They extol thinges

necessarie, christiã, and cõmaunded of God. They put downe wyll workes feyned by men, and put them in theyr place. The vses of al thing they earnestly rebuke. But yet these thinges be so done on both parties, and so they both do gendre, that children of the world shew them selfe wyser then the children of lyght, and that fraudes and deceites, lyes, and mony, seme euermore to haue the vpper hand. I hold my peace, I wyl not saye, how fat feastes and holy banquettes be holy instrumentes to set forth worldly matters withal. Neyther the children of the world, be onely wyser, than the children of lyght, but are also some of them, among them selfe, much wiser then the other in theyr generation. For al be it, as touching the end, the generation of them all, is one: yet in this same generation, some of them haue more craftily ingendred, then the other of their felowes. For what a thing was that, that once euery hũdred yere, was brought forth in Rome, of the children of this world, and with how much policy it was made, ye heard at Paules crosse, in the beginning of the last parliament. How some brought forth Canonizations, some Expectations, some pluralities, and vnions, some tot quots, and dispensations, some pardons, and these of wonderful varitie, some Stationaries, some Jubilaries, some Pocularies for Drinkers, some manuaries for handlers of reliques, some pedaries for pilgrimes, some oscularies, for kissers: some of them ingendred one, some other such fetures, and euery one in that he was deliuered of, was excellent, politike, wise, yea so wise, that with their wisedome they had almost made all the world fooles. But yet they that begot and brought forth, that our old ancient purgatory picke pourse, that that was swaged and souled with a franciscans cowle, put vpon a dead mans back, to the fourth part of his synnes, that that was vtterly to be spoyled, and of none other, but of our most prudent Lord Pope, and of hym as ofte as hym lyked: that satisfactory, that myssal, that scalary: they, I say, that were the wise fathers and genitours of this purgatory, were in my mind, the wyfest of al theyr generation: and so far passe both the children of light, and also the rest of their company, that they both are but fooles, if ye compare them with these. It was a pleasaunt fiction, and fed

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Fat feastes & banquets

Thynges engendred at Rome.

The soule cõmeth to late, ỳ syns be gone before wyth the soule.

the beginning so profitable to the feyners of it, that almost, I dare boldly say, there hath bene no emperour, that hath gotte more by taxes and tallages of them that were alyue, the these the very and right begotten sonnes of the world got by dead mens tributes and gyftes. If there be some in England, that wold this sweting of the world to be with no lesse policy kept styl, than it was borne and brought forth in Rome, who the can accuse Christ of lieng: No no, as it hath ben euer true, so it shal be, that the children of the world, be much wyser, not only in making their thinges, but also in conseruing them. I wot not what it is, but somewhat it is, I wot, that som men be so loth to se the abuse of this monster, purgatorie, which abuse is more then abhominable. As who should say, ther is none abuse in it, or els as though ther can be none in it. They may seme hartily to loue the old thing, that thus earnestly endeuour them to restore hym his olde name. They would not set an heare by the name but for the thing They be not so ignorant (no they be crafty) but ỹ they know, if the name come agayne, the thing will come after. Therby it aryseth, that some men make their crakes, that they (maugre of al mens heades) haue found purgatory. I can not tel, what is found. This, to pray for dead folkes, this is not found, for it was neuer lost. How can that be found, that was not lost: O subtyl finders, that can find thinges (and God wyl) ere they be lost. For that coulysh delyuerance, their scalarie losinges, their popal spoliations, and other such their figmentes, they can not fynd, they can not find. So these be so lost, as they them selfes graunt, that though they seke them neuer so diligently yet they shal not find them, except perchance, they hope to se them come in agayn with their names. And that then money gathering may returne agayne, and deceite walke a boute ỹ country, and so stablysh their kingdom in al kingdoms. But to what end this chiding betwene the children of the world, & the children of lyght, wyl come: onely he knoweth, that once shal iudge them both.

Purgatory the sweting of worldlynges.

Fynders of thinges not lost.

Now to make hast, and to come somwhat nygher the end, go ye to good brethren and fathers, for the loue of God go ye so, and seyng we are here assembled, let vs doo some thyng,

whereby we may be knowen to be the children of lyght. Let vs do somwhat, lest we, which hitherto haue ben iudged children of the world, seme euen styl to be so. All men cal vs prelates, then seing we be in counsel, let vs so order our selues, that as we be prelates in honour and dignity, so we maye be prelates: in holynes, benenolence, diligence, & sincerity. All men knowe, that we be here gathered, and with most feruent desyre they anheale, breath, and gape for the fruit of our conuocation, as our actes shal be, so they shal name vs, so that now it lyeth in vs, whether we wil be called children of the world, or children of light. Wherfore lyfte vp your heades, brethren, and loke about with your eyes, spye what thinges are to be reformed in the church of England. Is it so hard, is it so great a matter for you, to se many abuses in the clergy, many in the laity: What is done in the arches: Nothing to be amended: What do they there? Do they euermore ryd the peoples busynes and matters, or combre and ruffle them? Do they euermore correct vice, or elles defend it, somtime being well corrected in other places: How many sentences be gyuen there in time, as they ought to be: If men say truth, how many without bribes: Or if all thinges be wel done there, what do men in bishops Consistories? Shal you ofter se the punishmentes assigned by the lawes executed, or els mony redemptiõs vsed in their stede: How thinke you by the Ceremonies, that are in England, ofte times with no litle offence of weake consciences, contempned: more oftener with superstition so defyled, and so depraued, that you maye doubte, whether it were better, some of them to tary styll, or vtterly to take them away: Haue not our forefathers complayned of the nombre of ceremonies, of the superstition, and estimation of them: Do ye se nothing in our holy dayes: of the which very fewe were made at the fyrst, and they to set forth goodnes, vertue & honestie: But sithens, in some places, there is neyther meane nor measure in making newe holy dayes: as who should say, this one thing is seruing of God, to make this lawe, that no man may worke. But what doth the people on these holy dayes: Doo they gyue them selfe to godlynes, or els vngodlynes: See ye nothing brethren: If you se not, yet God seeth.

The Arches.

Bishops cõ sistories.

Ceremonies.

Holydaies.

The day is holye yf we be holy.

God

God seeth all the whole holye dayes, to be spent miserablye in dronkennes, in glosing, in strife, in envye, in daunsing, dicing, ydelnes and glottonye. He seeth al this, and threateneth punishment for it. He seeth it, which neither is decepued in seeing, nor decepueth when he threateneth. Thus men serue the Diuel, for God is not thus serued, al be it ye say, ye serue god. So the diuel hath more service done vnto hym on one holy day, then on many worcking dayes. Let al these abuses be compted as nothing, who is he, that is not sory, to se in so many holy dayes, ryche and welthy persons to flowe in delicates, and men that lyue by theyr trauayl, poore men, to lacke necessary meate and drink for theyr wyues, and theyr children, and that they can not labour vpon the holy dayes, except they wyl be cited & brought before our officials? Were it not the office of good prelates, to consult vpon these matters, and to seke some remedy for them? Ye shall se my brethren, ye shal se once, what wyl come of this our wynking.

Images. What thinke ye of these images that are had more the theyr felowes in reputation? that are gone vnto, with such labour and wermes of the body, frequēted with such our cost, sought out and visited with such confidence? What say ye by these images, that are so famous, so noble, so noted, being of them so many and so dyuers in England? Do you thynke, that this preferring of picture to picture, image to image, is the right vse, and not rather the abuse of ymages? But you wyll saye to me, why make ye al these interrogatiōs? And why in these your demaundes do you let and withdraw the good deuotiō of the people? Be not al thinges wel don, that are done with good intent, whan they be profitable to vs? So surely couetousnes both thinketh and speaketh. Wer it not better for vs more for edification, more meeter for men in our places, to cut away a pece of this our profyt, if we wyl not cut away al, then to wynke at such vngodlynes, and so long to winke for a lyttel lucre, specially if it be vngodlynelle and also seme vnto you vngodlynes? These be two thinges, so oft to seke mere images, and sometyme to visite the relikes of saintes. And yet as in those, there maye be much vngodlynes committed, so there may here som superstitiō be hyd, if that some-

Relykes of Sayntes.

Pigges bones honoured,

time we chaunce to visit pygges bones, in steede of sayntes relyques, as in tyme past it hath chaunced (I had almost sayd) in England. Then this is to great a blindnes, a darkenesse to sensible, that these should be so cõmended in sermons, of some men, & preached, to be don after such maner, as though they could not be evil done, which not withstanding are such, that neyther God nor man commaundeth them to be don. No, rather, men commaunded them either not to be done at all, or els more slowlyer & seldomer to be don: for as much as our aucetours made this constitution. *We commaunde the Prieſtes that they oft admoniſh the people, and in eſpecial women, that they make no vowes, but after long deliberation, conſent of their huſbandes, and counſell of the Prieſt.* The church of Englãd in time past made this constitution. What sawe they, that made this decree? They sawe the intollerable abuses of Images. They sawe the perils, that might ensue, of going on pilgremage. They sawe, the superstitious difference that men made betweene image and image. Surely somwhat they sawe. The constitution is so made, that in maner it taketh away al such pilgrimages. For it so plucketh away the abuse of them, that it leaueth eyther none, or els seldome vse of them. For they that restreine making vowes, for going of pilgrimage, restreine also pilgrimage. Seing that for the most parte, it is sene, that fewe go on pilgremage, but vowe makers, and such as by promise bynde them selfe to go. And when, I pray you should a mans wife go on pilgremage, if she went not, before she had wel debated the matter with her selfe, and obteined the consent of her husband, being a wyse man, and were also counselled by a learned Priest so to do? When should she go farre of, to these famous Images? for this the common people of Englande thinke to be going on pilgremage, to go to som dead and notable image out of towne, that is to say far from they? house. Now if your forefathers made this constitution, and yet thereby dyd nothing, the abuses euery daye more & more encreased, what is left for you to do? Brethern and fathers, if ye purpose to do any thing, what should ye soner do, then to take vtterly away, these deceptful and iugling Images? or els if ye know any other meane, to put away abuses,

Iuglyng ymages.

bules, to shewe it, if ye intend to remoue abuses. We thinke it should be grateful and pleasant to you to marke the ernest mynd of your forefathers, and to loke vpon their desire, wher they saye in their constitution, *We commaund you*, and not, *we counsel you*. How haue we ben so long a cold, so long slacke in setting forth so holsom a precepte of the church of Englād, where we be so hot in all thinges, that haue any gaynes in them, all be it they be neyther commaunded vs, nor yet gyuen vs by counsell: as though we had leauer, the abuse of thinges should tary styll, then it taken away, lose our profit. To let passe the solempne and nocturnal bacchanals, the prescript myracles, that are done vpon certayne dayes in the Weste parte of England, who hath not hard? I thinke, ye haue heard, of sainte Blesis hart, which is at Valuerne, and of saynt Algars bones, how long they deluded the people? I am afrayd, to the losse of many soules. Wherby men maye wel coniecture, that al aboute in this realme, there is plenty of such iugglinge deceites. And yet hytherto ye haue sought no remedy. But euen styll the miserable people is suffered, to take the false myracles for the true, and to lye styll a slæpe in al kynde of superstition. God haue mercy vpon vs. Vigils and nyght wat chynges.

Last of al, how thinke you of matrimony? Is al well here? What of baptisme? Shall we euermore in ministring of it, speake latine, and not englyshe rather, that the people maye knowe what is sayd and done? Matrimoni

What thinke ye of these masse priestes, and of the Walles them selues? What say ye? Be al things here so without abuses, that nothing ought to be amended? Your forefathers sawe somwhat, which made this constitution, against the bestiality, and sale of Walles, that vnder paine of suspending, no priest should sel his saying of triennals, or annals. What saw they, that made this constitution? What Priestes saw they? what maner of masses sawe they, trow ye? But at the last, what becā of so good a constitution? God haue mercy vpō vs. If there be nothing to be amended abrod, cōcerning ỹ whole, let euery one of vs make one better. If ther be neither abrod nor at home any thing to be amended, & redressed: My lordes be ye of good chere, be merye: at the least because we haue nothing els to do, let vs reasō the matter how we may be richer.

Let vs fal to some pleasaunt communication, after let vs go home, euen as good as we came hyther, that is right begotten children of the world, & vtterly worldlynges. And while we lyue here, let vs al make bone chere. For after this life, there is small pleasure, lyttel myrthe for vs to hope for, if now there be nothing to be chaunged in our facions. Let vs
1. Peter. 4. say, not as Saint. Peter byd: Our end approcheth nigh, this is an heauy hearing: but let vs say, as the euil seruaunt said:
Math. 24. Luke. 12. It wyl be long ere my maister come. This is pleasant. Let vs beate our felowes. Let vs eate & drynke with drunkerds. Surely as oft as we do not take away the abuse of thinges, so ofte, we beate our felows. As oft as we gyue not the people their true fode, so oft we beate our felowes. As oft as we let them bye in superstition, so oft we beate the. To be short, as oft as we blind, lead them blinde, so oft we beate and greuously strike our felowes. When we walter in plesures and welnes, then we eate and drinke with drunkards. But God wyl come, God wyl com, he wyll not tary longe away. He wyl come vpon such a day, as we nothing loke for hym: and at such houre, as we know not. He wyl come, and cut vs in peces. He wyl reward vs, as he doth the hipocrites. He wil set vs, where wayling shalbe my brethren, where gnashing of teeth shal be my brethren. And let here be the ende of our tragidie, if ye wyl. These be the delycate dishes, prepared for worldes wel beloued children. These be the wafers and lonkets, prouided for worldly prelates, wayling and gnashing of teth. Can there be any mirth, where these two courses, fast al the feast? Here we laugh, there we shal weepe. Our teeth make mery here, euer daliying in delicates, there we shal be torne with teeth, and do nothing but gnash & grind our own. To what ende haue we now excelled other in policy? What haue we brought forth at the last? Be se brethren what sorow, what punishment is prouided for you, yf ye be worldlynges. If ye wyl not thus be vered, be not ye the children of the world. If ye wyl not be the children of the world be not stryken wyth the loue of worldly thynges, leane not vpon them. If ye wyl not dye eternallye, liue not worldlye. Come go to my brothers go to, I say againe, & once agayne, go to, leaue the loue of your profit, study for the glory & pro-

fits

lyfe of Christ, seke in your consultations, such thinges as pertayne to Christ, and bring forth at the last, sowhat, that may please Christ. Feede ye tenderly with all diligence, the flock of Christ. Preach truely the word of God. Loue the lyght, walke in the lyght: and so be ye the children of lyght, whyle ye are in this world, that ye may shine in the world, that is to come, bright as the sonne, with the father, the sonne, and the holy ghost, to whom be all honour, praise and glory. Amen.

A notable sermon of the reuerend father Maister Hugh Latimer, preached in the Shroudes at Poules churche in London, on the xviii. day of January. Anno. 1548.

(*)

Quecunque scripta sunt ad nostram doctrinam scripta sunt. Roma. xiiii.

ALl thinges which are written, are writtē for our erudition and knowledge. All thinges that are written in gods boke, in the Byble boke, in the boke of the holy scripture, are writtē to be our doctrine. I told you in my fyrst sermon, honorable audiēce, that I purposed to declare vnto you. ii. thinges. The one what seede should be sowen in Gods field, in gods plough land. And the other who shuld be the sowers. That is to say, what doctrine is to be taught in christes church & congregation, & what men should be the teachers & preachers of it. The first part I haue told you in .v. sermons past, in which I haue assayed to set furth my plough, to proue what I could do. And now I shal tel you, who be ye plowers, for Gods word is a seede to be sowen in Gods field, that is the faythful congregacion, and the preacher is the sower. And it is in the gospel: *Exiuit qui seminat seminare semen suum.* He that soweth, the husbandman, the ploughman went forth to sow his sede, so that a preacher is resembled to a ploughman, as it is in a nother place: *Nemo admota cratro manu, et a tergo respiciens aptus est regno Dei.* No man that putteth his hand to the plough and looketh backe, is apt for the kingdome of god.

The rest of these sermons of the plough, are not yet come to our handes.

That

A place of scripture racked or mysunderstand.

What is to say: let no preacher be negligent in doyng hys office. All be it this is one of the places that hath bene racked, as I told you of rackyng scriptures. And I haue bene one of thē my self, that hath racked it, I cry God mercy for it, and haue bene one of them that haue beleued and haue expounded it, against religious persons, that would forsake theyr order, which they had professed, and would go out of theyr cloyster, whereas in dede it toucheth not Monkery, nor maketh anye thyng at al for any such matter. But it is directly spoken of diligent preachyng of the word of God. For preachyng of the Gospell is one of Gods ploughe workes, and the Preacher is one of Gods plough men. Ye may not be offended wyth my similitude, in that I compare preachyng to the labour and workes of ploughyng, and the preacher to a plowman. Ye may not be offended wyth thys my similitude, for I haue bene sclaundered of some persons for such thinges. It hath bene said of me: Oh Latimer, nay, as for hym I wyl neuer beleue him, while I liue, nor neuer trust him, for he likened our blessed Lady to a saffron bag, wher in dede I neuer vsed that similitude. But it was as I haue said vnto you before now, accordyng to that which Peter saw before in the spirite of prophecye, and sayde that there should come afterward men: *Per quos via veritatis maledictis afficeretur*, there should come felowes by whom the way of truth should be yll spoken of and sclaundred. But in case I had vsed thys similitude, it had not ben to be reproued, but myght haue bene without reproche. For I myght haue sayd thus: as the saffron bag that hath bene ful of saffron, or hath had saffron in it, doth euer after sauour and smel of the swete saffron that it contayneth: so our blessed Ladye whych conceiued and bare Christe in her wombe, dyd euer after resemble the maners and vertues of that precious babe whych she bare. And what had our blessed Lady bene the worse for thys: or what dishonour was thys to our blessed Lady. But as preachers must be ware and circumspect that they geue not any iust occasion to be sclaundered, and yll spoken of by the hearers: so must not the Auditours be offended wythout cause. For heauen is in the gospel lykened to a mustarde seede. It is compared also to a peece of leauen, as Christ saith, that at the last day he wyl come lyke a theefe, and what dishonour is this to

The ryght vnderstanding of this place.

How our lady might be compared to a saffron bag.

Similitudes vsed in the Gospel

Gods

God for what derogation is thys to heauen? We may not then (I say) be offended wyth my similitude, for because I lyken preaching to a plowmans labour, & a prelate to a plowman. But now you wyl aske me whom I cal a prelat. A prelate is that man, whatsoeuer he be, that hath a flock to be taught of hym, who so euer hath anye spirituall charge in the faythful congregation, & whosoeuer he be that hath cure of soule. And wel may the preacher & the plowman be lykened together. First for theyr labour of al seasons of the yere. For ther is no tyme of the yeare, in which the plowman hath not some special worke to do, as in my coūtry in Leceſter shire, the plowman hath a tyme to set forth, and to assay his plough, & other tymes for other necessary workes to be done. And then they also may be lykened together for the diuersity of workes, and variety of offices that they haue to do. For as the plowman first setteth forth his plough, & then tylleth hys lande, & breaketh it in furrowes, & somtime rydgeth it vp agayne. And at an other tyme harroweth it, & clotteth it, & somtime dongeth it, & hedgeth it, diggeth it, & weedeth it, purgeth and maketh it cleane: so the prelat, the preacher hath many diuers offices to do. He hath first a busy worke to bryng hys Parishners to a ryght fayth, as Paul calleth it. And not a swarming faith, but to a fayth that embraceth Christ, & trusteth to his merytes, a lyuelye fayth, a iustifieng fayth, a fayth that maketh a man ryghteous wythout respect of workes. As ye haue it verye wel declared & set forth in the Homily. He hath then a busye worke I saye, to bryng hys flocke to a ryght fayth, & then to confirme them in the same fayth. Now calkyng them downe with the law, and wyth threatninges of God for sinne. Now rydgyng them vp agayne with the Gospel, & with the promises of Gods fauour. Now weeding the, by tellyng them theyr faultes, & makyng them forsake synne. Now clottyng them, by breaking theyr stony hartes, & by makyng thē supple harted, & makyng them to haue hartes of flesh, þ is soft hartes, & apt for doctrine to enter in. Now teaching to know god right ly, & to know theyr duty to God & to theyr neighbours. Now exhorting them when they know theyr duty, that they do it, & be diligent in it: so that they haue a continual worke to do. Great is theyr busynes, & therfore great should be theyr hire.

The deſcription of a prelate.

How the preacher is lykened to þ plowmā.

The Prelate hath many offices.

Note the properties of a ryght fayth.

The firſte.

The lawe feareth.

The gospel cōforteth.

They

Great but ges houlde haue good rewardes.

They haue great labours, & therfore they ought to haue good lyuinges, that they may commodiously fede their flocke, for the preaching of the woorde of God vnto the people is called meate. Scripture calleth it meat, not strawberies, that come but once a yeare & tary not long, but are soone gone, but it is meate, it is no daintes. The people muste haue meate y must be familiar & continual, and dayly geuen vnto them to fede vpon. Many make a strawbery of it, ministring it but once a yere, but suche do not the office of good Prelates. For Christ sayth: *Quis putas est seruus prudens et fidelis? qui dat cibum in tempore.* Who thinke you is a wyse & a faithful seruaunt? he y geueth meate in due tyme. So that he must at all tymes conuenient preache diligently. Therefore sayth he: Who trowe you is a faithful seruaunt? He speaketh it as though it were a rare thing to finde such a one, & as though he should say: ther be but a few of them to finde in the worlde. And howe fewe of them ther be throughout this realm that geue meate to their flocke as they should do: the visitours can best tel. To few, to few, the more is the pity, & neuer so few as now. By thys then it appeareth that a prelate, or any that hath cure of soul, must diligently and substancially worke & labour. Therefore saith Paule to Timothe: *Qui episcopatum desiderat, hic bonum opus desiderat.* He that desireth to haue the office of a Bishop, or a prelate, that man desireth a good worke. Then if it be good worke, it is worke. Ye can make but a worke of it. It is Gods worke, Gods plough, & that plough God woulde haue tyll goyng. Suche then as loyter & lyue ydelye, are not good prelates or Ministers. And of such as do not preach & teache, nor do not their duties, God saith by his prophet Jeremy: *Maledictus qui facit opus dei fraudulenter.* Guilfully or deceitfully, some bookes haue *negligenter*, negligently or slackly. How many such prelates, how many such bishops, Lord for thy mercy, are there now in England? And what shal we in this case do? Shal we company with them? O Lord for thy mercy shal we not company with them? O Lord whither shal we flee frō them? But cursed be he that doth the worke of God negligently or gylefully. A sore word for them that are negligent in discharging their office, or haue done it fraudulentlye, for that is the thyng that vndoeth the people vtterly.

Preachig is a dayly meate.

But

But true it must be that Christ saith: *Multi sunt vocati, pauci vero electi.* Many are called, but few are chosen. Here haue I an occasiō by the way, somwhat to say vnto you, yea, for the place that I alledged vnto you before out of Jeremy the. 48. Chapter. And it was spoken of a spirituall worke of God, a worke that was cōmaunded to be done, & it was of shedding bloud, & of destroying the Cities of Moab. For (saith he) cursed be he that kæpeth backe hys swoorde from sheddyng of bloud. As Saule when he kept backe the swoord from sheddyng of bloud, at what time he was sent agaynst Amalech, was refused of God for beyng disobedient to Gods cōmaundementes, in that he spared Agag the kyng. So that, that place of the Prophet was spoken of them that went to the destruction of the Cities of Moab, amonge the whych there was one called Nebo, whych was much reproued for idolatry, superstition, pride, auarice, cruelty, tiranny, & for hardnes of hart, and for these synnes was plaged of God and destroied. Now what shal we say of these rich citizens of London: What shal I say of them? shal I cal them proude men of London, malicious men of London, merciles men of Lōdon? No, no, I may not say so, they wyl be offended with me than. Yet must I speake. For is there not raygning in London, as much pride, as much couetousnes, as much cruelty, as much oppression, as much superstition, as was in Nebo? Yes I thynke, and much more to. Therfore I say, repent O London, repent, repent. Thou heares thy faultes told thee, amende them, amende them. I thynke if Nebo had had the preachyng that thou hast, they would haue conuerted. And you rulers & officers, be wise and circumspect, loke to your charge, & se you doo your duties, & rather be glad to amende your yl lyuing, then to be angrye when you are warned or told of your fault. What a do was there made in London at a certain man, because he said (and in dede at that tyme on a full cause) Burgesses (quoth he) nay butterflies. Lord what a do there was for that word. And yet would God they wer no worse then Butterflies. Butterflies do but theyr nature, the Butterfly is not couetous, is not greedy of other mens goodes, is not ful of enuye & hatred, is not malicious, is not cruel,

Math. xxii.

An admonicion to London.

An admonicion to the rulers and officers.

cruel, is not merciles. The Butterflye gloryeth not in her own dedes, nor preferreth the traditions of men before Gods word, it cõmitteth not idolatri, nor worshippeth false Gods. But London can not abide to be rebuked, such is the nature of man. If they be pricked they wyl kick. If they be rubbed on the gale: they wyl wynce. But yet they wyl not amende their faultes, they wyl not be yl spoken of. But how shall I speake well of them? If you could be content to receyue and folow the word of God and fauour good preachers, if you could beare to be tolde of your faultes, if you could amend when you heare of them: if you would be glad to reformme that is a mylle: yf I might se any such inclinacion in you, that you would leaue to be mercyles and begin to be charitable, I would then hope wel of you, I would then speake wel of you. But London was neuer so yl as it is now. In tymes past, men were ful of pity and compassion, but now there is no pity, for in London their brother shal die in the stretes for cold, he shal lye sicke at their dore betwene stock and stock. I cannot tell what to cal it, and perish ther for hunger, was there any more vnmercifulnes in Nebo? I thinke not. In tymes past when any ryche man dyed in London, they were wont to help the poore Scholars of the vniuersitye with exhibycion. When any man dyed, they would bequeth great sums of mony towarde the relefe of the poore. When I was a scoler in Chambridge my self, I heard very good report of London, and knew many that had relefe of the rich men of London, but now I can heare no such good report, and yet I enquire of it, and herken for it, but now charitie is waxen cold, none helpeth the scholer, nor yet the poore. And in those daies what did they whé they helped the scholers? Mary they maintained & gaue them liuinges that were very papistes and professed the Popes doctrine, & now that the knowledg of Gods word is brought to lyght, and many earnestly study and labour to set it forth, now almost no man helpeth to maintayn them. Oh London London, repent repent, for I thinke God is more displeased with London, then euer he was with the City of Nebo. Repét therfore repent London, & remembre ỳ the same god liueth now ỳ punished Nebo, euen ỳ same god &

Galed baiarde wyll wynche.

The euyls ỳ are now in London

The relefe of poore scolers, by the rych in Lõdon is gon.

Charitie is waxen cold in London

He moueth London to repentaũce by example of Nebo.

none

none other, & he will punish syn as wel now, as he did then, & he will punish ỳ iniquity of London as wel, as he did thẽ of Nebo. Amend therfore. And ye that be prelates, loke wel to your office, for right prelating, is busy labouring and not lordyng. Therefore preach & teach, & let your plow be doing. Ye Lords I say ỳ lyue like loiterers, loke wel to your office, ỳ plow is your office & charge. If you liue idle & loiter, you do not your duty, you folow not your vocation, let your plow therfore be goyng and not cease, that the ground may bryng forth fruit. But now me thinketh I heare one say vnto me: wot ye what you say? Is it a worke? Is it a labour? howe then hath it happened, that we haue had so many hundred yeares, so many vnpreaching prelates, lordyng loyterers and ydle ministers? Ye would haue me here to make aunswer, and to shewe the cause therof. Nay, thys land is not for me to ploughe, it is to stony, to thorny, to hard for me to plough. They haue so many thynges that make for them, so manye thynges to lay for them selues, that it is not for my weake teame to plow them. They haue to lay for thẽ selues, long customes, ceremonies, and authoritye, placing in Parliament, and manye thynges more. And I feare me this land is not yet rype to be plowed. For as the saying is: It lacketh wetheryng: This geare lacketh wethering, at least waye it is not for me to plough. For what shal I looke for amonge thornes, but prickyng & scratchyng? What among stones, but stumblyng? What (I had almost sayd) among Serpentes but stinging? But this much I dare saye, that since lordyng and loyteryng hath come vp, preachyng hath come down, contrary to the Apostles times. For they preached and lorded not. And nowe they Lorde and preach not. For they that be Lords, will yl go to plow. It is no mete office for them. It is not seeming for theyr estate. Thus came vp lording loiterers. Thus crept in vnpreachig prelats, & so haue they long continued. For how many vnlearned prelates haue we now at this day? And no maruel. For if ỳ plow men that now be, were made Lordes, they would cleane giue ouer ploughyng, they would leaue of theyr labour, & fal to lording outright, & let ỳ plowe stand. And then both plowes not walkyng, nothing should be in the cõmon weale but hunger.

An admonicion to prelates to do their office

An answer to a priuye obiection.

A weake teame.

Lordyng hath put down preachyng.

The necessitye of the plough.

For

For euer sithe the Prelates wer made Lordes & Nobles, the plough standeth, there is no worke done, the people sterue. They hauke, they hunt, they carde, they dice, they passtime in there prelacyes with galaunte gentlemen, with their daunsing minions, and with their freshe cõpanions, so that ploughing is set a lyde. And by the lording and lordring, preaching and ploughing is cleane gon. And thus if the ploughmen of the country, were as negligent in their office, as prelates be, we should not long lyue for lacke of sustenaunce. And as it is necessary for to haue this ploughyng for the sustentaciõ of the body: so must we haue also the other for the satisfaction of the soule, or elles wæ can not lyue long godly. For as the body waxeth and consumeth away for lack of bodily meate: so doth the soule pyne away for default of goostly meate. But there be two kindes of inclosing to let or hynder both theis kindes of ploughyng. The one is an inclosing to let or hynder the bodily ploughyng, and the other to let or hinder the holy day ploughing, & church ploughing. The bodily ploughing, is taken in and enclosed thorow singular cõmodity. For what man wil let go or diminish his priuate commodity, for a commune welth: and who wyl sustaine any damage for the respect of a publique commodity? The other plough also no man is diligent to set forwarde, nor no man wyll hearken to it. But to hynder and let it, al mens eares ar open, yea and a great many of this kind of ploughmen which are very busy, and would seme to be very good workmen. I feare me some be rather mocke gospellers thẽ faithful ploughmen. I knowe many my selfe that profesSe the gospel, and liue nothing there after. I know them, and haue bene conuersant with some of them. I know them, and I speake it with an heauy heart, ther is as litle charity and good liuing in them, as in any other, according to that which Christ sayd in the Gospel to the great numbre of people that folowed hym, as though they had had an earnest zeale to his doctrine, wher as in dede they had it not. *Non quia vidisti is signa, sed quia comedistis de panibus.* Ye folow me (saieth he) not because ye haue seno the signes & miracles that I haue don, but because ye haue eatẽ the bread, and refreshed your bodyes. Therefore you folow me, so that

An apt similitude.

Two kyndes of inclosyng.

Mock Gospellers.

I thinke

I thinke many one now a dayes profesſeth the Goſpel for the liuinge ſake, not for the loue they beare to Gods word. But they that will be true ploughmen muſt worke faythfully for Gods ſake, for the edifying of theyr brethren. And as diligent lye as the huſbandman plougheth for the ſuſtentacion of the body: ſo diligently muſt the prelates & miniſters labour for the feding of the ſoule: both the ploughes muſt ſtil be doing, as moſt neceſſary for man. And wherefore are magiſtrates ordeined, but that the trãquility of the commune weale maye be confirmed, limiting both ploughes. But now for the fault of unpreaching Prelates, me thinke I could geſſe what might be ſayd for excuſing of them. They are ſo troubled with lordly liuing, they be ſo placed in palacies, couched in courtes, ruffelyng in theyr rentes, dauncing in their dominions, burdened with amballages, pampering of their paunches like a Monke that maketh his Jubilie, mounching in their maungers, and moiling in theyr gay manours and mannſions, and ſo troubled with loyteryng in theyr Lordſhippes, that they can not attend it. They are otherwiſe occupied, ſom in the Kings matters, ſome are Amballadours, ſome of the priuye councel, ſome to furniſh the courte, ſome are Lordes of the Parliament, ſome are Preſidentes, and ſome Comptrollers of myntes. Wel, wel. Is this their duety? Is this their office? Is this their calling? ſhould we haue miniſters of the church to be comptrollers of the myntes? Is this a meete office for a prieſt that hath cure of ſoules? Is this his charge? I would here aſke one queſtion: I would fayne know who cõptrolleth the deuil at home at his parith, whyle he comptrolleth the mynt? If the Apoſtles myght not leaue the office of preaching to be deacons, ſhall one leaue it for minting? I can not tel you, but the ſaying is, that ſynce Prieſtes haue bene mynters, mony hath bene wurſe then it was before. And they ſaye that the enilneſſe of mony hath made al things dearer. And in this behalfe I muſt ſpeake to England. Heare my coũtry England, as Paule ſayd in his firſt epiſtle to the Cor. vi. Chapter. For Paule was no ſitting Byſhop, but a walking & a preaching Byſhop. But whẽ he went from them, he lefte there behind hym the plough going ſtyl, for he wrot vnto them & rebuked

The dutye of Magiſtrates.

Unpreaching prelats excuſed.

Myntyng Prieſtes.

them for going to law and pleading their causes before heathen Iudges. Is there (sayth he) vtterly among you no wise man, to be an arbitratour in matters of iudgement? What? not one of all that can iudge betwene brother and brother? But one brother go to lawe with an other, and that vnder heathen Iudges? *Constitute contemptos qui sunt in ecclesia. &c.* Appoynte them Iudges that are most abiect, and vyle in the congregacio, which he speaketh in rebuking them, for (saith he) *Ad erubescentiam vestram dico.* I speake it to your shame. So England I speake it to thy shame. Is there neuer a noble man to be a Lorde President, but it muste be a prelate? Is there neuer a wyse man in the realme to be a Comptroler of the Mint? I speake it to your shame, I speake it to your shame. If there be neuer a wise man, make a Water bearer, a Tinker, a Cobler, a slaue, a page, Comptroler of the Mint. Make a meane gentleman, a Grome, a Yeman, make a poore baggar Lord president. Thus I speak not that I would haue it so, but to your shame. If there be neuer a gentilman meete nor able to be Lord president. For why are not the noble men and yong gentlemen of England, so brought vp in knowledge of god and in learning, that they may be able to execute offices in the commune weale? The King hath a great many of wardes, and I trow ther is a court of wards, why is there not a scoole for the wardes, as wel as ther is a court for their landes? Why are they not set in schooles, where they maye learne? Or why are they not sent to the Vniuersityes, that they may be able to serue the king when they come to age? If the wardes & yong gentlemen were wel brought vp in learning and in the knowledge of God, they would not whē they come to age so much geue them selues to other vanities. And if the Nobility be well trayned in godly learning, the people would folow ỹ same traine. For truly, such as the noble men be, such wyl the people be. And now the onely cause, why noble men be not made Lord presidentes, is because they haue not bene brought vp in learning. Therfore for the loue of god appoint teachers and schole maisters, you that haue charg of youth, & geue the teachers stipēds worthy their paines ỹ they may bring them vp in Grāmer, in Logike, in Rethorike, in Philo-

The bringing vp of Gentlemē.

Why noble men be not made Lord Presidents.

philosophy, in ye ciuill law and in that which I cannot leaue vnspoken of, the word of God. Thankes be vnto god the nobility, otherwyse is very well brought vp in learning & Godlynes, to the great ioy and comfort of England, so that there is now good hope in the youth, that we shal an other day haue a florishing common wealth, considerynge theyr godly education. Yea, and there be all ready noble men ynough, though not so many as I would wysh able to be Lord Presidentes, & wyse men inough, for the myne. And as vnmete a thing it is for Bishoppes to be Lord presidētes or priestes to be minters, as it was for the Corinthians to plead matters of variaūce before heathen Iudges. It is also a sclaūder to the noble men as though they lacked wysedome, and learnyng to be able for such offices, or elles were no men of conscience, or els were not mete to be trusted, and able for such offices. And a prelate hath a charge and cure otherwise, and therefore he cannot discharge his duety, and be a Lord president to. For a presidentship requireth a whole man, and a Bysshop can not be two men. A Bysshop hath his office, a flock to teach, to loke vnto, and therefor he can not meddle wyth an other office, which alone requireth a whole man. He should therfore geue it ouer to whom it is mete, and labour in his owne busines, as Paule wryteth to the Thessalonions. Let euery man do his owne busines, & folow his calling. Let the Priest preach, & the noble men handle the tēporal matters. Moses was a meruailous man, a good man. Moses was a wonderful felowe, & did his duty being a maried mā, we lack such as Moses was. Wel, I wold al men wold loke to their duty, as God hath called them, & then we should haue a florishing Christian cōmon weale. And now I would aske a straunge question. Who is the most diligentest Bysshop and prelate in al England, that passeth all the rest in doing his office? I can tell, for I know him who it is, I know hym wel. But now I thinke I se you listining and harkening, that I should name hym. There is one that passeth all the other, and is the most diligent prelate and preacher in al England. And wil ye know who it is? I wyl tel you. It is ye deuil. He is the most diligēt preacher of al other, he is neuer out of his dioces, he is neuer frō his cure,

A iust cause to deny him to offices.

The most diligentest preacher in England.

ye shal neuer fynd hym vnoccupyed, he is euer in his parish, he kæpeth residence at al tymes, ye shal neuer fynd hym out of the way: call for hym when you wyl, he is euer at home, the diligentest preacher in all the realme, he is euer at his plough: no lording nor lyuerynge can hynder hym, he is euer applyng his busynes, ye shal neuer fynd him idle I warrant you. And his office is to hynder religion, to mayntayne superstition, to set vp Idolatry, to teach al kinde of popery. He is ready as can be wyshed, for to set forth his plough, to deuyse as many wayes as can be to deface and obscure Gods glory. Where the Deuyl is resydent and hath his plough going: there away with bookes, and vp with candelles, away wyth Bybles and vp with beades, away with the light of the gospel, and vp with the lighte of candelles, yea at none dayes. Where the Deuil is resident, that he may preuayle, vp with al superstition and Idolatry, sensing, painting of Images, candels, palmes, asshes, holy water, and new seruice of mens inuenting, as though man could inuent a better waye to honour God with, then God hym selfe hath appoynted. Downe with Christes crosse, vp with purgatory picke purs, vp to hym, the popish Purgatory I meane. Away with clothing the naked, the pore and impotent, vp with decking of Images and gay garnishing of stocks and stones. Vp with mans tradicions and his lawes, downe with Gods tradicions and his most holy word. Downe with the old honour dewe to god and vp with the new Gods honour: let all thinges be don in latine. There must be nothing but latine, not as much as. *Memento homo quod cinis es, et in cinerem reuerteris*: Remember man that thou art asshes, and into asshes thou shalt return. Which be the wordes that the minister speaketh to the ignoraunte people, when he geueth the asshes vpon asshewensdaye, but it must be spoken in latin. Gods word may in no wyse be translated into English. Oh that our prelates would bee as diligent to sowe the corne of good doctrine, as Sathan is, to sow cockel & darnel. And this is the Deuelish ploughing, the which worketh to haue thinges in latine, and letteth the frutefull edificacion. But here some manne wyll saye to me: what sir, are ye so pryuy of the Deuils counsell,

Note wher the Deuel dwelleth.

We are more ready to doo our own inuencions, then Gods commaundementes.

that

that ye know al this to be true? Truly I know him to well, and haue obeyed him a little to much in condiscending to som folies. And I know him as other men do, yea, that he is euer occupied and euer busy in following his plow. I know by S. Peter which sayth of him. *Sicut leo rugiens circuit quærens quem deuoret*, he goeth about like a roaring lion seking whom he may deuour. I would haue this text wel weyed and examined euery word of it. *Circuit*, he goeth about in euery corner of his dioces. He goeth on visitacion dayly. He leaueth no place of his cure vnuisited. He walketh round about from place to place, and ceaseth not. *Sicut leo*, as a Lyon that is strongly, bodily, and proudly, stately, and fiercely with haut lokes, with his prowd countenaunces, with his stately braggings: *rugiens*, roaryng, for he letteth not slip any occasion to speake or to reare out when he seth hys tyme. *Quærens*, he goeth about seking and not sleping, as our Bysshops do, but he seketh diligently, he searcheth diligently al corners, where as he may haue his pray. He roueth abrode in euery place of his dioces, he standeth not styll, he is neuer at rest, but euer in hand with his plough that it maye go forewarde. But there was neuer such a preacher in England as he is. Who is able to tel his dylygent preaching? which euery daye and euery houre, laboreth to sowe cockel and darnel, that he may bring out of forme and out of estimacion and roume, thinstitution of the Lords supper and Christes crosse, for there he lost his right, for Christ sayd: *Nunc iudicium est mundi, princeps seculi huius eicietur foras. Et sicut exaltauit Moses serpentem in deserto, ita exaltari oportet filium hominis. Et cum exaltatus fuero, a terra, omnia traham ad meipsum*. Nowe is the iudgement of this world, and the Prince of this world shal be cast out. And as Moses dyd lyft vp the serpent in the wyldernes, so must the sonne of man be lyft vp. And when I shal be lyft vp from the earth, I wyl drawe all thynges vnto my selfe. For the deuyl was dysappoynted of his purpose, for he thought al to be his own. And when he had once brought Christ to the crosse, he thought al cocke sure.

Note a tott wel waied.

But there lokte he all hys reygnyng, for Christe sayde: *omnia traham ad meipsum*, I wyll drawe all thynges to my

selfe. He meaneth drawyng of mannes soule too saluacion. And that he sayde hee woulde doo: *Per semetipsum*, by hys owne selfe, not by any other bodyes Sacrifice. He ment by hys owne sacrifice on the crosse, where he offered him selfe for the redemption of mankynde, and not the sacrifice of the Masse to be offered by an other. For who can offer hym, but hym selfe? He was both the Offerer and the offeryng. And thys is the pricke, thys is the marcke at the whych the Deuyll shooteth, to euacuate the crosse of Christ, and to myngle the institucion of the Lordes Supper, the whych although he can not bryng to passe: yet he goeth about by his sleightes and subtyle meanes, to frustrate the same, and these fyftene hundreth yeares he hath bene a doer, onelye purposyng to euacuate Christes death, and to make it of small efficacie and vertue. For where as Christe, accordyng as the Serpent was lyfte vp in wyldernes: so woulde he hym selfe to bee exalted, that thereby as manye as trusted in hym should haue saluacion. But the Deuyl would none of that. They would haue vs saued by a dayly oblacion propiciatory, by a sacrifice expiatory, or remissory. Now yf I should preach in the country among the vnlearned, I would tel what propiciatory, expiatory and remissory is: but here is a learned auditory, yet for them that be vnlearned I wil expound it. Propiciatory, expiatory, remissory, or satisfactory, for they signify al one thing in effect, and is nothing els but a thing wherby to obteyne remission of synnes, and to haue saluacion. And this way the Deuyl vsed to euacuate the death of Christ, that we myght haue affiaunce in other thynges, as in the dayly sacrifice of the preeste, where as Christe would haue vs to trust in his onely sacrifice. So he was: *Agnus occisus ab origine mundi*, the lambe that hath ben slain from the beginning of the worlde, and therfore he is called, *iuge sacrificium*, a continual sacrifice, and not for the continuaunce of the Masse, as the Blaunchers haue blaunched it, and wrested it. And as I my selfe dyd once mystake it. But Paule sayth: *Per semetipsum purgatio facta*, by him selfe and by none other, Christ made purgation and satisfaction for the whole worlde.

The marke that the dynel shooteth at.

Would Christ thys worde (by hym selfe) had beene better

weyghed

weyghed and looked vpon, and *in sanctificationem*, to make them holy, for he is *iuge sacrificium*, a continuall sacrifice, in effect, fruite and operation, that lyke as they whyche sayng the Serpent hange vppe in the deserte, were put in remembraunce of Christes deathe, in whom as manye as beleued were saued: so al men that trusted in the death of Christ shal be saued, as wel they that were before, as they that came after. For he was a continuall Sacrifice, as I sayde in effecte, fruite, operacion and vertue. As though he had from the begynnyng of the worlde, and continually should to the worldes ende, hang styll on the crosse, and he is as freshe hangyng on the crosse nowe, to them that beleue and trust in hym: as he was fyftene hundreth yeares a go, when he was crucified. Then let vs trust vpon hys onelye death, and looke for none other sacrifice propitiatory, then the same bloudye Sacrifice, the lyuely sacrifice, and not the dry Sacrifice, but a bloudye Sacrifice. For Christ hym selfe sayde: *consummatum est*, It is perfectly finished. I haue taken at my Fathers hande the dispensation of redeemyng mankynde. I haue wrought mans redemption, and haue dispatched the matter. Why then mingle ye hym: why do ye diuide hym: why make you of hym mo *sacrifices* then one? Paule sayth: *Pascha nostrum immolatus est christus*, Christe our passeouer is offered vppe, so that the thyng is done, and Christe hath done it, and he hathe done it *semel*, once for al. And it was a bloudye Sacrifice, not a drye Sacrifice.

The vse of the brasen Serpent.

Why then, it is not the Masse that auayleth or profiteth for the quycke and the deade? Wo worth thee, O Dyuell, wo worthe thee, that hast preuayled so farre and so longe, that hast made England to worship false Gods, forsaking Christ theyr Lorde. Wo worth thee Diuel, wo worth thee Deuil and al thy Angels. If Christ by his death draweth althinges to hym selfe, and draweth all men to saluacion, and to heauenly blisse, that trust in him: Then the Priests at the Masse, at the poppishe Masse (I saye) what can they drawe, when Christ draweth all, but landes and goodes from the ryghte heyres? The Priestes drawe goodes and ryches, benefices and promotions to them selues, and so be as beleued in theyr sacri-

Priests doo draw sowthyng.

sacrifice, they draw to the Diuel. But Christ it is that draweth soules vnto hym by hys bloudye Sacrifice. What haue we to do then, but *epulari in domino*, to eate in the Lorde at hys Supper.

What other seruice haue we to do to hym? and what other sacrifice haue we to offer, but the mortification of our flesshe? What other oblacion haue wee to make, but of obedience, of good lyuyng, of good workes, and of helping our neyghbours? But as for our redemption, it is done already, it cannot be better. Christ hath done that thyng so well, that it can not bee amended. It can not be deuised howe to make that any better then he hath done it. But the Dyuell by the helpe of that Italian Byshop yonder, hys Chaplayne, hath laboured by al meanes that he myght, to frustrate the deathe of Christ, and the merites of hys passion. And they haue deuised for that purpose, to make vs beleue in other vayne things by hys pardons, as to haue remission of synnes, for prayng on halowed beades, for dynkyng of the bakehouse bole, as a Channon of Waltam Abbeyonce told me, that when so euer they put theyr loaues of bread into the ouen, as many as dranke of the pardon bole, should haue pardon for dynkyng of it. A mad thyng to geue pardon to a bole. Then to Pope Alexanders holy water, to halowed belles, palmes, candels, ashes, and what not? And of these thynges euerye one hath taken away some part of Christes sanctificacion. Euery one hath robbed some part of Christes passion and crosse, & hath mingled Christes death, and hath bene made to be propitiatory and satisfactory, and to put away sinne. Yea and Alexanders holy water yet at thys day remayneth in England, and is vsed for a remedy agaynst spirites, and to chase away Deuyls, yea and I wouldo thys had bene the worste. I wouldo thys were the worst. But wo worth thee, O Deuyll, that hast preuayled to euacuate Christes crosse, and to mingle the Lordes Supper. These be the Italian Byshops deuises, and the Dyuel hath pycked at thys marke, to frustrate the crosse of Christ. He shot at thys marke long before Christe came, he shotte at thys pycke foure thousande yeares before Christ hanged on the Crosse, or suffered hys passion.

The Pope of Waltã.

for the brasen Serpent, was set vp in the wyldernes to put men in remembraunce of Christes commyng, that lyke as they which beheld the brasen Serpent were healed of their bodely diseases: so they that loked spirituallye vpon Christe that was to come, in hym shoulde be saued spirituallye from the Diuel. The Serpent was set vp in memorye of Christ to come, but the Diuel founde meanes to steale awaye the memory of Christes commyng, and brought the people to worshyp the Serpent selfe, and to sence hym, to honour him, and to offer to hym, to worshyppe hym, and to make an Idole of hym. And this was done by the market men that I tolde you of. And the Clarke of the market dyd it for the lucre and aduauntage of hys Maister, that thereby hys honour myghte encrease, for by Christes death, he could haue but smal worldly aduauntage. And euen now so hath he certayn blaunchers longyng to the market, to let and stoppe the light of the Gospel, and to hynder the Kynges procedynges in settyng forth the woord and glory of God. And when the Kynges Maiesty wyth the aduise of hys honourable Counsayle goeth about to promote Gods woord, and to set an order in matters of religion, there shal not lacke blaunchers that wyl saye: As for Images, where as they haue bene vsed to be senced, and to haue candels offered vnto them, none be so folysh to doo it to the stock or stone, or to the Image selfe, but it is done to God and hys honour before the Image. And though they shoulde abuse it, these blaunchers wyl be ready to whysper the Kyng in the eare, and to tel hym, that thys abuse is but a smal matter. And that the same, with al other like abuses in the church may be reformed easely. It is but a lytle abuse (say they) and it may be easely amended. But it should not be taken in hand at the fyrste for feare of trouble, or further inconueniences. The people wyl not beare sodayne alteracions: an insurrection may be made after sodayne mutacion, wyche may be to the great harme and losse of the Realme. Therfore al things shal be wel, but not out of hand, for feare of further busynes. These be the blaunchers that hitherto haue stopped the woord of God, and hyndered the true settyng forthe of the same. There be so many put offes, so many put byes, so manye respectes,

The clarke of the market.

Blaūchers

spectes, and considerations of worldly wisdome. And I dout not but there were blaunchers in the olde time, to whysper in the eare of good Kynge Ezechyas, for the mayntenaunce of Idolatrye done to the brasen Serpent, aswell as there hath bene nowe of late, and be now that can blaunche the abuse of Images and other lyke thynges. But good Kyng Ezechias woulde not bee so blynded, he was lyke to Apollos, feruent in spirite. He woulde geue no eare to the Blaunchers, he was not moued wyth the worldly respectes, wyth these prudent considerations, wyth these policies, he feared not insurrections of the people. He feared not least his people woulde not beare the glorye of God: but he (wythout anye of these respectes, or polycies, or considerations, like a good kynge for Goddes sake, and for conscience sake) by & by plucked downe the brasen serpente, and destroyed it vtterlye, and beate it to pouder. He out of hande, dyd caste downe all Images, he destroyed al Idolatrie, and clerely dyd extirpate al superstition. He woulde not heare these blaunchers and worldly wyse men but with out delaye, foloweth gods cause and destroyeth all Idolatrie out of hande. Thus dyd good kinge Ezechias, for he was lyke Apollo, feruent in spirite, and diligente to promote Goddes glorie. And god hope ther is that it shall be lykewyse here in Englande, for the kynges Maiestye is so broughte vp in knowledge, vertue, and godlynesse, that it is not to be mystrusted, but that we shal haue al thynges well, and that the glorye of God shall be spread abrode, throughout all partes of the realme, yf the Prelates wil diligently apply their plough and be preachers, rather then Lordes. But our blaunchers, which wyl be Lordes, and no labourers, when they are commaunded to go and be resident vpon their cures, and preache in theyr benifices, they would say.

Ther haue bene blaunchers fyl.

Deputies for bishops.

What, I haue set a deputie there, I haue a deputie that loketh well to my flocke, & the whiche shall discharge my dutie. A deputie (quod he) I loked for that worde all this whyle. And what a deputie must he be, trowe ye? Euen one like him self, he must be a Cannonist, that is to saye, one that is brought vp in the studye of the Popes lawes and decres. One that wil set foorth papistrie as well as hym selfe wyll do, and one that

wyll

wyl mayntayne al superstition, and Idolatrye. And one that wyll nothing at all, or els very weakely resist the Deuils plough, yea happy it is if he take not part wyth the Deuyl, & where he should be an enemy to hym, it is wel if he take not the Deuiles part agaynst Christ. But in the meane time the Prelates take they? pleasures. They are Lords and no labourers, but the Deuil is diligent at his plough. He is no vnpreaching prelate. He is no Lordly loyterer from his cure, but a busy plough man, so that among al the prelates, and among al the packe of them that haue cure, the Deuil shal go for my mony. For he wyl applyeth his busynes. Therfore ye vnpreaching prelates, learne of the Deuil to be diligent in doing of your office. Learne of the Deuil. And if you wyl not learne of God nor good men: for shame learne of the Deuyl, *ad erubescentiam vestram dico.* I speake it for your shame. If you wil not learne of God nor good man to be diligent in your office, learne of the Deuil. Howbeit there is now very good hope that the Kinges maiesty, being by the helpe of good gouernaunce of his most honourable counsailours, he is trained & brought vp in learning and knowledge of gods word, wil shortly prouide a remedy and set an order herein, which thing that it may so be let vs praye for hym. Praye for hym good people, praye for hym ye haue great cause, and neede: to praye for hym.

The deuyll shall go for Latimers money.

FINIS.

THE SEVEN SERmons of the reuerend father, M. Hughe Latimer, whiche he preached before our late soueraygne Lorde of famous memory king Edward the.vi. within the Preaching place, in the Palace at Westminster, in the yeare of our Lorde. 1549. the first Sermon the. viii. of Marche.

wherunto are added other two Sermons, aswel that he preached at Stamford, as also the last that he made before the late kyng Edward, whiche he called hys vltimum vale.

Imprinted at Lõdon by John Day, dwelling ouer Aldersgate.

Cum gratia & priuilegio Regię Maiestatis, per septennium.

An. 1562.

¶ To the righte vertuous and gratious Lady Katherine Douches of Suffolk, Thomas Some, her humble and faithful Oratour, wisheth godly fauour & euerlasting saluation from God the father through Iesus Christ our mercifull Lorde.

WHan man is borne for man, that one to another ſhould be a God, and not a deuyll, an helper, no hynderer, vnto whom alſo the vſe of the tonge is only geuen, whereby they doo both expreſſe and ſhew the affections of their mindes, there is no man which can ſay, I haue no nede of any man. But amonges infinite miſchiefes and euilles of mans pouertie and anguiſh, by whiche he hath nede of other mens helpe, is the inſtruction of prudence or vertue and of ſcience. For mankinde in this do precel chiefly brute beaſtes, becauſe they helpe one another by mutuall communication. In learnyng good and vertuous maners, the vſe of commoning is required chiefly, that men erryng, and ignoraunte ſhoulde be taught, for there is none which ſhall euer lerne of himſelfe, al though he be neuer ſo happily borne.

Therfore, it ſhall become euery man, which do intende to liue godly, to here and learne godly bokes, to print heauenly documēts in their harts. For as euil doctrine, deueliſh bokes, & filthie talke do corrupt good maners: ſo faithful precepts, godly bokes, chaſt cōmoning & honeſt ſhal edifie, & cōfirm. wherfore, intending to do good vnto al men and namely vn to ſuche as erre and be ignorante, I haue gathered, writ, and brought into lighte, the famous fryday ſermons of M. Hugh Latimer, which he preached in Lēt laſt paſt, before our moſt noble king Edwad the ſixt, at the new palaice of weſtminſter the third yere of his reigne. which Sermōs (moſt vertuous Lady) I dedicate vnto your honorable grace, nothing doubting but that you will gladly imbrace them, not only becauſe of their excellencie, but chiefly for the profit which ſhal enſue thorough them vnto the ignorant. For in them are fruteful &

godly documents, directing ordinatly not only the steps, cō-uersation, and liuing of kings: but also of other ministers and subiectes vnder him. And let no man begreued though it be not so exactly done as he did speake it, for in very dede I am not able so to doo, to wryte word for word as he did speake, that passeth my capacitie, though I had xx. mens wittes, and no fewer handes to write with all. As it is vnpossible that a little ryuer should receiue the recourse of the mayne sea with in his brimmes, so that no water should ouer whelm the sides therof, In lyke manner is it more vnlyke my simple witte to comprehende absolutly the aboundante eloquence and learning whiche floweth most aboundantly out of godly Latimers mouth. Notwithstanding, yet had I rather with shamefastnes declare charitably, this parte of his godly documents, and counsell, then with slouthfulnes forget or kepe close foolishly, that thing which may profete many.

who is that will not be glad to heare and beleue the doctrine of godly Latymer? whom God hathe appoynted a prophet, vnto our most noble Kynge, and vnto our Realme of England, to declare the message of the lyuing god, to supplāt and rote oute all sinnes and vice, to plant and graffe in mens hartes the plenteousnes of all spirituall blessynges in Iesus Chryste oure Lorde?

Moyses, Ieremias, Helias, did neuer declare the true message of God vnto theyr rulers and people, with a more sincere spirite, faythfull minde aud godly zeale, then godly Latimer dothe now in our dayes vnto our moste noble Kynge and vnto the wholerealme. Furthermore, also Iosia receyued neuer the boke of Gods will at the handes of Helkia the hye priest, or the admonicion of Hulda that propheteesse, with a more perfect and godly feare, then oure most noble Kynge doth most faithfully, geue credite vnto the wordes of good father Latimer. And I haue no doubt but all godly men will lykewise receyue gladly his godly Sermons and geue credit vnto the same. Therfore this my rude laboure of another mans swete (most vertuous ladye) I offer most humbly vnto

youre

your grace, moued there vnto of godly zeale, thorough the godly fame, that is dispersed vniuersally of youre most Godly dispositiō, and vnfained loue towardes the lyuyng, almighty, eternall God and his holy worde, practysed dayly bothe in your graces most vertuous behauour, and also godly charitie towards the edificatiō of euery mēbre graffed in Chryst Iesu, most humbly desyring your grace to accept fauourably thys my temerous enterpryse. And I your most humble and faythfull Oratour, shall praye vnto Iehouah, the God whiche is of hymselfe, by whom, and in whom, all thynges lyue, moue, and be, that that good work which he hath begonne in you, he may perform it vnto your last endyng, through our Lord Iesu Chiste, who preserue and kepe your grace now & euer. So be it.

In this first Sermon is declared, & taught the godly election of a king, and a rule of godly liuing as touching his owne person. Where he proueth our most excelēt king Edward, to be our most lawfull king both by natiuitie, and contrey, yea, & now appointed in these our daies to deliuer vs from the daunger and captiuitie of Egipt and wicked Pharao, that is from, erroure and ignorance and the deuelish antichrist the Pope of Rome. The forme of his godlye rule also he deuided here in this Sermon in three partes. Fyrst that he should not trust to muche vnto his owne strength and policye, but only to walke ordinatlie with God and to make him his lodes man & chief guide. Secondarily that he liue not lasciuiously and wantonly, folowing veneriall affections, but to lyue chastly. And whē time shall require, to lead a pure lyfe, vnder the yoke of matrimony, admonishing both his grace, and al other Maiestrates to be circumspect in chosyng a wyfe, eyther for themselues or for their children, hauing this alwaies in mind, that she be, of a faithful house, godly brought vp, and of a pure lyfe: Thirdly he admonished the kinges grace, that he should not desyre gold & syluer to muche, prouing by many argumentes that that kinde of vice with the other forsaid, to be destruction not only vnto the kinges grace: but also vnto the whole realme & people. In these thinges consisteth the whole sum of this sermon.

Que-

Quecunque scripta sunt: ad nostram doctrinam scripta sunt. What so euer thinges are wrytten afore time, are wrytten for our learning, that we through pacience and comforte of scripture, might haue hope. In taking this parte of scripture (most noble audience) I play as a trowant, which when he is at schole, will chose a lesson, wherein he is perfight, because he is loth to take payne in studieng a new lesson, or els feareth stripes for his slothfulnes. In like maner I might seme nowe in my olde age to some men, to take this part of scripture, because I would wade easily away therwith, and driue mi matter at my pleasure and to be bound vnto a certayne theame. But ye shall consider, that the foresayd wordes of Paul are not to be vnderstand of al scripturs, but only of those, which are of god wrytten in gods boke, and all thinges which are therin, are wrytten for our learning. The excellency of this worde is so great, & of so hye dignity, that ther is no earthly thinge to be compared vnto it. The author therof is great, that is God himself, eternal, almighty, euerlasting. The scripture because of him, is also great, eternall, most mighty, and holy. There is no king Emperour, Maiestrate, and ruler, of what state so euer they be but are bound to obey this God and to geue credence vnto his holy word in directing their steppes ordinatly accordinge vnto the same word, yea truly they are not only bound to obey gods boke, but also the minister of the same, for the wordes sake, so farre as he speketh sitting in Moses chayre, that is, if his doctrine be take out of Moses law. For in this world god hath ii swerdes the one is a temporall swerde the other a spirituall. The temporall swerd resteth in the hands of kings, maiestrats, and rulers vnder him, whereunto all subiects, as well the clergy as the layty be subiect, and punisheable, for any offence contrary to the same booke.

Rom. xv. a

Gen. i. a. and xviii. a
Deut. iiii. a
Esay. xxvi. a
Ioh. viii. c
Daniel. vii. c

We ought to obey, god, to beleue his word, & to folowe it.

This world rulled with two swordes.

The temporall sword.

The spirituall sworde.

The spirituall swerd is in the hands of the ministers & preachers whervnto all kinges, maiestrates, rulers ought to be obedient, that is, to heare, and folowe, so longe as the ministers sit in christes chayre, that is, speaking out of christes boke.

Math. xxiii.

The king may correct the preacher.

The king correcteth transgressors with the temporall

swerd, yea, and the preacher also if he be an offender, But the preacher can not correct the king if he be a transgressor of gods word, with the temporall swerde. But he must correct and reproue him with the spirituall swerd fearing no man setting god only before his eyes vnder whome he is a minister to supplant and roote vp all vice and mischief by gods word, wherunto all men ought to be obedient, as is mencioned in many places of scripture, and amonges many this is one. *Quæcunque iusserint vos seruare seruate, et facite* What so euer they bid you obserue, ỹ obserue & do. Ther fore let ỹ preacher teach, improue, amẽd & instruct in right wisenes, with the spirituall sword, fering no man though death should insue. Thus Moyses fering no man with this swerd did reproue king Pharao, at gods commaundemẽt.

How the preacher maye correct the kinge.

Math. xxiii. a. i. Timo. iii. a. ii. Pet. i. a.

Exod. v. vi. vii. &c. iii. Reg. xxii.

Micheas the prophet also did not spare to blame kinge Achab for his wickednes, according to Gods will and to prophecy of his distruction contrary vnto many false prophets. These foresaid kinges being admonished by the ministers of gods worde, because they would not folow their godly doctrine and correct their liues, came vnto vtter destruction. Pharao geuing no credit vnto Moyses the prophet of God, but appliant vnto the lustes of his own hert, what time he had of the passage of gods people, hauinge no feare or remembrans of gods worke, he did prosecute after entending to destroy them and was drowned in the red sea. king Achab also because he would not herken vnto Micheas was kild with an arrow. Likewise also the house of Jeroboan with other many, came vnto destruction, because he would not heare the ministers of gods worde, and correct hys life according vnto his wyll, and pleasure. Let the prechet therfore neuer feare to declare the message of god vnto all men. And if the king wil not hear them, then the preachers may admonish and charge them wyth their dewties, and so leaue them vnto god and praye for them. But if the preachers digresse out of Christes chaire, and shall speake their owne phantasies, then in steade of. *Quæcunque iusserint vos facere, facite, & seruate.* What soeuer they bid you obserue, that obserue and do. Change it into these wordes folowing: *Cauete vero vobis a pseudoprophetis qui veniunt*

King Pharao punished. Exod. xiiii.

Achab. iii. Reg. xxi. iii. Reg. xiii.

The preacher must haue god before his eies.

Euel preachers are to be refused.

Math. vii. g

veniunt

venunt ad vos. &c. Beware of false Prophets which come vnto you in shepes clothing, but inwardly, they are rauening woulfes, ye shal know them by their fruts: yea chang *Quæcunque iusserint,* (if theire doctrine be euill) into *Cauete a fermento phariſæorum, &c.* That is: Take heede and beware of the leauen of the Phariseis, and of the Saduces. In teaching euil doctrine, all preachers are to be eschewed, and in no wise to be harkned vnto. In speaking truth: they are to be hard. Al thinges written in gods booke, are most certayne true, and profitable for all men. For in it, is contayned mete matter for kinges, princes, Rulers, bishops, and for all states. Wherfore, it behoueth euery preacher, some what to appoynt and accomodate him selfe, and hys matter a greable vnto the cõfort, and amendment of the audience, vnto the which he declareth the message of god. If he preach before a kinge, let hys matter be concerninge the office of a king, if before a bishop, then let him treate of bishoply duties and orders, and so forth in other matters, as time and audience shall require.

Luke. xii.

In gods boke is matter for all estates.

A preacher must haue respect to his audience

I haue thought it good, to intreate vpon these wordes folowing which are written in the. xvii. Chapter of Deuteronomy. *Cũ veneris in terrã quã Dominus Deus dat tibi poſſederiſque eam, &c.* That is. *Whẽ thou art come vnto the land which the Lord thy God geueth the, and enioyeſt it, and dwelleſt therein: If thou ſhalt ſay, I will ſet a kinge ouer me: like vnto all the nations that are about me: Then thou ſhalt make him kinge ouer the, whome the Lord thy god ſhall choſe.*

Deut. xvii.

One of thy brethẽ must thou make king ouer the, and mayst not set a stranger ouer the, which is not of thy brethren. But in any wise, let him not hold to many horses, that he bring not the people againe to Egipt, thorowe the multitude of horses, for as much as the Lord hath sayd vnto you: ye shall hence forth go no more againe that waye. Also he shal not haue to many wiues, lest his hart turne away, nether shal he gather hym syluer and golde to much. As in diuers other places of scripture is mete matter for al estats. So in this foresayd place is discribed chefly the doctrine fit for a king. But who is worthy to vtter this doctrine before oure most noble king? Not I God knoweth,

which

which am through age, both weak in body & oblyuious, vnapt I am, not only because of painful study, but also for y short warning. Wel vnto god I will make my mone, who neuer fayled me. *Auxiliator in necessitatibus.* God is my helper in all my all my necessities, To him alone will I make my petition. To praye vnto sayntes departed I am not taught, to desire like grace of god as they had (right godly it is) or to belene god to be no lesse merciful vnto vs (being faithful) then he was vnto them, greatly comfortable it is. Therfore only vnto god let vs lift vp our hartes and saye the lordes prayer.

Thinges touched most chiefly in the hole sermon.

Cum veneris &c. When thou arte come vnto the lande which the Lorde, &c. Thou shalt appoynt him kinge &c. One of the brethren muste thou make kinge ouer the, and

1. must not set a straunger ouer the which is not of thy
2. brethren.

But in any wise let not such one prepare vnto him selfe many horses, that he bring not. &c.

3. Furthermore let him not prepare vnto him selfe many
4. wiues, leaste his he arte receede from god. For he shall not multiply vnto him selfe, to much golde, and syluer. As the text doth rise, I wil touch and go a little in euery place, vntill I come vnto to much. I will touch all the forsayd thinges, but not to much. The terte is, when thou shalte come into the lād. &c. To haue a king the Israelits did with much importunity cal vnto god, & god lōg before promised them a king and they were full certified therof, that god had promised that thinge. For vnto Abraham he said: *Ego crescere te faciam vehementer ponamque te in gentes, sed et reges ex te prodibunt.* That is, I will multiply the exceedingly, and will make nations of the, yea and kings shall spring out of the These wordes were spoken long before the children of Israell had any king. Not withstanding, yet God prescribed vnto them an order, how they should chose their king, and what manner a man he should be, where he sayth: whan thou shalt come into the land, &c. As who should say. O ye children of Israell, I know your nature right well, which is euill, and inclined vnto al euils. I know that thou wilt chose a king to raigne ouer the and to appere glorious in the face of the worlde, after the manners of Gentyles,

Gen. xvii.

But because thou art stiffe necked, wilde, and art geuen to walke without a bridell, and lyne: Therfore now I wyll preuent thy euill and hastily manners, I wil hedge strōgly thy way, I will make a durable lawe, whiche shall compell thee to walke ordinatly, and in a playne way, that is: thou shalt not chose thee a king after thy will and fantasy but after me thy Lorde and God. Thus, God condicioned with the Iewes, that their king should be such a one as he himselfe would chose them. This was not much vnlyke a bargayn that I herd of late should be betwirte two frinds for a horse, the owner promised the other should haue the horse if he would, the other ared the price, he layd :xx. nobles. The other would geue him but xiii. pound: the owner said he should not haue him then. The other claymed the horse because he said, he should haue him if he woulde. Thus this bargain became a Westminster matter, the lawyers gote twyse the valure of the horse, and whe all came to all, two fooles made an ende of the matter. Howbeit, the Israelites could not go to law with God, for chosyng their king, for would they, nyl they, they? king shoulde be of his chosyng, lest they should walke inordinatly, in a detestable way, vnto their vtter losse and destruction. For as they say cōmonly. *Qui vadit plane, vadit sane*, that is, he that walketh plainly walketh safely. As the Iewes were stifnecked, & were euer redy to walk inordinatly, no lesse are we English men geuen to vntowardnes, and inordinate walking after our owne fantasies and braynes. We wil walke without the limites of Gods word, we will chose a kynge at our owne pleasure. But let vs learn to frame our liues after the noble king Dauid which when he had many occasions, geuen of king Saule to worke euill, for euill, yea and hauing many times opportunitie to perfourme mischief and to slay kyng Saule. Neuertheles yet fearing, would not folow his fleshly affections and walke inordinatly, without the will of Gods worde, which he confessed allwayes to be his direction, saying. *Lucerna pedibus meis verbum tuum et lumen semitis meis.* Thy worde, O Lorde, is a Lanterne vnto my feet and a lyght vnto my steppes. Thus hauing in minde, to walke ordinatly he did alwayes auoyd to do euil. For when kyng Saul was in a caue with

A notable tale.

A common say ing.

1. Reg. xxv.

1. Reg. xxiiii.

Red the storie they be verye pleasaunt and profitable.

Psal. cxix. Gods word is our lyght.

out any man. Dauid and his men ſitting by the ſydes of the caue, yea and Dauids men mouing hym to kill Saull, Dauid made anſwer & ſayd vnto them: *Seruet me dominus, ne rem iſtam, &c. contra dominum meũ Meſſiam. &c.* That is: The Lord kepe me from doing this thing vnto my maſter that is the Lordes anoynted. At another tyme alſo, moued by Abiſay to kyll Saull ſleppyng, Dauid ſayd *Ne interficias eũ, quis enim impune manũ ſuã inferret vncto domino. &c.* That is: Deſtroy him not, for who can lay his hands on the lords anoynted and begiltyles. &c. I would God we wold folow king Dauid, and then we ſhould walke ordinatly, and yet doo but that we are bound of dutie to doo, for God ſayeth: *Quod ego præcipio, hoc tantum facito.* That thing which I commaund that only do. There is a greate errour riſen now a dayes among many of vs, which are dayne and new fangled men climbyng beyond the limites of our capacitye and wit, in wrenchyng thys text of ſcripture, hereafter folowyng, after theyr owne phantaſie and brayne, theyr errour is vpon this text: *Audi vocem populi in omnibus quæ dicunt tibi, non enim te reprobant ſed me reprobarunt ne regnem ſuper eos.* That is: Heare the voyce of the people in al that they ſay vnto thee, for they haue not caſt thee a way but me. They wrench theſe wordes a wrye after their owne fantaſyes, & make muche doubt as touchyng a kyng, and his Godlye name. They that ſo do walke inordinatly. they walke not directly and plainly, but delite in balkes, and ſtubble way.

Dauid did walke ordinatly.

1. Reg. xxvi. b

Phantaſticall brayues are reproued inordinatly.

1. Reg. viii.

God calleth his miniſters by diuers names.

It maketh no matter by what name the rulers be named, if ſo be they ſhall walke ordinately with God, and derect their ſteps with God. For both patriarkes, Iudges, & kinges, had, and haue their authoritie of God, and therfore Godly. But this ought to be conſidered which God ſayeth. *Non præficere tibi potes hominem alienum*, that is. Thou muſt not ſet a ſtraunger ouer the. It hath pleaſed god to graunt vs a naturall lieg king & Lord, of our owne natiõ an Engliſh man, one of our owne religion. God hathe geuen him vnto vs, and is a moſt precious treaſure, and yet many of vs doo deſyre a ſtraunger to be kynge ouer vs. Let vs no more deſire to be bankers, but let vs endeuour to walke ordinatly and playnly, after the worde of God.

King Edward the vii. is our naturall kyng and a moſt precious treaſure.

Let vs

Let vs folow Daniell, let vs not seke ỳ death of our most noble and rightfull kyng, our owne brother, both by nativytie, and Godly religion. Let vs pray for his good state, that he lyue longe amonge vs.

Let vs pray for hys lyfe.

Oh what a plage were it, that a straūg king of a straung land, and of a straunge religion should raygne ouer vs. Where now we be gouerned in the true religiō, he should extirp and plucke away all together, and then plant again all abhomination, and popery, God kepe suche a kyng frō vs. Well, the kings grace hath sisters, my Lady Mary, and my Lady Elizabeth, which by succession and course are inheritoures to the crowne: Who if they should mary, with straungers, what should ensue: God knoweth. But God graunt if they so doo: wherby straunge religion cometh in, that they neuer come vnto coursyng nor succeding. Therfore to auoid this plage, let vs amend our lyues and put away all pride, whiche doth drowne men in this realme at these dayes, all couetousnes wherin the magistrates and rich men of this realme are ouerwhelmed, all lechery and other excessiue vices, prouoking Gods wrath were he not mercifull, euen to take from vs our naturall king and leig lord, yea, and to plage vs with a strang king for our vnrepentaunt heart. Wherfore (if as ye saye ye loue the kyng) amend your liues, and then ye shalbe a meane that God shall lend him vs long to raigne ouer vs, for vndoubtedlye sinnes prouoke much gods wrath scripture sayth: *Dabo tibi regem in furore meo*, That is: I wil geue the a kinge in my wrath. Now we haue a lawful king, a godly kinge, neuertheles yet many euils do raygne. Long time the ministers appoynted, haue studied to amend, and redres al euils, lōg time before this great labour hath bene aboute this matter, great crakes hath bene made that all shoulde be well. But when all came to all for all their bostes, little or nothing was done, in whome these words of Horace mai wel be verified sayinge. *Parturiunt montes, nascetur ridiculus mus.* The mountaynes swelleth vp, the poore mouse is brought out, long before this time, many hath take in hād to bringe many things vnto passe, but finally theyre workes came vnto small effect and profit.

A straunger would rout out all godlynes & plant again all hipocrisy.

They that loue God or the kyng will amend their sinfull lyuing.

Horacius.

Now

Nowe I heare ſay all things are ended after a Godly maner, or els ſhortly ſhalbe. Make haſt, make haſt, and let vs learne to conuert, to repent, and amend your lyues. If we do not, I feare, I feare, leſt for our ſinnes and vnthankfulnes, an Hipocrit ſhall raign ouer vs. Long we haue ben ſeruaunts and in bondage, ſeruyng the Pope in Egipt. God hath geuen vs a deliuerer, a naturall kyng. Let vs ſeke no ſtraũger of another nation, no hipocrite which ſhal bring in agayne all papiſtrie, hipocricie, and Idolatry. No diabolicall miniſter whiche ſhall maintain all deuelish workes and euil exercises. But let vs pray that God maintain and continue our moſt excellent kyng here preſent, true inheritour of this our realme, both by natiuitie, and alſo by the ſpeciall gift and ordinaunce of God. He doth vs rectifye in the libertie of the Goſpell, in that therfore let vs ſtand.

The Pope hath long raigned.

God hath ſent vs a deliuerer.

Let vs nomore ſeke to ſerue a ſtraunger.

Let vs pray for our kyng.

Gal. v. a.

State ergo in libertate, qua Chriſtus nos liberauit. Stand ye in the libertie, wherwith Chriſt hath made vs free. In Chriſtes libertie we ſhall ſtand. If we ſo lyue that we profyt. If we caſt away all euill, fraud and deceyt, with ſuche other vices, contrary to Gods worde. And in ſo doing we ſhal not onely prolong and maintain our moſt noble kynges dayes in proſperitie: but alſo we ſhal proſper our owne lyues, to lyue not onely proſperouſly, but alſo godly.

The ſecond part of his ſermon.

In any wyſe, let no ſuch a wone prepare vnto hym ſelf many horſſes. &c. In ſpeakyng theſe wordes, ye ſhall vnderſtand, that I do not entend to ſpeake againſt the ſtrength, poliſye and prouiſion of a kyng, but againſt exceſſe, & vain truſt that kinges haue in them ſelues, more then in the liuing God the authour of all goodnes, and geuer of all victory. Many horſes are requiſite for a kyng, but he may not excede in them, nor triumphe in them, more then is nedefull, for the neceſſary affayres and defence of the realme: what meaneth it, that God hath to do with the kyngs ſtable: but only he would be maſter of his horſſes, the Scripture ſayeth, *In altis habitat.* He dwelleth on hye, it foloweth. *Humilia reſpicit.* He loketh on low thinges, yea, vpon the kinges ſtables, and vpon all the offices in his houſe. God is great grand mayſter of the kinges houſe, and will take accompt of euery one that beareth rule therin, for the

Pſalm. cxiii.

God is graund maſter in the kinges houſe.

execu-

executing of their offices, Whether they haue iustly and truly serued the king in their offices or no. Yea god loketh vpon the kynge him selfe, if he worke well or not. Euery king is subiect vnto god, and al other men are subiects vnto ỹ king. In a king god requireth fayth, not excesse of horses. Horses for a king be good and necessary, if they be wel vsed. But horses are not to be preferred aboue pore men. I was ones offended with the kinges horses, and therfore toke occasion to speake in the presence of the kinges maiesty that deade is, whan Abbeies stode. Abbeis were ordeined for the cõfort of the poore, Wherfore I sayd it was not decent that the kings horses should be kept in them (as many were at ỹ time) the liuing of poore mẽ therby minished & take away: But afterward a certain noble ma said to me what hast thou to do with the kinges horses? I answered, and said, I spake my conscience as gods word directed me. He sayd horses be the maintenances and part of a kinges honour, and also of his realme, wherefore in speakinge agaynst them ye are against the kinges honour. I aunswered. God teacheth what honour is decent for the king and for all other men accordinge vnto their vocations. God appoynteth euery king a sufficient liuing for his state and degree both by landes and other customes. And it is lawfull for euery king to enioy the same goodes and possessions. But to extort and take away the righte of the poore, is agaynst the honour of the king. And you do moue the kinge to do after that manner, then you speake agaynste the honour of the king. For I full certify you, extortioners, violent oppressers, in grossers of tenamẽts and lãds, through whose couetusnes, villages decay and fall down, the kings leig people for lack of sustẽ ãce are famished and decayed. They be those which speake a gaynste the honoure of the king. God requireth in the king and al magistrats a good hart, to walk directly in his wayes. And in all subiects, an obedience de we vnto a king. Therfore I pray god both the king and also we his people may endeuer diligently to walke in his wayes, to his great honour and our profite. Let him not prepare vnto him selfe to many wiues. &c. All though we reade heare that the kings amongst the Iewes had.

In aunswer declaring the true honour of a king

Ye describeth the dishonors of a king playnly and most truly.

god requireth a good hert.

The .iii. parte of his sermon.

Kinges of the Jewes had a dispensation to haue mo wiues then one.

had liberty to take moze wiues then one, we may not therfoze attempt to walk in ozdinatly and to thinke that we may take also many wiues.

Foz christ hath foz bidden this vnto vs Christians. And let vs not impute sinne vnto the Jewes because they had many wiues. Foz they had a dispensation so to do. Christe limiteth vnto vs one wife only. And it is a great thing foz a man to rule one wife rightly, and ozdinatly. Foz a woman is frayle and pzeclue vnto all euels, a woman is a very weake vessel, and may sone deceiue a man, and bring him vnto euil. Many examples we haue in holy scripture. Adam had but one wife, called Eue, and how sone had she brought him to consent vnto euill, and to come to destruction, How did wicked Jesabell peruerte kinge Hachabs hart from god and al godlines, and finaly vnto destructiō. It is a very hard thing foz a man to rule well one woman Therfoze let our king, what time his grace shalbe so minded to take a wife, chose him one which is of god, that is, which is of the houshold of fayth. Yea let all estates be no lesse circumspect in chosing her, taking great deliberacion and then they shall not neede diuozsements, and such mischeues to the euil example and slaunder of our realm. And that she be such one as the kinge can finde in his hearte to loue and leade his life in pure and chast espousage, and thē shall he be the moze pzone and redy to aduance gods glozy punish and extirpe, the great lechery vsed in this realme. Therfoz we ought to make a continuall pzayer vnto god, foz to graunt our kinges grace such a mate as may knitte his heart and heres, accozding to gods ozdinance and law, and not to consider and cleaue onely to a politike matter oz coniunction, foz the enlarginge of dominions, foz suerty and defence of contries, settinge apart the institution & ozdinance of god. We haue now a pzety little shilling, in deede a very pzety one. I haue but one I think in my purse and the last day I had put it away almost foz an old grote and so I trust some will take them. The fines of the siluer I can not se. But therin is printed a fine sentence: that is. *Timor domini fons vite vel sapientie.* The feare of the Lozd is the fountayne of life oz wisedome. I would god this sentence

One wife is hard to be wel ruled.

A godly womā is to be chose.

Loue which is godly is to be pzeferred aboue all earthly thinges in mariage.

A notable saying.

Pzouer. xvi.

tence were alwayes p̄tinted in the hart of the kīng in chosing his wife, and in al his officers. For like as the feare of God is *fons sapientie* or *vite*, so the forgetting of god is *fons stulticie* the fountaine of folishnes or of death, although it be neuer so politike. for vpon such politike matters death doth ensue and folow. All their deuorcementes and other like conditions to the greate displeasure of all mighty god which euils I feare me, is much vsed at these dayes in the mariage of noble mens childzen, for ioyning lands to lāds, possessions to possessions, neither the vertuous education, nor liuing being regarded, but in the infācy such mariages be made, to the displeasure of god and breach of espousals. Let the king therfore chose vnto him a godly wife, wherby he shall the better liue chast, and in so liuing, all godlines shall encrease and rightwisenes be maynteyned. Notwithstāding, I know here after, some wil come and moue your grace towardes wantonnes, and to the inclination of the flesh and vayne affectiōs. But I would your grace should beare in memory, an history of a good king called Lewes, that traueled towardes the holy land (which was a greate matter in those dayes) and by the way sickned, being long absent from his wife. And vpon this matter the philitians did agre, that it was for lack of a woman. And did consult with the bishops therin, who did conclude that because of the distance of his wife (being in an other contry) he should take a wench. This good kynge hearyng their conclusyon wold not assent there vnto, but sayd, he had rather be syck euen vnto death, then he would break his espousals. Wo worth suche councellers, bysshops, nay rather bussardes. Neuertheleſſe if the kyng shoulde haue consented to their conclusyon, and accomplyshed the same, if he had not chaūsed well, they woulde haue excused the matter, as I haue hard of two that haue consulted together, and accordynge to the aduise of his frend, the one of them wroughte where the succession was not good. The other imputed a pece of reproche to him for his such counsel geuen. He excused the matter sayinge: that he gaue hym none other councell, but if it had bene his cause, he woulde haue done lyke wise.

Policye if it be not of god bringeth death.

A notable history of a French kyng.

The good counsell of bysshops.

So I thynke the bishops woulde haue excused the mat-

ter, if the kyng should haue reproued them for theyr counsel. I do not reade that the king dyd rebuke them for theyr counsel, but if he had, I know what wold haue bene theyr answer. They would haue sayde, we geue you no worse counsel, then we wold haue followed our selues, if we had ben in like case. Wel sir, thys king did wel, and hadde the fear of God before his eies. He wold not walk in by walkes, where are many balkes. Amongst many balkinges, is muche stombling, and by stombling it chaunceth manye tymes to fal down to the grounde. And therfore, let vs not take any bywalkes, but let Gods worde direct vs, lette vs not walke after, nor leane to our own iudgements and prodedinges of our forfathers, nor seke not what they dyd, but what they shuld haue done, of which thing scripture admonisheth vs, saying: *Ne inclinemus preceptis & traditionibus patrum neq; faciamus q̄ videtur rectum in oculis nostris.* Let vs not inclyne our selues vnto the precepts and traditions of our fathers, nor let vs do that seemeth righte in oure eies. But surely, we wil not exchange oure fathers doinges and traditions with scripture, but chefely lean vnto them and to theyr prescription, and do that semeth good in oure owne eyes. But surely that is going down the ladder, Scala celi as it was made by the Pope came to be a masse, but that is a false ladder to bringe men to heauen. The true ladder to bring a man to heauen is the knowledge and folowyng of scrypture. Let the kyng therfore chuse a wife which feareth God, let him not seke a proud, wanton, and one ful of ryche treasures and worldly pompe. He shal not multiplye vnto him self to much golde and syluer. Is there to muche thynke you for a king? God doth alow much vnto a kynge, and it is expedyent that he should haue much, for he hathe great expenses, and many occasyons to spend much for the defence and surety of his realme and subiectes. And necessary it is that a king haue a treasure alwaies in a readines for that, and such other affayres, as be daily in his handes. The which tresure, if it be not sufficient, he may lawfullye and with a safe conscience, take tayls of his subiects. For if lwer not mete, the tresure should be in the subiectes purses whan the mony should be occupied, nor it were not best for them

Note.

The kinge fearing God auoyded euyll.

Deut. xii. a

The iii. part of the sermon.

A kynge may haue muche, for his expenses are great.

them selues, for the lack therof, it might cause both it, & all the rest that they haue, shuld not long be theirs. And so for a necessary and expedient occasion, it is warranted by gods word to take of the subiects. But if there be sufficient treasures, and the burdening of subiects be for a vain thing, so that he wil require thus much, or so much of his subiectes, (which perchance are in great necessity, and penury.) The thys couetous intent, and the requeſt therof is to muche, which God forbyddeth the king here in this place of scripture to haue. But who shal se this to much, or tel the kinge of this to much. Thinke you any of the kyngs priuy chamber? No. For fear of losse of fauer. Shall any of his sworne chaplains? No. They be of the clausset, and kepe close such matters. But the king himself must se this to much, & that shal he do by no meanes with the corporal eies: Wherfore, he muste haue a paire of spectacles, whiche shall haue two clear sightes in them, that is, that one is faith, not a seasonable faith, which shal last but a whyle, but a faith, which is continuing in God. The second clear sighte is charitye, which is feruent towardes hys christen brother. By them two, must the kyng see euer whan he hath to muche. But few there be that vseth these spectables, the more is their dampnation. Not without cause Chrisostome wyth admiration sayeth. *Miror si aliques rectorum poteſt saluari:* I maruel if any ruler can be saued. Which wordes he speaketh not of an impossibility, but of a great difficultye. For that their charge is marueloꝰ great, & that none aboute them dare shew them the truth of the thing how it goeth. Wel: then if God wil not alow a king to much. Whether wil he alow a subiect to much: no, that he wyll not, whether haue any man here in England to much? I doubt moost ryche men haue to much, for without to much, we cā get nothig. As for example. The Philition. If the pore mā be diseased, herā haue no help without to much: & of ỹ lawyer, the pore mā can get no coūsel, exepticiō, nor help in his matter, except he geue him to much. At marchāts hands, no kynde of ware can be had, except we geue for it to much. You landlords, you retreisers, I may say you steplords, you vnnaturall lords, you haue for your possessiōs verely to much. For

Note what the kynge hathe to much of his cōmens.

Who shal see this to much. None that be seruants to the kyng.

Corporall eyes cannot se to much.

Spiritual eyes are to be hadde faith & charity.

Chrisostomes saying.

The vnderstandyng of it.

If God will not graunt to much vnto a kinge: much lesse vnto the subiect.

Who is not fauty in takinge to much learne.

Philitions, Lawyers Marchaunts, Landlordes Rent rayſers steplordes. Vnnaturall Lordes.

For that here before went for xx. or xl. pound by yere (which is an honest portion to be had *gratis* in one Lordshyp, of an other mans sweat and labour) nowe is it let for l. or an C. pound by yere. Of this to much commeth this monsterous and portentious dearth is made by man, notwithstanding God doth send vs plentifully the frutes of the earth mercifully, contrarye vnto oure desertes. Notwithstandynge to much, which these rich men haue, causeth such dearth, that poore men (which liue of theyr labor) cannot with the sweat of theyr face haue a liuing, all kinde of victuals is so dear, pigges, gese, Capons, Chickens, egges &c. These thynges with other are so vnreasonablye enhanced. And I thynche verely, that if it this continue: we shal at length be cõstrayned to pay for a pigge a pound. I wyl tel you my Lordes & maisters, this is not for the kinges honoure: yet some wyll say, knowest thou what belongeth vnto the kinges honor better then we: I answeare, that the true honor of a king, is most perfectly mentioned and painted forth in the scriptures, of which, if ye be ignorant, for lacke of time that ye cannot read it, albeit, that your counsail be neuer so polytike, yet is it not for the kings honour. What hys honour meaneth ye cannot tell. It is the kinges honoure that hys subiectes be led in the true religion. That all hys prelates and cleargy be set about theyr worke in preaching and studying, and not to be interrupted from their charge. Also it is the kynges honor that the common wealth be auaunced that the dearth of these forsaide thynges be prouided for, & the commodities of thys realme so employed, as it maye be to the settyng hys subiectes on worke, and keping them from idelnesse. And herein reasteth the kynges honor and hys office. So doing, his accompt before God shalbe alowed, and rewarded. Furthermore, if the kynges honoure (as some men say) standeth in the greate multitude of people. Then these graziers, inclosers, and rentrearers, are hynderers of the kynges honor. For where as haue ben a greate many of houshelders and inhabitauntes, there is now but a shepheard and his dog, so they hinder the kynges honour most of all. My Lordes and maysters, I say also, that al such proceedings which are against the kinges honor (as I haue

a parte

Of this to muche the commeth al dearth and scarcitye.

Note the coueteous men.

Thys to much is not for the kynges honour

A descriptyon of the kynges honoure.

First intrue religyon.

Secodly a wel thy commaltye.

Thirdlye the kynges honour standeth in the multytude of people.

This to muche wolde make pouerty slauerye and the shauery cleargye.

a part declared before) and as far as I can perceyue, doo intend plainly, to make the yomanry slauery, and the clergy slauery. For such workes are al singular, priuate wealthe and commodity. We of the cleargye had to much, but that is taken awaye, and nowe we haue to litle. But for myne owne part, I haue no cause to complain, for I thanke God and the kynge. I haue suffycient, and God is my iudge I came not to craue of any mã, any thing, but I know them that haue to litle. There lieth a great matter by these appropriations, great reformation is to be hadde in them. I know wheris a great market towne w̃ diuers hamelets & inhabitants, wher do rise yerely of their labours to the value of l. pound, and the vicar that serueth (being so great a cure) hathe but xii. or xiiii. markes by yeare, so that of thys pensyon he is not able to bie him bokes, nor geue his neighbor drinke, al the great gain goeth another way. My father was a yoman, and had no landes of hys own, only he had a farme of iii. or iiii. pound by yere at the vttermoost, and here vpon he tilled so much as kept halfe a dosen men. He had walke for a hundred shepe, and my mother milked xxx. kyne. He was able and did finde the kyng a harneste, with himselfe, and his horse, whyle he came to the place that he shoulde receiue the kynges wages. I can remembre, that I buckled hys harneste, when he went vnto Blacke heathe felde. He kept me to schole, or els I hadde not bene able to haue preached before the kinges maiesty now. He maryed my systers with v. pounde, or xx. nobles a piece, so that he brought them vp in godlinesse, and fear of God. He kepte hospitality for his poore neighboures. And some almesse he gaue to the poore, and al thys dyd he of the said farm. Where he that now hath it, payeth xvi. pound by yere or more, and is not able to do any thing for his prince, for him selfe, nor for his children, or geue a cup of drink to the poore. Thus al thenhansyng & rearing goth to your priuate commodity & welth. So ỹ where ye had a single to much, you haue that: & sins the same, ye haue enhansed the rent, & so haue encreased an other to muche. So nowe ye haue double to muche, which is to to much. But let the preacher preach til his tõg be worn to ỹ stomps, nothing is amended. We haue good

Clergy had to much, but now to lytle.

An example of the clergy.

An example of the yomanry.

No preachyng can helpe thys euell.

manye ſtatutes but ſmal help.

ſtatutes made for the common wealth as touching commeners, encloſers, many metings and ſeſſions, but in the end of the matter, there commeth nothing forthe. Well, well,

The deuyll is authoure of to much.

thys is one thing I wil ſay vnto you, from whence it commeth I know, euen from the deuil. I know his intet in it. For if ye bring it to paſſe, that the yomanry be not able to put their ſonnes to ſchole (as in dede vniuerſities do wonderouſly decay al redy) and that they be not able to marrye

To decaye of learnynge and purity of lyfe.

they? daughters to the auoidynge of whoredome, I ſay ye plucke ſaluation from the people, and vtterly deſtroye the

Saluatyon reſteth in them.

realme. For by yomans ſonnes, the faith of Chriſte is, and

Yomens ſones be teachers of God.

hath bene maintayned chiefly. Is this realme taughte by rich mens ſonnes? No, no, read the chronicles ye ſhall finde ſomtime noble menues ſonnes, whych haue bene vnpreaching biſchops and prelates, but ye ſhal fynde none of them learned men. But verily, they that ſhoulde looke to the re-

A notable thing

dreſſe of theſe thinges, be the greateſt againſte them. In thys realme are a great many of folkes, and amongeſt many, I knowe but one of tender zeale, at the motyon of his pore tenauntes, hath let down his landes to the old rentes for their relief. For gods loue, let not him be a Phenix, let him not be alone, let him not be an hermite cloſed in a wal ſome good man folow him, and do as he geueth example.

Surueyers be handmakers.

Surueyers there be, that gredely gorge vp their couetous goodes, handmakers I meane, (honeſt men I touche not) but al ſuch as ſuruey they make vp their mouthes, but the commens be vtterlye vndone by them. Whoſe bitter crye

The crye of the poore.

aſcending vp to the eares of the God of Sabaoth, the grevy pit of hel burning fire (without great repentance) do tary and loke for them. A redreſſe God graunt. For ſurelye, ſurely, but that two thinges do comforte me, I would deſpair of the redreſſe in theſe matters. One is, that the kings maieſty when he commeth to age: wil ſe a redreſſe of theſe things ſo out of frame. Geuing example by letting down his own lands firſt, and then enioyn his ſubiects to folow him. The ſecond hope I haue is, I beleue that the generall accompting day is at hand, the dreadful day of iudgemēt I mean, which ſhal make an end of all theſe calamitye and miſeries. For as the ſcriptures be. *Cū dixerint pax pax*, whē they ſhal ſay peace, peace: *Omnia tuta*, all thynges are ſure:

Then is the day at hand, a mery day I say, for al such as do in this worlde study to serue & please God, and continue in his faith, fear & loue: and a dreadful horrible daye for them that decline from God, walkinge in their owne wayes, to whome as it is wrytten in the xxv. of Mathew is said: *Ite maledicti in ignem eternum.* Go ye cursed into euerlasting punyshment. Wher shalbe wailinge and gnashing of teethe. But vnto thother he shal say: *Venite benedicti.* Come ye blessed children of my Father, possesse ye the kingdome prepared for you from the beginnyng of the worlde, of the which God make vs al partakers. Amen.

The reward of wicked men.

The blesse of the godly.

The second Sermon of Maister Hughe Latimer, which be preached before king Edward.

Quecunque scripta sunt: ad nostram doctrinam. &c.

All thynges that are wrytten in Gods boke, in the holy Bible, they were wrytten before our time, but yet to cõtynue from age to age as long as the worlde doth stand.

In this boke is contained doctryne for all estates, euen for kinges. A king herein may learne howe to guid himself, I told you in my last sermon, much of the duty of a king. And there is one place behind yet, and it foloweth in the text. *Postquam autem sederit in solio regni sui. &c.*

In gods booke is cõtained doctryne for al estates.

And when the kinge is set in the seate of his kingdome, he shal wryte him out a boke, and take a copye of the priestes or Leuites. He shall haue the boke with him, and why? to reade in it al the daies of his life, to learn to fear god, and learne hys lawes, and other things, as it foloweth in the text with the appurtenances and hangings on, that he turn not from God, neither to the right hand, nor to the left. And wherfore shall he do this? that he may liue long, he and his children. Hytherto goeth the text. That I may declare this the better to the edifying of your souls & the glory of God, I shal desyre you to pray &c. *Et postquã. &c.* Before I enter into thys place (right honorable audiẽce) to furnish it accordingly, whiche by ỹ grace of god I shal do at leisure, I wold repete ỹ place I was in last, & furnish it wt an history or two, which I left out in my last sermõ. I was in a matter cõcerning ỹ sturdines of the Iewes, a frowarde and stifnecked kind of people,

Deut. xvii

The stiffnecked Jewes & oure Englysh men compared together.

like our Englisch men now a dayes, that in the minoritye of a king, take vpon them to breake lawes, & to go by wais. For when God had promised them a king, when it came to the poynt they refused him. These men walked by walkes, and the saying is, many bywalkes, many balkes, many balkes much stumbling, and wher much stumbling is, there is sometime a fal, how be it ther wer some good walkers among them, that walked in the kynges highe waye ordinarily, vprightly, plain Dunstable waye, and for this purpose, I would shew you an history whiche is wrytten in the third of the kinges.

In Englysche adage, otherwyse called an old said saw.

iii. of the kings the fyrst chap.

King Dauid being in hys chyldhode, an old man, in hys second childhode, for al olde men are twise children, as the Prouerbe is. *Senex bis puer.* An old man, twise a child, it happened wyth him, as it doth oftentimes, when wicked men of a kinges childhode take occasyon of euyll.

This king Dauid being weak of nature and impotent, in so much that whē he was couered with clothes, he could take no heate, was counsailed of hys seruauntes to take a fair young maid to nourishe him, and to kepe him warme in hys body, I suppose she was his wyfe. How be it he had no bodilye companye with her, and wel she myghte be hys wife. For though the scripture dothe say. *Non cognouit eam.* He knewe her not, he had no carnall copulation with her, yet it sayth not: *Non duxit eam vxorem.* He maryed her not. And I cannot thinke that kyng Dauid would haue her to warme hys bosome in bed, except she had bene hys wyfe, hauing a dispensation of God to haue as manye wyues as he would. For god had dispensed with them to haue many wiues. Well: what happened to kinge Dauid in his childhode, by the childe of the deuil? ye shal hear. Kinge Dauid had a proud sonne, whose name was Adonias, a man full of ambition, desyrous of honoure, alwayes climynge, clymyng. Now, whiles the time was of hys fathers childhod, he woulde depose hys father, not knowinge of his fathers mynde, saying. *Ego regnabo.* I wil raign, I wil be kynge, he was a stout stomacked childe, a bywalker, of an ambitious mynde, he woulde not consent to hys fathers frendes, but gat hym a charret, and menne to run before it, and dyuers

Adonias iii. of kynges the first

other

other adherentes to help him forward, worldly wise men, suche as had ben before of his fathers counsaile, great men in the worlde, and some no dout of it, came of good wyll thinking no harme, for they would not thinke, that he did it without his fathers will, hauing such greate men to set him forthe, for euery man can not haue accesse at all times to the king, to know his pleasure: well, algates he would be king. He makes a great feast, and thether he called Joab the ringleader of his fathers armie, a worldly wise man, a by walker, that would not walke the kinges hye way, and one Abiathar the high priest. For it is maruayle if any mischief be in hand, if a Priest be not at some ende of it, they tolke him as king, and cried, *Viuat Rex Adonias.* God saue king Adonias, Dauid suffred al thys, and let him alone, for he was in his childhod a bedred man. But see how God ordered the matter. Nathan the Prophet and Sadoc a Priest: and Banaiah, and Crethytes, and Phelethites the kinges garde, they were not called to the feast.

Joab captain generall of Dauids army.

These were good men, and would not walke by wayes, therfore it was folly to breake the matter to them, they were not called to counsell. Therfore Nathan whē he hard of this, he commeth to Bethsabe, Salomons mother, and sayth. Heare ye not how Adonias the sone of Aggeth, raigneth king, Dauid not knowing? And he bad her put the king in mind of his oth that he sware that her sonne Salomon should be king after him, this was wise counsayle according to the prouerbe. *Qui vadit plane, vadit sane.*

He that walketh in the hye plainway, walketh safely. Upon this she wente and brake the matter to Dauid, and desired him to shew who should raygne after him in Hierusalem, adding that if Adonias were king, she and her son after his death should be destroyed, saying: *Nos erimus peccatores.* We shalbe sinners, we shalbe taken for traytors, for thoughe we ment no harme, but walked vprightly, yet because we went not the by way with hym, he beyng in authoritie wyll destroy vs. And by and by commeth in Nathā, and taketh her tale by the ende, and sheweth hym how Adonias was saluted kyng, and that he had bid to dinner the kynges seruantes, all sauyng hym and Sadoc, and Banaiah,

Bethsabe sueth to Dauid for Salomon.

iah and all his brethren the kyngs sonnes saue Salomon.

Kinge Dauid remembryng hymselfe, swore, as sure as God lyueth, Salomon my sonne shal raygne after me and by and by commaunded Nathan and Sadoc and hys garde the Cerites and Phelites, to take Salomon hys sonne and set hym vppon his mule, and anoynte hym kyng. And so they did crying. *Viuat Salomon Rex.* Thus was Salomon throned, by the aduise and will of his father, and though he were a childe, yet was his will to be obeyed, and fulfylled, and they ought to haue knowen his pleasure.

The ioie of the people for their new king.

Whylse this was a doing there was suche a ioye and outcry of the people, for theyr new kyng, and blowing of trompettes, that Joab and the other company beyng in theyr iolytie, and keppyng good cheare: Hearde it, and sodaynly asked what is this ado? And when they perceyued, that Salomon, by the aduise of his father was annoynted kyng, by and by there was all whisht, all theyr good chere was don, and all that were with Adonias, went away, and let hym raygne alone: if he would, and why? He walked a by way and God would not prosper it.

God is against priuate authoritie and inordinate doings.

God will not worke with priuate authoritie, nor with any thing done inordinatly. When Adonias saw this that he was left alone, he toke sanctuary, and held by the horns of the aultar, and sware that he would not departe thence, till Salomon would sweare that he should not lease hys lyfe. Here is to be noted the notable sentence, and greate mercy of kyng Salomon.

Salamon is mercyfull.

Let him (saith he) order him selfe lyke a quyet man, and there shall not one hear fall from hys head. *Sed si inuentum fuerit, malum in eo.* But if there shall be any euyll found in hym, if he hathe gone about any mischyef, he shall dye for it. Upon this he was brought into Salomon, and as the boke sayth, he did homage vnto him, and Salomon sayde to him. *Vade in domum tuam.*

Get thee into thy house, by lyke he meant to warde, and there to see his wearing, as if he should say, shew thy selfe without gall of ambicion, to be a quyet subiect, and I wil pardō thee for this time. But I wil see the wearing of the.

Tyme tryeth traitours from the truly.

Here we may see the wonderfull great mercy of Salomon

for

for this notoryous treaſon, that Adonias had committed, it was a playne matter, for he ſuffred him ſelfe to be called kyng, it hung not of vehement ſuſpition or coniecture nor ſequell or conſequent, yet notwithſtanding Salomon for that preſent, forgaue him, ſaying I wil not forget it vtterly, but I will kepe it in ſuſpece, I will take no aduauntage of thee at this time. This Adonias and Abſolon were brethren, and came both of a ſtraung mother, and Abſolō likewiſe was a traytour and made an inſurrection againſt his father. Beware therfore theſe mothers, and let kings take hede howe they mary, in what houſes, in what fayth. For ſtraunge bringing vp bringeth ſtraunge maners. Nowe geueth Dauid an exhortation to Salomon, and teacheth hym the dutie of a king, and geueth him a leſſon, as it foloweth at large in the boke, and he that liſt to reade it, may ſe it there at full. But what doth Adonias all this whyle? He muſt yet clime again, the gall of ambition was not out of his hart. He will now mary Abiſaak the yong Queene that warmed king Dauides boſome, as I told you, & commeth me to Bethſabe, deſiering her to be a meane to Salomon her ſonne that he might obtayne his purpoſe. And bryngeth me out a couple of lyes at a clappe, and committeth me two vnlawfull actes. For fyrſt he would haue ben king without his fathers conſente, and now he will marye his fathers wyfe, and the .ii. lies are theſe. Fyrſt, ſayd he to Bethſabe, thou knoweſt that the kyngdom belongeth to me, for I am the elder. The kingdom was mine, he lyed falſely, it was none of his. Then ſayd he all the eyes of Iſraell were caſt vpon me, that is to ſay: all Iſrall conſented to it, and there he lyed falſlye. For Nathan, Sadoc, and other wyſe men, neuer agreed to it. Here was a great enterpriſe of Adonias: he will be climbing ſtill. Well Bethſabe went at his requeſt to her ſonne Salomon, and aſked aboune, and he graunted her what ſoeuer ſhe did aſke. Notwithſtanding he brake his promis afterward & that right well, for all promiſſes are not to be kept, ſpecially if they be againſte the worde of God. Or not ſtandyng with a commune profyt, and therfore, as ſone as Salomon hard that Adonias woulde haue maryed the yonge Queene Abiſaak:

Note of what force education is.

Adonias ſchrinks in the wetyng & proueth nought in the wearing.

Adonias a liar.

When promiſes may not be performed.

Abisaak, nay then let him be king to, sayde he. I perceyue now that he is a naughty man, a proud harted fellow, the gall of ambition is not yet out of his hart, and so cōmaunded him to be put to death. Thus was Adonias put to execution, where as if he had kept his house and not broke his iniunction, he mighte haue liued still. Abiathar, what became of him? The king (because he had serued his father before him) would not put him to death, but made him as it were a quondam. Because thou hast ben with my father (sayd he) and diddest cary the ark before him, I will not kill thee. But I wil promise thee, thou shalt neuer minister any more. *Vade in agrum tuum.* Get thee to thy land, and liue there. A great matter of pitie & compassion, so God graūt vs all suche mercy. And here was the ende of Elies stocke, according to the promise and threatning of God. As for the Phelethites we doo not read that they were punished. Mary, Semey transgressed his Iniunction: for he kept not his house, but went out of Hierusalē to seke two seruaūts of his, that had run from him: and when it came to Salomons eare, it cost him his lyfe. I haue ript the matter now to the pill, and haue tolde you of playne walkers, and of by walkers, and how a kyng in his childhod is a kinge, as well, as in any other age. We reade in scripture of such as were but xii. or viii. yeares olde, and yet the word of the holy Ghost called them kings, saying: *Cepit regnare* He began to raygne, or he began to be king. Here is of bywalkers. This history woulde be remembred, the prouerbe is: *Fælix quem faciunt aliena pericula cautum.* Happy is he that can beware by an other mans ieoperdy. For if we offend not as other doo, it is not oure owne desertes. If we fall not, it is Gods preseruation. We are all offenders. For ether we may do, or haue don, or shall doo (except God preserue vs) as euill as the worst of them. I praye God we may all amend and repent. But we will all amend now I trust. We muste nedes a mende our lyues euery man.

Adonias put to Death. iii. King. ii.

Abiathar deposed and made a quondam. iii. King. ii

Ioas was but vii. yeares old when he was made kyng. xii. King. xii.

Iosias was viii. iiii. king. xxii.

kings, though they be children yet they are kinges.

The holy Communion is at hand, and we may not receyue it vnworthely. Well, to returne to my history. Kyng Dauid (I say) was a king in his second childhod. And so, yong kinges thoughe they bee Children, yet are they

kings

kings notwithstanding, and though it be written in scripture: *Ve tibi O terra vbi puer est Rex.* Wo to thee, O Lande, where the king is a childe: it followeth in an other place. *Beata terra vbi rex nobilis* Blessed is the land, where there is a noble kyng. Where kinges be no banketers, no players, and where they spend not their time in hawking, and hunting: And when had the kynges maiestie a Councell that toke more payne bothe night and day for the setting forth of gods word, and profit of the commune wealth? And yet there be some wicked people that will say. Tush, this gear will not tary, it is but my Lord Protectours, and my lord of Canterburies doing: The king is a child, he knoweth not of it. Jesu mercy, how lyke ar we English men to ỹ Jewes euer stubburn, stifnecked, and walking in bye wayes. Yea, I thinke no Jewe woulde at at any tyme saye: this geare will not tary. I neuer heard nor red at any time that they sayd. These lawes were made in such a kinges dayes, whē he was but a child. Let vs alter them. O Lorde what pytie is this, that we should be worse then the Jewes?

The kinges honourable counsell worthely commended.

The comune saying of the Popish hope dayes.

English men worse then the Jewes.

Blessed be the lande saith the worde of God, where the king is noble. What people are they that say, the kyng is but a childe? haue not we a noble kynge? Was there euer kynge so noble? so Godly? brought vp with so noble counsellours? so excellent, & well learned Scholemaisters? I wil tell you this, and I speake it euen as I thinke. His maiestye hathe more Godly wit and vnderstanding, more learning and knowledge at this age, then xx. of his progenitors, that I could name, had at any tyme of their lyfe.

A trewe and and harty report of M. Latimer by the kinges maiestie.

I tolde you in my last sermon of ministers, of the kings people, and had occasion to shew you, how few noble men were good preachers, and I left oute an history then which I will now tell you.

There was a Bishop of Wynchester in king Henry the vi. dayes, whiche king was but a chylde, and yet were there many good Actes made in hys childehod, and I do not read that they were broken. This Bysshop was a greate man borne, & did beare suche a stroke, that he was able to shoulder the Lorde Protectour. Well, it chaunced that the lord Protectour and he fell oute, and the Bysshop would beare

The history of a bishop of Winchester in king Henry the vi. tyme.

nothyng

nothing at all with him, but played me the *Satrapa*, so that the Regent of Fraunce was fayne to be sent for, from beyond the seas, to set them at one, and to go betwene them. For the Bishop was as able and readye to buckle with the Lorde Protectoure, as he was with hym.

Was not this a good prelate: he should haue ben at home a preaching in hys Dioces in a wanyant. This Protector was so noble and Godly a man, that he was called of euery man the good Duke Humfrey. He kept such a house, as neuer was kept since in England, without any enhaunsyng of rentes. I warrant you, or any suche matter. And the bishop for standing so stifly by the matter, and bearyng vp the order of our mother the holy churche, was made Cardinall at Calice, and thyther the bysshop of Rome sent him a cardinals hat. He should haue had a tiburne tippet, a halpeny halter, and all suche proud prelates. These Romishe hattes neuer brought good into England.

The good Duke Humfrey.

A tyburne tippet would become hym better.

Vpon this the bishop goeth me to the queene Katherin the kinges wyfe, a proud woman and a stout, and perswaded her, that if the duke were in suche authoritie styll, and lyued, the people would honor him, more the they did the king. And the king should not be set by, and so betwene them, I can not tell how it came to pas, but at Sonte Edmundsbury in a parliamēt, the good Duke Humfrey was smothered.

Duke Humfrey smothered.

But now to returne to my text, and to make further rehearsall of the same, the matter beginneth thus. *Et postquā sederit Rex.* And when the king is set in the seat of his kingdom, what shall he do: shall he daunce, and dally: banket: hauke and hunte? No forsoth syr. For as God set an order in the kinges stable as I tolde you in my laste Sermon, so will he appoint what pastime a king shal haue.

The office of a king newly chosen.

What must he doo then? He must be a student. He muste write Gods booke him selfe. Not thinking because he is a kyng, he hath licence to doo what he will, as these worldly flatterers are wont to say. Yea, trouble not your self sir, ye may hauke and hunt, take youre pleasure. As for the guiding of your kingdom and people, let vs alone with it.

Flattering clawbackers.

These flattering clawbacks ar original rotes of all mischief,

chiefe, and yet a kinge may take his pastime in hauking or hunting or suche lyke pleasures But he must vse them for recreation when he is wery, of waighty affayres, that he may returne to them the more lustye: and this is called pastime with good company. He must write out a boke hym selfe. He speaketh of wryting because printing was not vsed at that time. And shall the king write it out him selfe? He meaneth he shall see it written, & rather then he shoulde be without it, wryte it him self. Jesus mercy is God so chary with a king to haue him well brought vp & instructed? Yea forsoth. For if the king be well ordered, the realme is well ordered. Where shall he haue a copie of this boke? of the Leuites. And why? Because it shall be a true copie, not falsifyed. Moyses left the boke in an olde cheste, and the Leuites had it in kepyng. And because there should be no error, no addition, nor taking away from it, he biddeth him fetche the copy of the Leuites. And was not here a greate miracle of God, how this boke was preserued? It had lain hid many yeares and the Jewes knew not of it. Therfore at length when they had found it and knew it: they lamented for their ignorance, that had so long bene without it, and rent their clothes, repenting their vnfaythfulnesse. And the holy bible Gods boke, that we haue among vs, it hath ben preserued hytherto by wonderfull miracle of god though the kepers of it were neuer so malitious. Firste euer syth the bishop of Rome was firste in authoritie, they haue gone aboute to destroye it, but God worketh wonderfully, he hath preserued it mauger their beartes, and yet are we vnthankfull that we can not consider it. I will tell you, what a bishop of this realme sayde once to me, he sent for me and meruayled that I would not consent to such traditions, as were then set out. And I aunswered him, that I woulde be ruled by Gods boke, and rather then I woulde dissent one iote frō it, I would be torne with wild horsses. And I chaunced in our cōmunication, to name the Lordes supper. Tush saith the bishop. What do ye call the Lordes supper? What new terme is that? There stode by him a doctour Dubber, one doctour Dubber he dubbed him by and by and sayd that this terme was seldome red in the doctours.

Kings pastime

The king must wryte the booke of Deutero. him selfe. Deut. xvii.

Gods booke hath ben preserued hytherto by a wonderful miracle.

Mark a lerned Preciate.

And

S. Paules termes oughte to be followed.

And I made answer, that I would rather folow Paule in vsyng his termes, then them, though they had all the doctours on theyr syde. Why, sayd the bishop, cā not we without scriptures order the people? howe did they before the scripture was fyrst wryttē and copied out? But God knoweth, full ill yet would they haue ordered them. For seyng that hauing it, they haue deceyued vs, in what case should we haue ben now without it? But thankes be to God, that by so wonderfull a myracle hath preserued the boke still.

A bishop that asked whether the people might not be ordred without scriptures.

It followeth in the text. *Habebit secum. &c.* He shall haue it with him in his progresse, he must haue a man to carye it, that when he is haukyng and hunting or in any pastime, maye alwaies commune with them of it. He shall reade in it not once a yeare, for a time, or for his recreation, whē he is weary of haukyng or hunting, but *cunctis diebus vitæ suæ* All the daies of his life. Where ar those worldlyngs now? These bledder puffed vp wyly men? Who worth them that euer they were about any king. But how shal he read this boke, as the Homilies are read? Some call them homlies, and in dede so they may be well called, for they are homely handled. For though the priest reade them neuer so well, yet if the parish like them not, there is suche talking and babling in the churche, that nothing can be heard: And yf the parysh be good, and the priest nought, he will so hacke it, and chop it, that it were as good for them to be without it, for any word that shalbe vnderstand. And yet (the more pitie) this is suffred of your graces bishops in their dioces vnpunished. But I wil be a suter to your grace, that ye wil geue your Bishops charge ere they goo home, vpon theyr allegiaunce, to loke better to theyr flocke, and to see youre maiesties iniunctions better kept, & send your visitours in their tailes. And if they be found negligēt, or fautye in their deutyes, oute with thē. I require it in Gods behalfe, make them quondams all the packe of them. But peraduenture ye will say. Where shall we haue any to put in theyr rowmes? In dede I were a presumptuous fellow to moue your grace to put them oute, if there wer not other to put in theyr places. But youre maiestie hathe diuers of youre chaplaynes, well learned men, and of good knowledge, and

Thebyshop must not be forgottē in tyme of progresse and pastyme.

How homely they handle the the godlye Homylies.

I requeste to the kinges grace.

Negligent bishops.

yet

yet ye haue ſome that be badde inoughe, hangers on of the court, I meane not thoſe. But if your maieſties chaplains and my Lord Protectors be not able to furniſhe their places, there is in this realm, thankes be to God, a great ſight of lay men, wel learned in the ſcriptures, and of vertuous and godly conuerſation, better learned then a great ſyghte of vs, of the cleargy. Hangers of the courte.

I can name a numbre of them that are able, and would be glad (I dare ſay) to miniſter the function if they be called to it. I moue it of conſcience to youre grace, let them be called to it orderly, let them haue inſtitution, and geue the the names of the clergy. I meane not the name onlye, but let them do the function of a biſhop, and liue of the ſame. Not as it is in many places, that one ſhuld haue the name, and vtil. other the profyt. For what an enormity is this in a chriſtian realme to ſeruc in a ciuility, hauinge the profyt of a Prouoſtſhip and a Deanrye, and a Perſonage? But I wil tel you what is lyke to come of it. It wil bring the clergy ſhortly into a very ſlauery. I may not forgette here my *Scala celi* that I ſpoke of in my laſt ſermon. I will repeat it now again, deſyring your grace in gods behalf that ye wil remembre it. The byſhop of Rome had a *Scala celi*, but hys was a Paſſe matter. This *Scala celi*, is the true ladder that bryngeth a man to heauen, the toppe of the ladder or fyrſte greeſe, is this. Learned laymen to furniſh the rowmes of biſhops. The clargy is lyke to bee brought into ſlauery.

Who ſo euer calleth vpon the name of the Lord, ſhalbe ſaued. The ſecond ſtep. Howe ſhal they call vppon hym, in whome they haue no beleue? The third ſtayr is this. How ſhal they beleue in him, of whome they neuer heard? The fourth ſtep. How ſhal they hear without a preacher? Now the nether end of the ladder is. How ſhall they preache, except they be ſente? Thys is the foote of the ladder, ſo that we may goo backward now, and vſe the ſchole argument. *A primo ad vltimum.* Take away preaching, take away ſaluation. But I feare one thing, and it is, leaſt for a ſafety of a litle mony, you wil put in chauntry prieſtes to ſaue theyr penſyons. But I wil tel you, Chriſte boughte ſoules with hys bloud, and wil ye ſel them for gold or ſiluer? I woulde The Scala celi and his. v. ſteppes. The feare is paſt for it is dō all redy.

Not that ye shoulde doo with chauntrye Priestes, as ye did
wyth the Abbottes, when abbeyes were putte downe. For
when their enormities were fyrst redde in the parliament
New bishops of old abbots. house, they were so great and abhominable, that ther was
nothinge but downe wyth them. But wythin a whyle af-
ter, the same Abbottes were made Bishoppes, as there be
some of them yet a liue to saue and redeme their pensions.
O Lorde: thinke ye that God is a fole: and seeth it not? and
if he se it, wil he not punish it? And so now for safety of mo
nye, I would not that ye should put in chauntrye priestes,
I speake not now against such chauntry priestes as are a-
ble to preache, but those that are not able, I will not haue
them put in, for if ye doo this, ye shal answer for it.

It is in the text, that a king ought to feare God, he shall
haue the dread of God before his eies, worke not by world
Worldly policy feareth not god ly policy, for worldly policy feareth not God. Take hede of
these claubackes, these venemous people that wil come to
you, that will folowe like Gnatoes and Parasites, if you
folowe them, you are oute of your boke. If it be not acco-
ding to Gods worde that they counsaile you, doo it not for
Smel feastes or flatterers. any worldly policy, for then ye feare not God. It foloweth
in the text. *Vt non eleuetur cor eius.* That he be not proude a-
boue his brethren. A kynge muste not be proude, for God
myght haue made hym a shephearde, when he made hym
a kynge, and done hym no wronge. There be many exam
ples of proude kynges in scripture. As Pharao that would
Pharao Exod not heare the message of God. Herode also, that put Jhon
vii. viii. Baptiste to deathe, and woulde not heare hym, he tolde
him, that it was not lawfull for him to mary his brothers
Jeroboam. iii. wyfe. Jeroboam also was a proude kynge. An other kyng
king. xii. there was that worshipped straunge Gods and Idols, of
those men whome he had ouercome before in battail: And
when a Prophet told him of it: What sayd he. Who made
you one of my councel? These were proud kinges, their ex-
amples are not to be folowed.

But wherefore shall a kynge feare God, and tourn nei-
ther to the ryght hande, nor to the lefte.
Wherefore shall he do all this: *vt longo tempore regnet ipse, & filij eius.* That he may raigne long, he and his childzen. Re
member

member this I beseche your grace. And when these flatterers, and flibbergibbes another day shall come and clawe you by the back and say.

Sir trouble not youre selfe. What shoulde you study? Why should you do this or that? Your grace may answer them thus, and say. What sirra? I perceiue you are wery of vs, and our posterity. Doth not God say in such a place. That a kinge should write out a boke of gods lawe, and reade it? Lerne to feare God. And why? That he and hys, might reign long, I perceyue now thou art a traytor. Such an answere woulde cut his combe.

Tel him this tale once, and I warrant you he wil come no more to you, neither he, nor any other after such a sort. A charme to chase away. claubackes.

And thus shall youre grace driue these flatterers and claubackes away. And I am afrayed I haue troubled you to long.

Therfore I will furnish the text now with an history or two, and then I will leaue you to God. Ye haue heard how a king ought to passe the time. He must read the boke of God, and it is not inough for him to reade, but he must be acquanted with all scripture, he must study, and he must pray: And how shall he do both these.

Ye maye learne at Salomon, God spake vnto Salomon, when he was made a kyng, and badde hym aske of hym what he woulde, and he shoulde haue it. Make thy petition, sayde God, and thou shalte obtayne. Nowe marke Salomons prayer: *Domine, o Domine deus*, sayde he: O Lord God, it is thou that hast caused me to raygne, and hast set me in my fathers seate, for thou God onlye doest make kynges. Thus thoulde kyngs prayse God, and thanke god as Salomon dyd. But what was his petition: Lorde, sayd he: *Da mihi cor docile*. He asked a docyble heart, a wise hart, and wysedome to goo in, and to goo oute, that is to begyn all myne affayres well, and to bring them to good effect & purpose, that I may learne to guide and gouerne my people. When he badde made hys petition, it pleased god wel that Salomon asked wisdom, & neither ryches nor long life, & therfore god made him this answer. Because ỹ haste chosen wisdō aboue al things. I wil geue thee it, and thou iii. of king. iii. ii. of Chronicles. i. b Salomon is a president of prayer for kinges. Salomon asketh wisdome.

the wyſeſt kinge that euer was before thee, and ſo he was, and the wiſeſt in all kindes of knowledge that euer was ſythe. And thoughe he dyd not aſke ritcheſſe, yet God gaue hym both richeſſe and honour, more then euer anye of hys auncetors had. So your grace muſt learn how to do, of Salomon. Ye muſt make your petition, now ſtudy, now prayer. They muſte be yoked together, and thys is called paſtyme with good company.

Studye and prayer muſt be coupled together.

Now when God had geuen Salomon wiſdome, he ſent him bn and by occaſyon to occuppe his wit. For God gaue neuer a gifte, but he ſent occaſyon at one time or an other to ſhew it to Gods glory. As if he ſente richeſſe, he ſendeth poore men to be healped wyth it. But nowe muſt men occupy theyr goodes otherwiſe. They will not looke on the poore, they muſte healpe their children, and purchaſe them more land then euer theyr graũdfathers had before them. But I ſhall tell you what Chriſte ſayd. He that loueth his chylde better then me, is not worthye to be my diſciple. I cannot ſee how ye ſhal ſtand before God at the later daye, when thys ſentence ſhalbe layd againſt you.

God miniſtreth occaſyon to vſe hys gyftes.

But to returne to my purpoſe, there wer two poore women came before Salomon to complaine. They were two harlottes, and dwelled together in one houſe, and it chaunced wythin two dayes they childed bothe. The one of theſe women by chaunce in the nyghte, had killed her childe, and roſe priuelye and went to the other woman, and tooke her liue childe awaye, and lefte her dead chylde in hys place. Upon that they came bothe before Salomon to haue the matter iudged, whoſe the childe was. And the one ſayd: it is my chylde. Naye ſayeth the other, it is mine. So there was yea and naye betwene them, and they healde vp the matter with ſkoldynge after a womanlike faſhion. At the lengthe Salomon repeated theyr tale as a good iudge ought to do, and ſaid to the one woman. Thou ſayeſt ỹ child is thyne, yea ſayde ſhe. And thou ſayeſt, it is thine to the other. Well, fetche me a ſwearde, ſayde he. For there was no waye nowe to trye, whyche was the true mother, but by naturall inclination. And ſo he ſayde to one of hys ſeruaunts. Fetch me a ſwearde and deuyde the childe betwene them.

iii. of kynge iii.

The complaint of two harlots to Salomon.

them. When the mother of the childe that accused thother heard him saye so. Naye for Goddes sake sayde she, lette her haue the whole childe, and kyll it not. Naye, quod the other, neyther thine nor mine, bet let it be deuided. Then sayde Salomon. Geue this woman the childe, this is the mother of the childe. What come of this? *Audiuit omnes Israel.* When all Israell heard of thys iudgement, they feared the king. It is wisdome and godly knowledge that causeth a king to be feared. One word note here for gods sake and I wil trouble you no longer. Would Salomon being so noble a king hear two poore women? They were poore, for as the scripture saithe. They were together alone in a house, they had not so much as one seruant betweene them bothe. Would kynge Salomon, I saye, hear them in hys owne person? Yea forsothe. And yet I heare of many matters before my Lord Protectour, and my Lorde Chauncelloure that can not be heard. I must desyre my Lord protectoures grace to heare me in thys matter, that your grace woulde heare poore mennes sutes your selfe. Put them to none other to heare, let them not be delayed. The sayinge is now, that money is heard euery where, if he be ryche, he shall soone haue an ende of his matter. Other are faine to goo home wyth weping teares, for any helpe they can obtaine at anye iudges hand. Hear mennes sutes your selfe, I require you in Goddes behalf, and put it not to the hearing of these veluet cotes, these vpskippes. Now a manne can scarse know them from an auncient knight of the coũtry. I can not go to my boke for poore folkes come vnto me, desiring me that I will speake that their matters maye be hard. I trouble my Lord of Caunterbury, and being at hys house now and then I walke in the garden lokinge in my booke, as I can doo but litle good at it. But some thinge I must needes doo to satisfy this place. I am no soner in the garden and haue red a while, but by and by commeth ther some one or other knocking at the gate. Anone cometh my man and saith Sir, there is one at the gate woulde speake wyth you. When I come ther, then is it some one or other that desyreth me that I wil speake that his matter myght be hard, and that he hath lain this long at great costes and

Wisdome causeth a kynge to be feared.

A request to the Lord Protectour.

Velvet cotes and vpskyppes.

Maister Latimer troubled wyth poore mens sutes.

charges, and canne not once haue hys matter come to the hearynge, but amonge all other, one specially moued me at thys time to speake. This it is sy2.

The gentle woo mans cõplaint.

A gentlewoman came to me and tolde me, that a great man kepeth certayne landes of hers from her, and wyll be her tenaunte in the spite of her tethe. And that in a whole twelue monthe, she coulde not gette but one daye fo2 the hearynge of her matter, and the same daye when the matter shoulde be heard, the greate manne b2oughte on hys syde a greate syghte of lawyers fo2 hys counsaile, the gentlewoman hadde but one man of law: and the greate man shakes him so, that he can not tel what to do, so that when the matter came to the poynte, the iudge was a meane to the gentle woman, that she woulde let the greate manne haue a quietnesse in her lande. I beseeche your grace that ye will looke to these matters. Heare them your selfe. Welwe your iudges: And heare poo2e mennes causes. And you p2oude iudges harken what God sayeth in hys holye booke: *Audite illos, ita paruum vt magnum.* Hear them sayeth he, the small as well as the greate, the poo2e as wel as the ryche. Regarde no person, feare no manne. Whye? *Quia domini iudicium est.* The iudgement is Goddes. Marke thys sayinge, thou p2oude iudge. The Deuill will b2ynge thys sentence at the daye of Dome. Hell wyll be full of theese iudges, if they repente not and amende. They are wo2se then the wicked iudge that Chr2iste speaketh of, that neyther feared God, no2 the wo2lde.

Lawyers are like Switcheners that serue wher they haue most mony.

Luke, xviii.

There was a certaine wyddowe that was a suter to a iudge, and she mette hym in euerye co2ner of the streate, cryinge: I p2aye you heare me, I beseeche you heare me, I aske nothing but right.

When the iudge sawe her so impo2tunate, thoughe I feare neyther God, sayeth he, no2 the wo2ld, yet because of her impo2tunatnesse I wyll graunt her request. But oure iudges are wo2se then thys iudge was. Fo2 they will neyther heare men fo2 Goddes sake, no2 feare of the wo2lde, no2 impo2tunatnesse, no2 any thing elsse. Yea some of thē wyll commaund them to warde, if they be impo2tunate.

Except before, except that is to say excepte it be for monye.

I hearde

I hearde saye, that when a suter came to one of them, he sayde: What felowe is it that geueth these folke counsaile to be so importunate? he woulde be punished and committed to warde. Marye syr, punyshe me then, it is euen I that gaue them counsell, I would gladly be punished in suche a cause. And if ye amend not, I will cause them to crye oute vpon you still: euen as longe as I liue. I will do it in dede, but I haue troubled you longe. As I began with this sentence. *Quecunque scripta sunt. &c.* So will I end nowe wyth thys texte. Beati qui audiunt verbum Dei, & custodiunt illud: Blessed are they that heare the woorde of God and keepeth it. There was an other sute, and I had almoste forgotten it.

There is a poore woman that lyeth in the Fleate, and can not come by anye meanes that she can make to her answer, and woulde faine be bailled, offeringe to put in suretyes worth a thousand paund, and yet she cannot be hard. Me thynke this is a reasonable cause, it is great pitye that suche thynges shoulde so be. I beseeche God, that he wyll graunte that all that is amisse maye be amended, that we may heare his woorde and keepe it, that we maye come to the eternal blisse, to the whiche bliss I beseche God to bring both you and me. Amen.

The poore woman lyinge in the Flete.

The thyrde Sermon of Maister Hughe Latymer, whyche he preached before the kynge, wythin hys graces Palayce at Westminster, the xvii. daye of Marche.

Quecunque scripta sunt, ad nostram doctrinam scripta sunt. All thynges that are wrytten, are wrytten to be our doctrine. All thynges that be wrytten in goddes holye booke, the byble, were wrytten to be oure doctrin long before our time, to serue from tyme to time, and so forth to the worldes end.

We shall haue in remembraunce, most benigne and gracious audience, that a preacher hathe two offices, and the one to be vsed orderly after an other.

A preacher hath two offyces.

i. To teach true doctryne.

The fyrste is Exhortari per sanam doctrinam. To teache true doctryne he shall haue also occasyon oftentymes to vse an other, and that is. Contradicentes conuincere.

ii. To cõfute gainsayers and spurners against the truth.

To reprehend, to conuince, to confute gainsayers and spurners against the truth. Why? you wil saye, wil anye bodye gaine say true doctrine, and sound doctrine? Wel, let a preacher be sure, that his doctrine be true, and it is not to be thought, that any body wil gain say it. If S. Paul had not forsene that there shuld be gainsayers, he had not neade to haue appoynted the confutation of gaine sayinge. Was

Preachers haue euer hadd gainsayers. ex. vii, viii, ix, x

ther euer yet prechers, but ther wer gainsayers? that spurned? that winst? that whimpered against him? that blasphemed, that gaynesayed it? When Moses came to Egipte wt sound doctrin, he had Pharao to gaine saye him. Jeremye was the minyster of the true word, of God, he had gainsayers the priestes, and the false Prophets. Ely had al Baals

iii. king. xviii Ma. xii. xv. xvi Actes. xxviii

priestes supported by Jesabel to speake against him. Jhon Baptist and our sauiour Jesus Christe, had the Pharisees, the Scribes, and the priestes gain sayers to them. The Apostles, had gain sayers also, for it was said to S. Paul at Rome: *Notum est nobis quod vbique secte huic contradicitur.*

Eusebius de tẽporibus. Hystoria ecclesiastica. Antonius Sabellicus.

We know that euery man doth gaine say this learnynge. After the Apostles time the truthe was gaine sayed wyth tyrauntes, as Nero. Parentius, Domitianus, and suche like, and also by the doctrine of wicked heretikes. In the popyshe masse tyme, there was no gayn sayinge, all thynges seemed to be in peace, in a concorde, in a quyet agremente.

We were then at a peace with the deuyl, and at debate with God.

So longe as we had in adoration, in admiration, the Popyshe masse, we were then wythoute gaynsayinge. What was that? The same that Christe speaketh of. Cum fortis armatus custodierit atrium. &c. When Sathan the Deuyll hathe the guidinge of the house, he kepeth al in peace that is in hys possessyon: whan Sathan ruleth, and beareth dominion in open religyon, as he did wyth vs when we preached pardon matters, purgatory matters, and pilgrimage matters, all was quiet. He is ware inough, he is wilye, and circumspect for stirring vp any sedition. When he keepeth his territory all is in peace.

It

If there were any man that preached in England in times past, in the popes times (as peraduenture there was .ii. or iii) strayght waies he was take and niped in the head with the title of an heretique. When he hath the religion in possession, he turreth vp no sedicyon, I warrant you.

How many discentions haue we hard of in Turky? But a few I warrant you. He busyeth hym selfe there with no discention. For he hath there dominion in the open Relygion, and neadeth not to trouble him selfe any further. The Iewes (like vonnagates where so euer they dwell) for they be disperst and be tributaryes in all contreyes where they enhabite) loke wheather ye heare of any hereseyes among them? But when *fortis superuenerit*, when one stronger then the Deuill, cometh in place, which is oure Sauyour Iesus Chryst, and reueleth his word, then the deuil roareth, then he bestirreth him, then he rayseth diuersitie of opinions to sclaunder gods word. And if euer cōcord should haue ben in religion. When should it haue ben but when Chrāst was here? ye find fault with preachers, & say, they cause sedition. We are noted to be rash, & vndiscret in oure preaching. Yet as discrete as Chryst was there was diuersitie, yea, what he was himself. For when he asked, what men called him. His Apostles answered him. Some saye, you are Iohn Baptist, som say, you are Helias, and some saye, you are one of the prophets, and these were they that spake best of him. For some sayde, he was a Samaritane, that he had a deuyll within him, a glosser, a drincker, a pot companion. There was neuer Prophet to be compared to him, and yet was there neuer more discention then when he was, and preached him self. If it were contraryed then, will ye thinke it shall not be contraryed now, when charitie is so cold and iniquitie so stronge? Thus these backebyters, & sclaunderers must be conuinced. Saint Paule said: There shall be *intractabiles*, that will whimpe and whine, there shall be also, *Vaniloqui*, vayn speakers. For the which S. Paule appointeth the preacher to stop their mouthes & it is a preachers office to be a mouth stopper.

The deuill makes no discention in Turkye.

No hereseyes amongst the Iewes.

When the deuill bestirreth him and plaieth his parte.

Preachers are noted to be the cause of sedicio.

The .xvi. of Math. Mark. viii. Luke, ix.

There was neuer so great discention as whē Chryste preached.

ii. Timo. iii.

A preachers office is to be a mouth stopper.

This day I must somwhat do in the second office, I must be againe saper, and I must stop theyr mouthes, conuince, refell,

refell, and confute that they ſpeake ſclaunderouſly of me.

There be ſome gainſaiers gainſayers, for there be ſome ſclaunderous people, bayne ſpeakers, & *intractabiles* whiche I muſt nedes ſpeake againſt. But firſt I will make a ſhort reherſall to put you in memory of that, that I ſpake in my laſt Sermon. And that done, I will confute one that ſclaũdereth me. For one there is that I muſt nedes aunſwer vnto, for he ſclaundreth me for my preaching before ỹ kinges maieſtie. There be ſome to blame, that when a preacher is weary, yet they will haue him ſpeake all at once. Ye muſt tary till ye heare more. Ye muſt not be offended till ye here the reſt. Here all and then iudge all. What ye are very haſtie, very quick with your preachers: But before I enter further into this matter I ſhall deſier you to pray. &c

The Epiloge, or reherſall of the firſt ſermon

Firſt of all as touching my firſt ſermon, I will runne it ouer *curſorie*, rypping alitle the matter. I brought in an hiſtorie of the Bible, exciting my audience to beware of by walkings, to walke ordinatly, plainly, the kings high way & agree to that, which ſtandeth with the order of a Realm. I ſhewed you how we were vnder the bleſſing of God, for our king is *Nobilis*, I ſhewed you we haue a noble kinge. True inheritour to the crowne with out doubte. I ſhewed furthermore of his godly education. He hath ſuche ſcholemaſters as can not be gotten in all the Realme againe.

The kindes Scholemaſters

Wherfore we may be ſure that God bleſſed this realm, all though he curſſed the realme, whoſe ruler is a child, vnder whome the officers be climing, and gleyning, ſturyng, ſcratching, and ſcraping, and volupteouſly ſet on banketyng & for the maintenaunce of their volupteouſnes, go by walks

The counſayll of Englande haue their condoing and worthyneſſe.

And although he be yong he hath as good, and as ſage counſayle, as euer was in Englande, whiche we may well knowe by their godly proceedinges, and ſetting fourthe of the word of God: Therefore let vs not be worſe? then the ſtiffe necked Iewes. In king Iosias time, (who being yong did after, chaunge and correct wonderfully the religion (it was neuer heard in Iewry that the people reproued or ſaid, The king is a child. This geare will not laſt long. It is but one or two mens doinges. It will not but for a tyme. The king knoweth it not. Wo worth that euer ſuche men

The people did not reproue againſt king Iosias in his minoritie.

were

were borne. Take hede lest for our rebellion God take his blessing away from vs. I entred into the place of the kings passtime. I tolde you howe he must passe his tyme in reading the booke of God (for that is the kinges passtime by Gods appointmente) in the whiche boke he shall learne to feare God. Oh howe carefull God is to set in an order all thinges that belonge to a king in his chaumber, in his stable in his treasure house.

What is a princelike passtime.

God is careful for a kinges house.

These peuish people in thys realme haue nothing but the kinge, the king in their mouthes, when it maketh for their purpose. As there was a doctor that preached, the kinges maiestye hathe his holy water, he crepeth to the crosse, and then they haue nothing but the kinge the kinge in their mouthes. These be my good people that muste haue their mouthes stopte, but if a man tell them of the kinges proceadinges, now they haue their shifts, and their putofs saying, we may not go before a law, we may breake no order. These be ỹ wicked preachers, their mouths must be stopt, these be the gainsaiers. An other thing there is that I tolde you of *Ne eleuetur cor regis. &c.* The king must not be proud ouer his brethren. He must order his people with brotherly loue and charitie. Here I brought in examples of proud kynges. It is a great pride in kings and maiestrates when they will not heare, nor be conformable to the sound doctrine of God. It is an other kind of pride in kinges when they thinke them selues so high, so lofty, that they disdayne and think it not for their honour to heare poore mens causes themselues. They haue clawbackes that say vnto them. What sir? what nede you to trouble youre selfe? take you your pleasure, hunt hauke, daunce, and daily, let vs a lone: we will gouerne and order the commune weale matters welynough. Wo worth them, they haue ben the root of al mischief and destruction in this realme. A king ought not only for to reade and study, but also to praye. Let him borow example at Srlomon, who pleased God highly with his petition, desiring no worldly things, but wisdō whiche god did not only graūt him, but because he asked wisdō, he gaue him many mo things. As riches, honoure & such like. Oh how it pleased God that he asked wisdom? And after he had

The king is in euery mannes mouth when it makes for their purpose.

Mayn for shiftes and put offes.

A king must not be proude.

iii. Kindes of pride in a king.

Kinges haue clawe backes & docter picke mote and hys fellow. Clawbackes counsell.

A king muste praye as well as rede.

Salomon praied for wisdom.

he had geuen him this wiſdom he ſent him alſo occaſion to vſe ỹ ſame by a couple of ſtrũpets. Here I told an exãple of a meke king, who, ſo continued vntill he came into the cõpany of ſtraunge women. He heard them not by meanes, or by any other, but in his owne perſõ, & I think verely the naturall mother had neuer had her owne childe if he had not herd the cauſe him ſelf. They were *Meritriſes*. Howres although ſome excuſeth the matter, and ſay they were but tipplers, ſuche as kepe alehouſes. But it is but foly to excuſe them, ſeing the Iewes were ſuche, and not vnlike, but they had their ſtewes and the maintenaunce of whordome as they had of other vices. One thinge I muſt here deſier you to reform my Lords, You haue put downe the ſtewes. But I pray you what is the matter a mended? what a vayleth that? ye haue but chaunged the place, and not take the whordom away. God ſhould be honored euerywhere. For the ſcripture ſayth. *Domini eſt terra et plenitudo eius.* The earth and the lande is the Lordes. What place ſhoulde be then within a chriſtian realme left, for to diſhonour God. I muſt nedes ſhew you ſuch newes as I here. For thoughe I ſee it not my ſelf, notwithſtanding it cometh faſter to me then I would wiſh. I doo as S. Paule doth to the Corinthians *Auditur interuus ſtuprum.* There is ſuch a whordom among you as is not among the gentils. So likewiſe. *Auditur.* I here ſay that there is ſuche whordom in England as neuer was ſene the lyke. He charged all the Corinthians for one mannes offence ſaying. They were all guilty for one mans ſinne, if they woulde not correct and redreſſe it, but wink at it. Lo, here may you ſee how that one mans ſinne poluted all Corinth. A litle leauen as S. Paule ſayeth, corrupteth a greate deale of dough. This is, *Communicare alienis peccatis*, to be partaker of other mẽ ſines I aduertiſe you in gods name loke to it. Here ſay, there is now more whordom in London, then euer ther was on the bancke. Theſe be the newes I haue to tell you. I feare they be true. Ye ought to heare of it, and redres it. I here of it, & as Paule ſayth. *Aliqua ex parte credo.* There is more open whordom more ſtued whordõ thẽ euer was before. For gods ſake let it be loked vpõ. It is your office to ſee vnto it. Now to my confutacion.

Salomon hard the cauſes and complaintes of his people.

M. Latimers requeſt to the Lordes for the aboliſhement of whordom.

All the Corinthians charged for one mans ſinne.

More whordõ in London thẽ euer there was on the banke.

There

There is a certain man that shortly after my first sermon, being asked if he had ben at the sermon that daye, answerd yea: I pray you sayd he holy liked you him: mary sayd he euen as I liked him allwayes, a seditious fellow. Oh Lorde he pinched me there in dede. Nay he had rather a full bit at me. Yet I comfort my self with that, that Christe him selfe was noted to be a sturrer vp of the people against the Emperour, and was contented to be called seditious. It becometh me to take it in good worth, I am not better then he was. In the kinges dayes that dead is, a meany of vs were called together before him to say oure mindes in certayne matters. In the end, one kneleth me downe, & accuseth me of sedition, that I had preached seditious doctryne. A heauy salutation, and a hard point of such a mans doyng, as if I should name hym, ye would not think it. The king turned to me and sayd. What say you to that sir? Then I kneled downe, and turned me first to myne accuser, and required him. Sir what forme of preaching would you appoynt me to preache before a kynge? Would you haue me for to preache nothing as concerning a king, in the kings sermō? Haue you any cōmission to appoint me what I shal preach? Besides this, I asked him diuers other questions, & he wold make no answer to none of thē all. He had nothing to say. Then I turned me to the kinge, and submitted my selfe to his Grace and sayde, I neuer thought my self worthy, nor I neuer sued to be a preacher before youre Grace, but I was called to it, and would be willing (if you mislike me) to geue place to my betters. For I graunt there be a greate meany more worthy of the roume then I am. And if it be your graces pleasure so to allow thē for preachers, I could be contente to beare their bookes after them. But if youre Grace allow me for a preacher. I would desyre your grace to geue me leaue to discharge my conscience. Geue me leaue to frame my doctrine according to mine audience. I had ben a very dolt to haue preached so at ỹ borders of your realm, as I preache before your grace. And I thank almightye God, whiche hathe alwaies ben remedy, that my sainges were well accepted of the kinge, for like a gratious Lorde he turned into a nother communication, it is euen as the

Of one that reported M. Lattimer to be a seditious fellow.

Christ was noted for a seditious sturrer of the people.

How M. Lattimer was accused to kinge Henrythe. viii.

His aunswer to the kyng.

A preacher must haue respect to the place and to the persons.

scrip

scripture sayeth. *Cor Regis in manu domini*, the Lorde directed the kings hart. Certain of my frends came to me with teares in their eyes, and told me, they loked I should haue ben in the towre the same night. Thus haue I euer more ben burdened with the worde of sedition. I haue offended God greuously, transgressing his law, and but for this remedy and his mercy, I would not loke to be saued. As for sedicion, for ought that I knowe, me thinkes, I should not nede Christe, if I might so saye. But if I be cleare in any thing, I am cleare in this. So farre as I know mine owne hart, there is no man further from sedicion then I, whiche I haue declared in all my doinges, and yet it hathe ben euer layd to me. Another time, when I gaue ouer myne office, I should haue receyued a certayne dutie that they call a Pentecostall, it came to the sume of fiftye and fyue pound, I set my commissary to gather it, but he could not be suffered. For it was said a sedicion should rise vpon it.

M. Latimer was euer voyd of sedicion.

Thus they burdened me euer with sedicion. So this gentilman commeth vp now with sedicion. And wot ye what? I chaunced in my last Sermon to speake a mery worde of the new shilling (to refresh my auditory) how I was lyke to put away my new shilling for an olde grote, I was here in noted to speake sediciously. Yet I comfort my self in one thing, that I am not alone, and that I haue a fellowe. For it is, *Consolatio miserorum*. It is the comfort of the wretched to haue companye. When I was in trouble, it was obiected and sayde vnto me that I was singular, that no man thought as I thought, that I loued a singularitie in al that I did, and that I tooke away, contrary to the king, and the whole parliamente, and that I was trauailed with them, that had better wittes then I, that I was contrary to them al. Mary sir this was sore thunderbolts. I thought it an irksome thing to be alone, and to haue no fellow. I thoughte it was possible it might not be true that they tolde me. In the. vii. of John the priestes sent oute certayn of the Iewes to bring Christ vnto them violentlye. When they came into the temple and hearde him preache, they were so moued with his preaching, that they returned home agayne, and sayd to them that sent them. *Nunquam sic locutus est homo vt*

Of the newe shylling.

M. Latimer noted of a syngularitie.

hic

hic homo. There was neuer man spake like this man. Then aunswered the Pharyses: *Num et vos seducti estis?* What ye brainsick soles, ye hoddy pecks. Ye doddy poules, ye huddes, doo ye beleue him? are you seduced also? *Nunquis ex Principibus credit in eum?* Did ye se any great man, or any great officer take his part? do ye see any boddy follow him, but beggerly fishers, and suche as haue nothing to take to? *Nunquis ex Phariseis?* Do ye see any holy man? any perfecte man? any learned man take his parte? *Turba que ignorat legem execrabilis est.* This lay people is accursed, it is they that know not the law, that takes his part, and none ells. Lo here the Pharises had nothing to choke ỹ people, with all, but ignorance. They did as oure bishops of England, who vpbrayded the people alwayes with ignorãce where they were the cause of it themselues. There were sayth S. Iohn. *Multi ex principibus qui crediderunt in eum.* Many of the chief menne beleued in him, and that was contrary to the Phariseis saying, Oh then by like they belyed him, he was not alone. So thought I, there be more of mine opinion then I, thought I was not alone. I haue now gotten one felow more, a companion of sedition, and wot ye who is my felow? Esay the Prophet, I spake but of a litle preaty shilling. But he speaketh to Hierusalem after an other sort and was so bold to meddle with their coin. Thou proude, thou couetous, thou hautie citie of Hierusalem. *Argentum tuum versum est in scoriam.* Thy siluer is turned into, what? into testions? *Scoriam,* into drosse. Ah seditious wretche, what had he to doo with the minte? Why shoulde not he haue left that matter to some maister of policie to reproue? Thy siluer is drosse, it is not fine, it is counterfait, thy siluer is turned, thou haddest good syluer. What pertayned that to Esay. Mary he espied a pece of diuinitie in that policie, he threateneth them Goddes vengeaunce for it. He wente to the roote of the matter, whych was couetousnes. He espyed two poyntes in it, that eyther it came of couetousnes, whyche became hym to reproue, or els that it tended to the hurte of the poore people, for the noughtynes of the siluer was the occasyon of dearthe of all thinges in the Realme.

A paraphrasticall exposition.

The bishops called the people ignorant and they were the cause of it themselues.

M. Latimer hath gotten Esay the prophet to be his companion.

Marke well his termes. Esai medled with the coyne of the minte.

Two causes why money in Esaies time was more base and worse.

He

He imputeth it to them as a great crime. He may be called a master of sedition in dede. Was not this a seditious harlot to tell them this to their beardes: to their face?

Esay medleth with vintners.

This seditious man goth also forth, saying: *Vinum tuum mixtuum est aqua.* Thy wyne is mingled with water. Here he medleth with vinteners, be like there were brwers in those daies, as there be nowe. It had ben good for our misshal prestes to haue dwelled in that countrey, for they might haue ben sure to haue had their wine well mingled with water. I remembre how Scrupulous I was in my time of blindnes and ignerauncie, when I should say masse, I haue put in water thrise or thrise for fayling, in so much when I haue ben at my Memento, I haue had a grudg in my conscience, fearing that I had not put in water ynoughe. And that whiche is here spoken of wine, he meaneth it of al arts in the citie, of all kindes of faculties, for they haue all their medles and minglings. That he speaketh of one thing, he meaneth generally of all. I must tell you more newes yet.

M. Latimer was sumthing scrupulus, whē he was a masse sayer.

Esay spoke of one vice but he ment it of mo.

I here say there is a certain conning come vp in mixing of wares. How say you, were it no wonder to heare that cloth makers should becom poticaries. Yea and as I heare say, in suche a place, where as they haue professed the Gospell, and the worde of God most earnestly of a long tyme. See how busie the Deuill is to sclaunder the word of God? Thus the pore gospell goeth to wrack. If his cloth be. xviii yeardes long, he will set him on a rack, & stretch him oute with ropes, and racke him till the senewes shrinck a paine, whiles he hathe brought him to. xviii. yardes. When they haue brought him to that perfectiō, they haue a prety feat to thick him again. He makes me a powther for it, & plais the poticary, they call it floke pouther they doo so in corporate it to the cloth, that it is wonderfull to consider, truly a goodly inuention. Oh that so goodly wittes should be so ill applied, they may well deceiue the people but they can not deceiue God. They, were wont to make beds of flocks & it was a good bed to. Now they haue turned their flocks into pouther to play the false theues with it. O wicked diuell what can he not inuent to blaspheme Gods worde? These mixtures come of couetousnes. They ar plain theft;

Cloth makers are become poticaries.

A prety kinde of multiplying.

Floke powther.

Wo

Who woyth that these flockes should so slaunder the woyd of God. As he said to the Jewes, thy wine is mingled with water, so myghte he haue sayde to vs of thys lande. Thy clothe is mingled wyth flocke pouder. Ye goeth yet on. This seditious man reproueth this honourable citye, and sayeth: *Principes tui infideles.* Thou lande of Jerusalem, thy magistrates, thy iudges are vnfaithfull, they kepe no touch they wil talke of many gay things, they will pretend thys and that, but they kepe no promise. They be woyse thē vnfaithfull, he was not afraid to cal the officers vnfaithfull. *Et socij furum.* Felowes of theues: for theues and theues felowes, be all of one sort. They were wont to saye. Aske my felow if I be a thefe. He calleth princes theues: What? Princes theues? What a seditious harlot was this? was he woythy to liue in a common wealthe that woulde call princes on this wise, felowes of theues? Had they a standing at shoters hil, or Stangat hole to take a purse. Why did they stand by the high way side? Did they rob? or breake open any mannes house or dooze? No, no. That is a grosse kind of theuing. They were princes, they had a pryncelye kinde of theuing. *Omnes diligunt munera.* They al loue bribes. Bribery is a princelye kinde of theuinge. They will be waged by the rich, either to geue sentence against the poze, or to put of the poze mans causes. This is the noble thefte of princes, & of magistrates. They are bribetakers. Now a daies they cal them gentle rewardes: let them leaue theyr colouring, and call them by their christian name Bribes. *Omnes diligunt munera.* Al the princes, all the iudges, all the pretests, al ý rulers are bribers. What? were all the magistrates in Jerusalem, all bribe takers, none good? No dout there were some good. Thys woorde *omnes*, signifieth the moost part, and so there be some good I doubte not of it, in England. But yet we be farre woyse then those stifnecked Jewes. For we read of none of them that winsed, nor kicked against Esais preching, or said that he was a seditious felow. It behoueth the magistrates to be in credite, & therfore it might seme that Esay was to blame to speak openly against the magistrates. It is verye sure that they that be good wil beare, & not spurne at the preachers, they that be

These mixtures and multiplyings are theft.

Esay calleth the magistrates vnfaythful and felowes of theues.

There are two kynde of theuynges. Bribery is a kynd of theuynge.

Bribes haue gotten a new name.

We are woyse then the stifnecked Jewes.

faulty they must amende, & neyther spurn, nor wynse, nor whine. He that findeth him self touched or galled, he declareth him self not to be vpright. Who woorthe these giftes, they subuert iustice euery where. *Sequuntur retributiones.* They folow brybes. Somwhat was geuen to them before and they muste neades geue somewhat a gaine, for giffe gaffe was a good felow, this giffe gaffe led them clene frō iustice. They folow giftes.

So it farith by a galled horse.

Giffe gaffe was a good fellow.

A good fellowe was bydden to breakfaste to a pudding.

A good felow on a time bad an other of his frends to a breakfast, and said: If you wil come, you shal be welcome, but I tel you afore hand, you shal haue but slender fare, one dish and that is al, what is that said he? A pudding and nothing els. Mary said he, you can not please me better, of al meats, that is for mine own toth, you may draw me roūd about the town with a pudding. These bribing maiestrates, and iudges folow giftes faster, then the felow woulde folow the pudding.

They folow brybes as faste, as the fellowe did the poding.

I am content to beare the title of sedition wyth Esaye. Thankes be to God, I am not alone, I am in no singularity. This same man that laid sedition thus to my charge, was asked an other time, whether he were at the Sermon at Paules crosse, he answered that he was there, and being asked what newes there. Mary quod he wonderful newes, we were there cleane absolued, my Mule and all had full absolution, ye may see by this, that he was such a one that rode on a Mule, and that he was a gentleman. In dede his mule was wiser then he, for I dare saye, the Mule neuer slaundered the preacher. Oh what an vnhappye chaunce had this Mule to cary such an Asse vppon his backe. I was there at the sermon my selfe. In the ende of hys sermon, he gaue a generall absolution, and as farre as I remember these, or suche other lyke woordes, but at the leaste I am sure, thys was his meaninge, as manye as doo knowledge your selues to be synners, and confesse the same, & stande not in defence of it, and hartely abhorreth it, and will beleue in the death of Christe, and be conformable therunto, *Ego absoluo vos*, quod he. Nowe saithe this gentleman, his mule was absolued. The precher absolued but such as were sory, & did repent. Be like then she did repent her stubling

A gentleman which said that he & hys Mule had full absolution at Paules crosse.

The precher woordes in hys absolution. Mule.

hys

hys mule was wiser then he a greate deale. I speake not of worldly wisdome, for therin he is to wise, yea he is so wise that wise men meruail, how he came truly by ỹ tenth part of that he hath. But in wisdome whiche consisteth *In rebus dei, In rebus salutis*, in godly matters, and appertainynge to our saluation, in this wisdom he is as blind as a beatle. *Tanquam equus & Mulus, in quibus nō est intellectus.* Like horses and mules, that haue no vnderstanding. If it wer true that the mule repented her of her stumbling, I thinke she was better absolued then he. I pray God stop his mouth, or els to open it, to speake better, and more to his glorye: An other man quickned with a word I spake (as he sayde opprobriously against the nobility, that their children dyd not setforth Gods word, but were vnpreaching prelates) was offended wyth me. I dyd not meane so, but that some noble mennes children had setforth Gods woord, how be it the poore mennes sonnes haue doone it alwayes for the most part. Iohannes Alasco was here a great learned mā, and as they say a noble man in his country, and is gon his way again, if it be for lack of intertainmēt, the more pity. I wold wish such men as he to be in the realm, for ỹ realm shuld prosper in receiuing of thē. *Qui vos recipit, me recipit.* Who receiueth you receiueth me (said Christ) & it shuld be for the kings honor to receiue them and kepe thē. I heard say master Melancton, that great clark, shuld come hither. I wold wish hym, & such as he is to haue CC. poūd a yere. The king should neuer want it in his coffers at the yeres end. There is yet among vs ii. great learned men, Petrus Martir, & Bernard Ochin, which haue a C. markes a pece. I woulde the kynge woulde bestowe a thousande pound on that sort.

The misreporter of M. Latimer, is worldlye wise, but in godly matters as blinde as a betel.

A charitable wish.

Tender & daintye eared mē of these days, had rather cōmit xx faults, thē hear tel of one

Poore mennes sonnes for the most part haue euer traueled about the settinge forthe of gods worde. Iohan. Alasco.

It is honorable for the king to be beneficyal toward the learned.

Now I wil to my place again. In the latter ende of my sermon, I exhorted iudges to hear the smal as well as the great. *Iuste quod iustum est iudicare.* You must not onlye doo iustice, but do it iustlye. You muste obserue all circumstances. You must geue iustyce, and minister iuste iudgemente in tyme.

Petrus martir, and Bernardin Ochine

For the delaying of matters of the poore folke, is as sinfull before the face of God as wrong iudgement.

The parable of a wycked iudg

I rehersed here a parable of a wicked iudge, which for importunities sake hard the poore womans cause. &c.

Here is a comfortable place, for al you that cry out and are oppressed. For you haue not a wicked iudge, but a mercifull iudge to call vnto: I am not nowe so full of folish pity, but I can consider wel inoughe, that some of you complaine withoute a cause. They wepe, they waple, they mourne, I am sure some not wythoute a cause. I dyd not here reproue all iudges, and fonde faulte wyth all. I

Some as paynful magistrates in England as euer was.

thinke we haue some as painful magistrates, as euer was in England: but I wil not sweare they be all so: and they that be not of the best, muste be content to be taughte, and not disdaine to be reprehended. Dauid sayeth. *Erudimini qui iudicatis terram.* I referre it to your conscience. *Vos qui iudicatis terram.* Ye that be iudges on the earthe, whether ye haue heard poore mennes causes with expedition or no: if ye haue not, then *erudimini*, be content to be touched, to be told.

A good lesson for suche as are magistrats but none of the best

You widowes, you Orphanes, you poore people, here is a comfortable place for you. Thoughe these iudges of the world wil not hear you, there is one wil be contente wyth your importunity, he wil remeady you, if you come after a ryght sort vnto him. Ye say. The iudge doth blame you for your importunity, it is irkesom vnto him. He entred into this parable to teach you to be importune in your petitiõ. *Non defatigari.* Not to be wery. Here he teacheth you, how to come to God in aduersity, and by what meanes, whyche is by prayer. I do not speake of the merite of Christ: for he sayth: *Ego sum via*, I am the way, *Qui credit in me, habet vitam æternam.* Who so beleueth in me, hath euerlastinge life.

How and by what meanes we shoulde resorte to god in aduersity.

But when we are come to Christ, what is our way to remedy aduersity? in anguish? in tribulations? in our necessities? in our iniuries? The waye is prayer. We are taughte by the commaundement of God. *Inuoca me in die tribulationis & ego eripiam te.* Thou widowe, thou orphane, thou fatherlesse chylde, I speake to thee that haste no frendes to healpe thee, call vppon me in the daye of thy tribulatyon, call vppon me. *Ego eripiam te.* I wyll plucke thee awaye, I wyll deliuer thee, I will take thee awaye, I wyll relieue thee, thou shalt haue thy hartes desyre.

Here

Here is the promise, here is the comforte. *Glorificabis me.* Thanke me, accept me for the author of it, and thanke not this creature or that for it. Here is the iudge of all iudges, come vnto him, and he wil heare you. For he sayeth: *Quicquid petieritis patrem in nomine meo. &c.* What so euer ye aske my father in my name, shall be geuen you thorough my merites. You miserable people that are wronged in the worlde, aske of my father in your distresses, but put me afore, loke you come not with bragges of your owne merites, but come in my name, and by my merite. He hathe not the propertye of this stout iudge, he wil bear your importunatenesse, he wil not be angry at your cryinge and calling. The Prophet sayeth: *Speraverunt in te patres nostri & exaudisti illos.* Thou God, thou God, oure fathers dyd cry vpon thee, and thou hardest them. Arte not thou oure God as wel as theirs? There is nothing more plesant to God, then for to put him in remembraunce of hys goodnesse shewed vnto our forefathers. It is a pleasant thing to tel God of the benefites that he hath done before oure time. Go to Moyses, who had the guiding of Goddes people, se how he vsed prayer as an instrument to be deliuered out of aduersity, when he had great rough mountains on euery side of him, and before him the red sea, Pharaos host behind him, pearill of death round about him. What did he? despaired he? no. Whether wente he? He repayred to God with this prayer, and said nothinge. Yet wyth a great ardency of spirit, he pearsed Gods eares. Now help or neuer good Lord, no help, but in thy hand quod he. Thoughe he neuer moued his lippes, yet the scrypture sayeth: he cryed oute, and the Lord hearde him, and sayd: *quid clamas ad me?* Why criest thou out so loude? The people hard him say nothing, and yet God sayd. Whye cryest thou oute? Straight waies he stroke the water with hys rod, and deuided it, and it stode vp like two walles on either side, betwene ỹ which gods people passed, & the persecutors were drowned. Iosue was in anguish, and like distresse at Iericho, that true captaine, ỹ faithfull iudge, no folower of retributions, no bribetaker, he was no money

The order of our prayer and asking.

What God would heare of vs and wherin he delites.

Moyses vsed prayer as an instrument in aduersity.

Exod. xiiii.

Iosue was in anguish and distresse and prayed.

who made his petition to almighty God to shewe him the cause of his wrath toward him, when his armye was plaged after the taking of Jericho. So he obtained his prayer and learned, that for one mannes fault, all the realte were punished. For Achans couetousnes many a thousand wer in agony, and fear of death, who hid his mony, as he thought from god. But god saw it wel inoughe, and broughte it to lighte. This Acan was a bywalker. Well, it came to passe, when Josua knewe it, straight waies he purged the army, and tooke away *Malum de Israel*, that is wickednesse from the people. For Josua called hym before the people, and sayde, *Da gloriam Deo*, geue prayse to god, tell trouthe man, and forth with he tolde it. And then he and all hys house suffered deathe. A goodlye ensample for all Magystrates to followe. Here was the execution of a true iudge, he was no gyfte taker, he was no wincker, he was no bywalker. Also when the Assirians with an innumerable power of men in Josaphates tyme ouerflowed the lande of Israell. Josaphat that good kynge goeth me strait to god, and made hys prayer. *Non est in nostra fortitudine*, (sayd he) *hunc populo resistere*, it is not in oure strengthe, O Lorde, to resyste this people, and after his prayer god deliuered him, and at the same time x. M. were destroyed. So ye miserable people, you must goo to god in anguishes, and make your prayer to hym.

For Achans couetousnesse many a thousand punished. Josue. vii

Josue put Acan to death. Josue vii.

Paral. xx.

Arme your selues with prayer in your aduersities. Many begin to praye, but few persceuer and continue in prayer.

Many begin to praye, but few perseuer and continue in prayer. Many begin to pray, and sodenly cast away prayer, the deuyll putteth suche fantasyes in theyr heades, as thoughe God could not entend them, or had somewhat els to doo.

Cast away sin, and then pray.

But you must be importune and not weary, nor caste away prayer. Nay you must cast away sonne. God wil hear your prayer, albeit, you be sinners, I send you a iudge that wil be glad to hear you. You that are oppressed, I speak to you. Thyrste in this parable dothe paynte the good wyll of god towarde you, o miserable people, he that is not receyued, let him not despair, nor thinke that god had forsaken him. For god tarieth til he seeth a time, and better can doo all thinges for vs, then we oure selues canne wyshe. There was a wicked iudge, &c. What meaneth it that god borowe-

A notable lesson for him whych prayeth.

roweth this parable rather of a wicked Iudge, then of a good? Be like good iudges were rare at that time, & trowe ye the deuil hathe bene a slepe euer sence? No, no. He is as busye as euer he was. The common manner of a wycked iudge is, neither to fear God nor man. He cõsidereth what a man he is, and therfore he careth not for man, because of his pride. He loketh hie ouer the pore, he will be had in admiration, in adoration. He semeth to be in a protection. Wel, shall he escape? Yo, yo, *est Deus in celo*. There is a god in heauen, he accepteth no persons, he will punyshe them. There was a pore woman came to this iudge, and sayde: *Vindica me de aduersario*. Be that mine aduersarye do me no wrong. He would not heare her, but droue her of. She had no money to wage eyther him, either them that were about him. Did this woman wel to be auenged of her aduersary? may christian people seke vengaunce? The Lord sayeth: *Mihi vindictam et ego retribuam*. When ye reuenge. ye take mine office vppon you. This is to be vnderstande of priuate vengaunce. It is lawfull for Goddes flocke to vse meanes to put alwaye wronges, to resorte to iudges, to require to haue sentence geuen of right. Saynte Paule sent to Lisias the tribune, to haue this ordinary remedy, & christ also said. *Si male locutus sum*. & c. If I haue spokẽ euil rebuke me. Christ here answered for him self. Note here my Lords and maisters what case pore widowes & orphanes be in, I wil tel you my lorde iudges, if ye cõsider this matter well, ye shuld be more afraid of the pore widow, then of a noble mã wãl the frends & power that he can make. But now a dais the iudges be a fraid to hear a pore mã against ỹ rich, in so much they wil ether pronoũce against him, or so driue of the pore mãs sute, that he shal not be able to go thorow wt it. The greatest man in a realm cãnot so hurt a iudge as the pore widow, such a shreud turn she cã do him. And with what armor I pray you? She cã bring the iudges skin ouer his ears, & neuer lay hãds vppon him. And how is that? *Lachrime miserorũ descẽdũt ad maxillas*. The tears of the pore fal down vpõ their chekes, *& ascẽdũt ad celũ*, & go vp to heauẽ & cry for vẽgãce before god, the iudge of widowes, the father of widowes & orphanes. Pore people be oppressed euen by lawes. *Ve ijs qui cõdũt leges iniquas*. Wo worth to them that

Luke. xviii.

Acte. xxiii

Math. xxvi.

The common maner of a wicked iudge.

Whether christian people may seke to be auenged

The maner of oure iudges now a dates in hearynge the pore agaynst the rych.

How God tendreth and regardes the cause of the wydow & the pore

make euill lawes agaynste the poore, what shalbe to them that hinder and marre good lawes? *Quid facietis in die vltionis.* What will ye doo in the daye of greate vengaunce, when God shal visit you? he sayth, he wyll hear the teares of poore women, when he goeth on visitation. For theyr sake he wil hurt the iudge, be he neuer so high, *Deus transfert regna.* He wil for widowes sakes chang realms, bring thē into tēptation, pluck the iudges skins ouer their heds

Cambises. Cābises was a great Emperor, suche another as our master is, he had many lord deputies, lord presidentes & lieue tenāts vnder him. It is a great while a goo syth I red the history. It chāced he had vnder him in one of his dominions a briber, a gifttaker, a gratifier of rich men, he folowed gifts, as fast as he ý folowed the pudding, a hādmaker in his office, to make his sonne a great man, as thold saying is. Happy is the child, whose father goth to the deuil.

In olde soth say, but though the saying be none of the newest I fear me yet it is one of the truest.

The cry of the poore widow came to the emperors eare, and caused him to flay the iudge quick, and laid his skin in his chair of iudgement, that al iudges, that should geue iudgemēt afterward, should sit in the same skin. Surely it was a goodly sygne, a goodly monument, the sign of the iudges skin, I pray God we maye once se the signe of the skyn in England. Ye will say peraduenture that this is cruelly & vncharitably spoken, no, no, I doo it charitablye for a loue I bear to my country. God sayeth. *Ego visitabo.* I will visyte.

The byding iudge was flayed quick.

Amen, or els I praye god we may haue such incorruptible iudges which will not deserue it.

God hath two visitations. God hath ii. visitatiōs. The first is when he reueleth hys word by prechers, & where the fyrst is accepted, the second cōmeth not. The second visitation is vengance. He went a visitation, when he broughte the iudges skin ouer hys eares. If his word be despised, he cōmeth with his secōd visitation w̄ vengance. Noe preached gods word an C. yeres & was laught to skorn, & called an old doting fole, because they would not accept this first visitation, God visited the secōd time he poured downe shours of rain, til al the world was drowned.

Noe preached gods word an C. yeares

Loth was a visitor of Sodome & Gomorre, but because they regarded not his preaching, God visyted them the second time, and brent them al vp with brimston, saue Loth.

Gene. xix.

Moses came first a visitation into Egypte w̄ Gods word, and because they would not heare hym, God visited them agayne, and drowned them in the redde Sea,

Exod. vii.

GOD likewyse with his firste visitation visited the Israelites by his prophets, but because they wold not heare his Prophetes, he visited them the second tyme, and dispersed them in Assiria and Babilon. John Baptist likewise and our Sauiour Christ visited them, afterward declaring to them Goddes will: and because they despysed these bysitours, he destroyed Hierusalem by Titus and Uespasianus. Germany was visited. xx. yeares with Goddes word, but they did not earnestly embrace it, and in lyke folowe it, but made a mingle mangle and a hotchpotch of it.

Germany made a mingle mãgle of their religiõ

I can not tell what, partely popery, partely true religion mingled together. They say in my countrey, when they call they? hogges to the swyne trough. Come to thy mingle mangle come pyg, come pyg, euen so they made mingle mangle of it. They could clatter and prate of the Gospell, but when al commeth to all, they ioyned popery so with it, that they marde all together, they scratched and scraped al the liuinges of the churche, and vnder a coloure of religyon, turned it to they? owne proper gaine and lucre. God seyng that they would not come vnto his worde, now he visiteth them in the seconde time of his visitacion with his wrath. For the taking awaye of Goddes worde, is a manifest token of his wrath. We haue now a fyrst visitation in England, let vs beware of the second. We haue the ministracion of his worde, we are yet well, but the house is not cleane swept yet. God hath sent vs a noble king in this his visitacio, let vs not prouoke him against vs, let vs beware let vs not displease him, let vs not be vnthankfull, and vnkind, let vs beware of bywalkyng & contemnyng of Gods word, let vs pray diligetly for our king, let vs receyue with all obedience and prayer the word of God. A word or two more and I commit you to God. I will monish you of a thing, I heare say ye walke in ordinately, ye talke vnsemely otherwaies then it becommeth Christian subiectes. Ye take vpon you to Iudge the iudgements of Iudges.

Conetousnes cloked vnder a coloure of religion.

I will not make the king a Pope, for the Pope will haue all thinges that he doth, taken for an Article of our fayth.

Godly aduertisementes.

I will not say but that the kynge, and his councell may erre, the Parliamente houses, bothe the highe and lowe may erre. I pray dayly that they may not erre.

Let vs learne our duty toward the king the lawes and ordinaunces of the realme.

It becommeth vs what soeuer they decree to stande vnto it and receyue it obediently, as far forth as it is not manifest wicked, and directly against the worde of God. It pertaineth vnto vs to thinke the best, though we can not reder a cause for ỹ doing of euery thing. For *Charitas omnia credit, omnia sperat.* Charitie doth beleue and trust all things. We ought to erpoũd to the best all things, although we can not yelde a reason. Therfore I exhorte you, good people, pronounce in good parte all the factes and dedes of the magistrates and iudges. Charitie iudgeth the best of all menne, and specially of magistrates S. Paule sayth, *Nolite iudicare ante tempus donec Dominus aduenerit*. Iudge not before the time of the Lords comming. *Prauum cor hominis.* Mans hart is vnserchable, it is a ragged pece of worke, no man knoweth his owne hart, and therfore Dauid prayeth and sayeth

Psalme. 1. *Ab occultis meis munda me.* Deliuer me from my vnknowen faultes. I am a further offeder then I can see. A man shalbe blinded in loue of him selfe, & cannot see so muche in him selfe as in other men: let vs not therfore iudge iudges. We are comptable to God, and so be they. Let them alone, they haue their countes to make. If we haue charitie in vs, we shall do this. For *Charitas operatur.* Charitie worketh. What worketh it? mary *Omnia credere, omnia sperare.* To accept all thiugs in good part. *Nolite iudicare ante tempus.*

How Antichrist is knowē

Iudge not before the Lordes comming. In this we learne to know Antichrist, whiche doothe eleuate him selfe in the churche, and iudgeth at his pleasure, before the time. Hys canonizations and iudging of men before the Lords iudgment, be a manifest token of Antichrist. How can he know Sainctes? He knoweth not his owne hart, and he can not knowe them by myracles. For some miracle workers shall go to the deuill. I will tell you what I remembred yesternight in my bed. A meruaylous tale to perceyue, howe inserutable a mans hart is. I was once at Oxford (for I had occasyon to come that way, when I was in my office) they tolde me it was a gainer way, and a fayrer way, and by that occasion I lay there a night. Being there, I harde of an execution that was done vpon one that suffered for treasõ. It was as (ye knowe) a daungerous worlde: for it myghte

What he sawe and hard once at Oxforde.

soone

sone cost a man his lyfe for aworde speaking.

I cannot tell what the matter was, but the iudge set it so out that the man was condemned. The .xii. men came in, and said giltye, and vpon that, he was iudged to be hanged, drawen, & quartred. When the rope was about his necke, no man could perswade him that he was in any faulte, and stode there a great while in the protestation of his innocency. They hanged him and cut him downe somwhat to sone afore he was cleane dead: then they drew him to the fyre, & he reuiued, and then he comming to his remembraunce, confessed his faulte and said he was giltye. O a wonderfull example: it may well be sayd: *Prauum cor hominis et inscrutabile* A crabbed peace of worke and vnsercheable. I wil leue here, for I think you know what I meane well inough. I shall not nede to applie this example any further. As I began euer with this saying. *Quæcunque scripta sunt*, like a trouant & so I haue a commune place to the ende, if my memory fayle me, *Beati qui audiunt verbum dei et custodiunt illud*, Blessed be they that heare the word of God, & kepe it. It must be kepte in memorie, in liuing, & in our conuersation. And if we so do, we shal come to ỹ blessednes, which god prepared for vs thorow hys son Jesu Christ, to the which he bring vs al. Amē.

Note this ye wicked that wil not confes your faultes.

The fourth Sermon of Master Hugh Latimer whiche he preached before kyng Edwarde, the .xxix. day of Marche.

Quæcunque scripta sunt ad nostram doctrinam scripta sunt. All thinges that are written, are written to be our doctrine. The parable that I toke to begin with (most honorable audience) is writtē in the .xviii. chapter of Saint Luke, and there is a certaine remnaunt of it behind yet. The parable is this: There was a certain iudge in a citie, that feared neyther God nor mā. And in the same citye there was a widow, that required iustice at his hands: but he would not heare her, but put her of, and delayed the matter: In processe the Iudge seing her importunitie, said, though I feare neither God nor man, yet for the importunitie of the woman, I wil heare her, least she raile vpō me,

and

& molest me with exclamations, & oute cries I will heare her matter. I will make an end of it. Our Sauiour Christe added more vnto this and sayde. *Audite quid iudex dicat, &c.* Hear you said Christ, what the Wicked iudge sayd. And shal not God reuenge his elect, that crye vpon him day & night? Although he tary & differre them, I say vnto you, he wil reuenge them, & that shortly. But when the son of man shall come, shall he finde faith in the earth?

That I may haue grace so to open the remnaunte of this parable, that it may be to the glory of God, and edifying of youre soules, I shal desier you to praye. In the which prayer &c. I shewed you the last daye (most honourable Audience) the cause why our Sauiour Christ, rather vsed the example of a wicked Iudge thē of a good. And the cause was for that in those daies there was greate plentye of wicked Iudges, so that he might borow an example among them well inough. For there was much scarcitie of good iudges. I did excuse the widdowe also, for comming to the Iudge against her aduersarye, because she did it not of malice: she did it not for appetite of vengeance.

Why Christe vsed the example of a wicked Iudge.

And I told you that it was good and lawfull, for honest vertuous folke, for goddes people, to vse the lawes of the realme, as an ordinary help against their aduersaries, and ought to take them as Goddes holy ordinaunces, for the remedies of their iniuryes and wronges, when they are distressed. So that they doo it charitably, louingly, not of malice, not vengeablie, not couetously.

A breefe rehersall of thinges touched and spoken of, in hys third sermon.

I should haue tolde you here of a certaine secte of heritikes that speake against this order and doctrine, they will haue no magistrates nor Iudges on the earth.

He meaneth that Anabaptistes. for thys is one of theyr detestable and pernicyous erroures.

Here I haue to tell you, what I hard of late by the relation of a credible person, and a worshipfull manne, of a towne in this Realme of England, that hathe aboue .v. C Heritykes of this erronious opinion in it, as he sayde.

Howe busy the Deuill is to hinder the worde and slaunder the Gospell.

Oh so busy the Deuyll is now to hynder the woorde comyng oute, and to slaunder the Gospell.

A sure argumente and an euident demonstration, that the lyghte of Goddes woorde is aborode, and that thys is a true doctrine that we are taughte nowe: else he woulde not

roze and stirre aboute as he dothe when he hath the vpper hande. He will kepe his possession quietly as he did in the popish dayes, when he bare a rule of supremacye in peaceable possession. If he reigned now in open religion, in opē doctrine as he did then, he woulde not stirre vp erronious opinions, he would haue kept vs without contentiō, without dissention. There is no suche diuersitie of opinions among the Turkes, nor among the Iewes. And why? For there he raygneth peaceably in the hole religion. Christe sayth. *Cum fortis armatus custodierit atrium, &c.* When the strong armed man kepeth his house, those thinges that he hath in possession, are in a quyetnes, he dooth enioye them peaceably. *Sed cum fortior eo superuenerit.* But when a stronger then he commeth vpon him, when the light of Goddes word is once reueled, then he is busy, then he rozes then he fyshes abrode, and styreth vp erronious opiniōs, to sclaūder Goddes word. And this is an argument that we haue the true doctrine. I beseche God continew vs and kepe vs in it. The deuil declareth the same, & therfore he rozes thus and goeth about to stir vp these wanton headdes and busy braynes. And will you knowe where this towne is? I will not tell you directly. I will put you to muse a little. I will vtter the matter by circumloqution. Where is it? Where the bishop of the dioces is an vnpreaching prelate. Who is that? If there be but one suche in all England, it is easy to gesse. And if there wer no mo but one, yet it were to many by one. And if there be moe, they haue the more to aūswer for, that they suffer in this realme an vnpreachyng prealate vnreformed. I remember wel what .S. Paule sayeth to a bishop. And though he spake it to Timothe beyng a bishop, yet I may say it now to the magistrates, for all is one case, al is one matter. *Non cōmunicabis peccatis alienis.* Thou shalt not be partaker of other mens faults. Lay not thy handes rashely vpō any, be not hastye in makyng of Curates, in receyuing men to haue cure of Soules, that are not worthye of the office, that eyther can not or will not do theyr dutie. Doo it not. Why? *Quia communicabis peccatis alienis.* Thou shalt be partaker of other mennes synnes. Now me thynke it nedes not to be partaker of other mennes synnes

The deuils busy sturmyng is an euident argument that this doctryne is true.

1. Timoth. v.

we

we shall find inough of oure owne. And what is *Communicare peccatis alienis*. To be partaker of other mennes euils, if this be not, to make vnpreaching prealats, and to suffer them to continue still in their vnpreaching prelacye?

Kinges and rulars must wake and not winke, and leaue looking thorow their fingers.

If the kyng and his councell should suffer euill Iudges of this Realme to take bribes, to defeate iustice and suffer the great to ouergoo the poore, and should loke thoroughe his fyngers, and winke at it, should not the king be partaker of their noughtines? And why? Is he not supreme hed of the churche? What? is the supremacie a dignitie and nothing els? is it not comptable? I thinke it wilbe a chargeable dignitie when accompte shalbe asked of it. Oh what a vauntage hathe the Deuill? what entrye hathe the wolfe when the sheparde tendeth not his flocke, and leades them not to good pasture? S. Paule dothe saye. *Qui bene præsunt præsbyteri duplici honore digni sunt.* What is this *præesse?* It is as much to say as to take charge & cure of soules. We say *ille præest*, he is set ouer the flock. He hath taken charge vppon him. And what is, *Bene præesse?* To discharge the cure. To rule well, to feede the flocke with pure food, and good exampleof lyfe. Wel then, *Qui bene præsunt duplici honore digni sũt* They that discharge theyr cure well, are worthy double honour. What is this double honour? The first is to be reuerenced, to be had in estimation and reputaciõ with the people, and to be regarded as good pastours. A nother honour is, to haue all things necessary for their state, ministred vnto them. This is the double honour that they ought to haue *Qui præsunt Bene*, that discharge the cure, if they do it, *Bene*.

A dignitie with a charge.

1. Timoth. v

To rule well what that is.

What is double honour.

The mery monke of Cambridge.

There was a mery monk in Cambridge in the Colledge that I was in, and it chaunced a greate company of vs to be together, entending to make good cheare, and to be mery (as scholers will be mery when they are disposed) One of the company brought out this sentence. *Nil melius quam lætari et facere bene.* There is nothing better then to be mery and to doo wel. A vengeaunce of that *Bene* (quod ỹ Monk) I would that *Bene* had ben bamished beyond the sea: & that *Bene* were out, it were well. For I could be mery, and I could doo, but I loue not to doo well. That, *Bene* marreo al together. I would *Bene* were oute, quod the mery Monke,

for it

for it importeth many thinges, to liue well, to discharge the cure. In dede it were better for them if it were oute. And it were as good to be out as to be ordered as it is. It will be a heuy *Bene*, to some of them, when they shall come to their accompt. But peraduenture you will saye, What and they preache not at al? Yet *præsunt*. Are they not worthy double honour? is it not an honorable order they be in? Nay an horrible misorder, it is an horror rather then an honour, and horrible rather, then honourable, if the preacher be nought, and doo not hys dutie. And thus doo these prelates aboute to wrestle for honour that the Deuyll may take hys pleasure in sclaunderyng the realme, and that it maye be reported abrode that we brede heresies amonge our selues. It is to be thought that some of them woulde haue it so, to bring in popery agayne.

Where the preacher doth not his duty, there the order is not honorable, but horrible.

This I feare me is they^r entent, and it shalbe blowē abrode to our holy father of Romes eares, and he shall sēd forth hys thonderboltes vppon these brutes, and all thys dothe come to passe thorow they^r vnpreachyng prelacye.

The entente of vnpreaching prelates.

Are they not worthy double honour? Nay rather double dishonour, not to be regarded, not to be esteemed amonge the people, and to haue no kyssing at their handes? For as good preachers be worthy double honour: so vnpreaching prelats be worthy double dishonour. They must be at their doublets. But now these .ii. dishonours what be they? Our Sauiour Christe doth shew. *Si sal infatuatus fuerit ad nihil vltra valet nisi vt proijciatur foras*. If the salt be vnsauery, it is good for no thing, but to be cast out and troden of men. By this salte, is vnderstande Preachers, and such as haue cure of soules. What be they worthy then? Wherefore serue they? For nothing els but to be cast oute. Make them quondams, out with them, cast thē out of they^r office, what should they doo with cure that wil not loke to them? An other dishonour is this *Vt conculcentur ab hominibus*. To be troden vnder mennes feete, not to be regarded, not to be esteemed: They be at their doublets still. S. Paule in his epistle, qualifieth a Bishop, and sayth that he muste be. *Aptus ad docendum, ad refellendum apte*. To teache and to confute all maner of false doctrine. But what shall a man doo with aptenes, if he doo not vse it?

An argumente of congruence Mark. v.

It

A bishop angrie with M. Latimer.

It were as good for vs to be with out it. A bishop came to me the last day, and was angry with me for a certayn Sermon that I made in this place. His chaplayn had complained against me, because I had spoken against vnpreachyng prelates. Saye quod the bishop, he made so indifferente a Sermon the first day, that I thought he wouide marre all the second day. He wil haue euery man a quōdam as he is. As for my quondamship I thank God that he gaue me the grace to come by it, by so honest a meanes as I did. I thāk him for myne owne quondamship, and as for them, I wyll not haue them made quondams, if they discharge their office. I would haue them doo their dutie. I would haue no more quondams as God healpe me. I owe them no other malice then this, and that is none at all.

The bishops answere to his chaplayn.

This bishop answered his chaplayne: wel (sayes he) wel I did wisely to day, for as I was going to his Sermon, I remembred me that I had neither said masse, nor mattes. And homeward I gate as fast as I could, and I thank god I haue said both, and let his vnfrutefull Sermon alone. Unfruitefull sayeth one, an other sayeth seditiouse. Well, vnfruitfull is the best, and whether it be vntruitfull or no, I can not tell, it lyeth not in me to make it fruitefull. And God worke not in your hartes, my preaching can doo you but little good. I am Goddes instrument but for a tyme. It is he that must geue the encrease, and yet preaching is necessarye. For take away preaching, and take away saluation. I tould you of *Scala cœli* and I made it a preaching matter, not a massyng matter. Christ is the preacher of all preachers, the patrone and the exemplar, that al preachers ought to folow. For it was he by whom the father of heauen sayd, *Hic est filius meus dilectus, ipsum audite.* This is my welbeloued sonne, heare him. Euen he when he was here on the earthe, as wysely, as learnedly, as circumspectly as he preached, yet his sede fel in three parts, so that the fourth part onely was fruitefull. And if he had no better luck that was preacher of all preachers, what shall we looke for? Yet was there no lacke in hym, but in the ground: And so now there is no fault in preachyng: the lacke is in the people that haue stony hartes, and thorny hartes.

Preachers are Gods instrumēts.

Three partes of Christes doctrine fell in vnfruitful groūd.

I beseech

I beseech God to amend the. And as for these folke that speake agaynst me I neuer loke to haue theyr good word as long as I lyue. Yet wyl I speake of their wickednes, as long as I shalbe permitted to speake as long as I lyue, I wilbe an enemy to it. No preachers can passe it ouer wyth silence. It is the originall rote of al myschife. As for me I owe them no other yl wyl, but I pray God amend them, when it pleaseth hym. Now to the parable. What dyd the wycked Judge in ende of the tale: The loue of God moued hym not, the lawe of God was thys, and it is writ in the fyrst of Deuteronomy: *audite eos* heare them. These two wordes wil be heauy words to wycked iudges another day. But some of them peraduenture wyl say: I wyl heare such as wyll geue bribes, and those that wyl do me good tournes. Nay, ye be hedged out of that liberty. He sayth *ita paruum vt magnum*. The small as well as great. He must do *iustum*, deale iustlye, minister iustice, and that to al men, and you must do it *iuste*, in tyme conuenient, wythout any delayes, or driuing of, wyth expedition. Wel, I say, neyther this lawe, nor the word and commaundement of God moued thys wycked Judge, nor the misery of thys widdow, nor the vprightnes of her cause, nor the wronge whych she toke, moued hym: but to auoyde importunity, & clamour, and exclamacion, he gaue her the hearyng, he gaue her finall sentence, and so she had her request.

Iustice must be ministred without delaies.

What moued the wicked Judge, to hear the complainte of ỹ widow

Thys place of iudgement it hath beene euer vnperfect, it was neuer sene that al Judges did their duty, that they would heare the small as well as the great. I wyll not proue this by the wytnes of any priuate maiestrate, but by ỹ wisest kinges sayinge that euer was: *vidi sub sole* (sayth Salomon) *in loco iusticie, impietatem, et in loco equitatis iniquitatem*. I haue sene vnder the sunne, that is to saye, ouer all, in euery place wher right iudgement should haue bene, wickednes, as who would say bribes taking, defeating of iustice, oppressing of the poore. Men sent awaye with weeppyng teares, wythout anye hearing of their causes, and in ỹ place of equitye sayth he, I haue sene iniquitie. No equitie, No iustice, a sore word for Salomõ to pronounce vniuersallye, generallye. And if Salomon said it, ther is a matter in it. I wene he sayde it not onely for hys

All Iudges haue not done theyr dutye at al tymes. What Salomon dyd see in hys tyme in iudges.

owne time, but he saw it both in those that were before him, and also that were to come after him. Now comes Esay and he affirmeth the same, speaking of the iudgemẽts done in hys tyme in the cõmon place, as it might be Westminster Hall, the Gylde Hall, the Iudges Hall, the Pretor house. Call it what you wyl. In the open place. For Iudges at that tyme (accordyng to the maner) sat in the gates of the Citye in the hye way. A goodly and godly order for to syt, so that the poore people may easely come to them. But what sayth Esay that seditious fellow? He sayth of hys Country this: *expectaui vt faceret iudicium, & fecit iniquitatem*. I looked the Iudges should do theyr duty, and I saw them worke iniquity. Ther was bribes walkyng, money makyng, makyng of handes (quod the Prophet, or rather almighty God by the Prophet) such is their partiality, affection, and bribes. They be suche money makers, inhauncers, and promoters of them selues. Esay knew this by the crying of the people, *ecce clamor populi* sayth he. And thoughe some among them be vnreasonable people (as many be now adayes) yet no doubt of it, some cryed not without a cause. And why? Their matters are not heard, they are fayne to go home with weepyng teares, that fall downe by their cheekes, and ascende vp to heauen, and cry for vengeaunce to God. Let Iudges looke about them, for surely God wyl reuenge hys elect one day.

Iudges sat in ỹ gates of the citi in the hye way

Bribes and bribers.

The teares of the oppressed, cry for vengeaũce to God.

And surely me think, if a Iudge would follow but a worldly reason, and wey the matter politikly, without these examples of scripture, he should feare more the hurt that maye be done him by a poore widdow, or a miserable man, then by the greatest Gentleman of them al. God hath pulled the Iudges skyns ouer their heads, for the poore mans sake. Yea the poore widdow may do hym more hurt wyth her poore *Pater noster* in her mouth, then any other weapon. And with two or three wordes shal bring him downe to the ground, and destroy his follity, and cause him to lose more in one day, then he gat in seuen yeares. For God wyll reuenge these miserable folkes that can not helpe them selues. He sayth: *ego in die visitationis. &c.* In the day of visitacion I wyll reuenge them. *An non vlciscetur anima mea?* Shall not my soule be reuenged? As who

An aduertisment to our Iudges

The wyddowes weapon.

who should say: I must needes take their part: *Veniens veniam, et non tardabo.* Yes, though I tary, and though I seeme to lynger neuer so long, yet I wyll come at the length, and that shortly. And if God spake this, he wyll performe hys promise. He hath for their sakes (as I told you) pulled the skyn ouer the Iudges eares ere this. Kyng Dauid trusted some in his old age, that did him no very good seruice. Now, if in the people of God, there were some folkes that fel to bybyng, then what was there among the Heathen? Absolon Dauids sonne was a bywalker, and made disturbaunce among the people in hys fathers tyme. And though he were a wycked man, and a bywalker, yet some there were in that time that were good, and walked vpryghtly. I speake not this agaynst the Iudges seate. I speake not as thoughe all Iudges were nought, and as thoughe I dyd not hold with the Iudges, magistrates, and officers, as the Anabaptistes these false heretikes do. But I iudge them honourable, necessary, and Gods ordinaunce. I speake it as scripture speaketh, to geue a *Caueat*, and a warning to al Magistrates, to cause them to looke to their offices. For the deuyl the great magistrate, is very busy now, he is euer doing, he neuer ceaseth to go about to make them like him selfe. The prouerb is *Simile gaudet simili* Lyke would haue like. If the Iudge be good and vpryght, he wyll assaye to deceaue hym, eyther by the subtile suggestion of craftye Lawyers, or els by false wytnesse, and subtyle bytering of a wrong matter. He goeth about as muche as he can to corrupt the men of law, to make them fal to bribery, to lay burdens on poore mens backes, and to make them fal to periury, and to bryng into the place of iudgement all corruption, iniquitie, and impietye.

Dauid was deceyued in puttig trust in his Iudges, whē he ware old he hym selfe.

Absolon was a by walker.

Iudges are honorable, necessary, & Gods ordinaunces cōcernyng their offices

The craft of the deuil

I haue spoken thus much, to occasion al Iudges and Magistrates to looke to their offices. They had nede to loke about them. Thys geare moued Saint Chrisostome to speake thys sententence: *Miror si aliquis rectorum potest saluari.* I maruayle (sayd thys Doctour) if any of these Rulers or great Magistrates can be saued. He spake it not for the impossibilitye of the thyng (God forbyd that all the Magistrates and Iudges should be condempned) but for the difficultye.

A notable and bold saying of Chrisostome.

Oh that a man myght haue the contemplacion of hel, that the Deuyl would alow a man to loke into hel, to se the state of it, as he shewed al the worlde when he tempted Christe in the wyldernes. *Commonstrat illi omnia regna mundi*, he shewed hym al the kyngdomes of the world, and al theyr iollity, and told hym that he would geue hym al, if he would knele down and worshyp hym. He lyed lyke a faulse harlot, he couldo not gyue them, he was not able to giue so much as a Swse wing, for they were none of hys to giue. The other that he promised them vnto: had more ryght to them then he. But I saye if one were admitted to view hell thus, and beholde it thorowlye, the deuil wold say: On yonder side are punished vnpreaching prelates. I thinke a man should se as far as a kenning and se nothing but vnpreaching Prelates. He myght looke as farre as Calice I warrant you. And than if he would go on ỹ other side, and shew where that bribyng Judges were, I thinke he should se so many, that ther were scant roume for any other. Our Lord amend it. Wel to our matter. This Judge I speak of, sayd: Though I feare neyther God, nor man &c. And dyd he thinke thus: Is it the maner of wicked Judges to confesse, theyr faultes, nay he thought not so. And a man had come to hym, and called hym wycked, he woulde forth wyth haue commaunded hym to warde, he woulde haue defended hym selfe stoutly. It was God that spake in his conscience. God puteth hym to vtter suche thynges as he sawe in his harte. and were hyd to hym selfe. And ther be lyke thinges in the scripture, as *Dixit insipiens in corde suo: non est deus.* The vnwyse man sayd in hys hart, there is no God. And yet if he shoulde haue beene asked the question, he would haue denyed it.

Psalm. 4.

Vnpreaching prelats are to the diuel in hel & bribynge Judges are wyth them for cõpany.

He turneth to hys former mater

Why the Judge was forced then to confesse hys faultes.

Esay the Prophet sayth also: *Mendatio protecti sumus*, we ar defended with lyes. We haue put our trust in lyes. And in an other place he saith: *ambulabo in prauitate cordis mei*, I wyl walke in the wyckednes of my hart. He vttereth what lyeth in hys hart, not knowen to hym selfe, but to God. It was not for nought that Jeremy describeth mãs hart in his coulours. *Parum cor hominis et inscrutabile.* The hart of man is noughty, a crooked & froward peece of worke. Let euery man humble himselfe, & acknowledge his fault, & do as S. Paule dyd.

Jeremy describeth the hart of mã. Jeremi. 17.

When

When the people to whom he had preached, had sayde many thinges in his commendation, yet he durst not iustify hym selfe. Paul would not prayse hym selfe, to hys owne iustification, and therfore when they had spoken those thinges by hym: I passe not at al sayth he, what ye say by me, I wyl not stand to your reporte, and yet he was not frowarde that when he herd the truth reported of hym, he would say it to be false, but he sayd, I wyl neyther stand to your report, though it be good and iust, neither yet I wyl saye that it is vntrue. He was *Bonus Pastor*. A good shepeheard. He was one of them, *qui bene presunt* that discharged his cure, and yet he thought that ther might be a farther thing in hym selfe, then he sawe in hym selfe. And therfore he sayd: The Lorde shal iudge me. I wyll stand onely to the Iudgement of the Lord. For loke whom he iudges to be good, he is sure he is safe, he is cocke sure. I spake of thys geare the last daye, and of some I had litle thanke for my labour. I smelled some folkes that were greued wyth me for it, because I speake agaynst temerarious iudgement. What hath he to do wyth iudgement (saye they:) I went about to kepe you from arrogant iudgement. This is no good argument my frendes. A man semeth not to feare death, therfore hys cause is good. This is a deceauable argument. He went to his death boldly, *Ergo* he standeth in a iust quarell.

Paule durst not iustifye him selfe.

The truth gets hatred

The Anabaptistes that were brent here in dyuers townes in England (as I heard of credible men, I saw them not my selfe) went to their death, euen *Intrepide*: as ye wyl say without any fear in the world cherefully. Wel, let them go. Ther was in the olde doctours tymes an other kind of poisoned heretikes, that were called Donatistes. And these heretikes went to their execution as though they should haue gon to some iollye recreacion or banket, to some beally chere, or to a play. And wyl ye argu then? He goeth to hys death boldely, or cherefully, *ergo* he dyeth in a iust cause. Nay that sequel followeth no more then this. A man semes to be a fraid of death, *ergo* he dyeth euyl. And yet our Sauiour Christ was afrayde of death him selfe. I warne you therefore, & charge you not to iudge the that be in authority, but to pray for the. It becometh vs not to iudge great maiestrates, nor to condemne their doinges,

The Anabaptistes howe they tooke their death.

The Donatistes how they dyed.

Iudge not them in authority rashly.

doinges, vnlesse they: dedes be openly and apparantly wyr-
ked. Charity requireth the same, for charity iudgeth no man
but wel of euery body. And thus we maye trye whether wee
haue charity or no, & if we haue not charity we are not gods
disciples, for they are knowen by that badge. He that is his
disciple, hath the worke of charity in his breast. It is a wor-
thy saying of a clarke, *Charitas si est operatur, si non operatur,*
non est, If there be charity it worketh *omnia credere, omnia spe-*
rare. To beleue al thinges, to hope all, to saye the best of the
maiestrates, and not to stande to the defending of a wicked
matter. I wil go farder with you now. I was trauailed in ỹ
Tower my selfe (with the kinges commaundement, and the
counsayle) and there was syr Robert Cunstable, the Lorde
Hussy, the Lord Darsy. And the Lord Darsy, was tellyng me
of the saythfull seruice that he had don the Kinges maiesty
that dead is. And I had sene my Soueraign Lord in the feyld
(sayd he) and I had sene his grace com agaynst vs, I would
haue lyghted from my horsse & taken my sword by the point
and yelded it into hys graces handes. Mary (quod I) but in
the meane season ye played not the parte of a saythfull subie-
cte in holding with the people in a commotion & a disturba-
uce. It hath ben the cast of al traitours to pretend nothing
agaynst the Kinges person, they neuer pretend the matter to
the king, but to other. Subiects may not resist any magistra-
tes, nor ought to do nothing contrary to the Kinges lawes.
And therefore these wordes, the King and so fourth, are of
small effect. I heard once a tale of a thing that was done at
Oxford. xx. yeares ago, & the like hath ben since in this realme
as I was enformed of credible persons, & some of them that
saw it be a lyue yet. There was a preest that was robbed of a
great sum of money, and there were .ii. or .iii. attached for the
same robbery and to be briefe were condemned & brought to
the place of execution. The fyrst man, when he was vpon the
ladder denied ỹ matter vtterly, & toke hys death vpon it ỹ he
neuer cõsented to the robbery of the preest, nor neuer knew of
it. When he was dead, the second felow cõmeth & maketh his
protestation & acknoweledged the faut, saying: that a mong o-
ther greuous offences ỹ he had done he was accessary to this

robbery

Charyty is the cognysaunce & badge of a Christen man.

What the Lord Darsy sayd to maister Latimer in ỹ Tower.

The commune cast of al traytours.

The office and duty of subiectes.

A thing ỹ hapned at Oxford.

A Preest robbed of a greate sum of mony.

robbery, and sayth he, I had my part of it, I cry God mercy, so had thys felow that dyed before me hys parte. Now who can iudge whether this felow dyed wel or no? Who can iudge a mans heart? The one denied the matter, and the tother confessed it, there is no iudging of such matters. I haue heard much wickednes of thys man, and I thought oft, Iesu, what will worth, what wyl be the end of thys man. When I was wyth the Bysshop of Chichestre in ward (I was not so wyth hym, but my frends might come to me, and talke wyth me) I was desirous to heare of execution done (as there was euery weke, some in one place of the City or other) for there was thre wekes sessions at Newgate, and fourthnight Sessions at the Marchalsey, and so fourth. I was desirous I say to heare of execution, by cause I loked that my part should haue bene therein, I loked euery day to be called to it my selfe. Among al other I heard of a wanton woman, a naughty lyuer. A whore, a vayne body, was led from Newgate to the place of execution for a certayne robbery that she had committed, and she had a wycked communication by the way. Here I wyll take occasion to moue your grace that such men as shall be put to death may haue learned men to geue them instruction and erhortacion.

It is hard to Iudge a mans hart

The bishops beflurred them so the that som of the wer neuer diligēt since.

The whore y cōmitted robbery.

M. Latimer erhorteth y kinges grace, y learned mē might be apointed to such as shal suffer & are conuict persons.

For the reuerence of God when they be put to execution, let them haue instructours, for many of them are cast away for lack of instruction, & die miserably for lack of good preaching Thys woman (I say) as she went by the waye, had wanton and folysh talke, as thys, that yf good felowes had kept touch wyth her she had not bene at thys tyme in that case. Christ sayth: *Memores estote vxoris Loth.* Remember Lothes wyfe. She was a woman that would not be content with her good state, but wrestled with Gods calling, & she was for that cause turned into a salt stone, & therefore the scripture doth name her as an example for vs to take hede by. We shal se also in the second Chapter, how y God almighty spared not a nomber of his Aungels, which had synned agaynst him to make them examples to vs to beware by. He drowned the whole world in the time of Noe and destroyed for sinne y Cities of Sodom & Gomor. And why? *fecit eos exemplum iis qui impi forent acturi*

Lots wyfe is our example to content our selues wyth our state.

The world drowned, Sodō & Gomorhent.

He made them an example to them that would do wyckedly in tyme to come. If God would not spare them, thinke ye he wyll fauour vs? I will go on a worde or two, in the applicatiō of the parable and then I wyl make an ende. To what end, and to what purpose, brought Christ this parable of ỹ wicked Judge? The ende is, that we shoulde be continually in prayer. Prayer is neuer interrupte but by wyckednes. Wee muste therfore walke orderly, vprightly, calling vpon God in all our troubles, and aduersitye, and for thys purpose there is not a more comfortable lesson in al ỹ scripture, thē here now in the lappynge vp of the matter. Therefore I wyll open it vnto you. You myserable people, if ther be any here a mōgest you, that are oppressed wyth great men and can get no helpe, I speake for your comfort, I wyll open vnto you, whyther ye shall resorte, when ye be in any distres. Hys good wyl is redy, alwayes at hande, when so euer we shall call for it. And therfore he calles vs to hym selfe. We shall not doubt if we come to him. Marke what he sayeth to cause vs beleue that our prayers shalbe heard: *Et deus non faciet vindictam*, he reasons after thys fashion: Wyl not GOD (sayth he) reuenge hys electe, and heare them? seyng the wycked Judge heard the wyddowe? He semeth to go plainely to worcke, he willeth vs to pray to God, and to none but to god. We haue a maner of reasonynge in the scooles, and it is called *A minore ad maius* from the lesse to the more, and that maye be vsed here. The iudge was a tirant, a wycked man, God is a patron, a defēder father vnto vs. If the iudge then, being a tirant would heare the poore widow, much more god wil heare vs in al distresses He being a father vnto vs, he wyll heare vs sooner, then the other beynge no father hauyng no fatherly affection. Moreouer, God is naturally merciful. The Judge was cruel, and yet he healped the wyddowe, much more then wil God helpe vs at our neede. He sayth by the oppressed: *Cum ipso sum in tribulatione*. I am with him in his trouble. His tribulation is myne. I am touched with this trouble. If ỹ Judge thē being a cruell manne heard the wyddow, muche more GOD wil healpe vs, beyng touched wyth our affliction. Furthermore, thys Judge gaue the wyddowe no commandement to come to hym

To what end the parable of the wycked Judge tendeth.

To whom in distresse & oppression we shal resorte.

An argument from the lesse to the more.

to him, we haue a commaundement to resorte to God, for he sayth: *Invoca me in die tribulationis*, call vpon me in the day of thy tribulacions, which is as well a cõmaundement, as *Non furaberis*, thou shalt not steale. He that spake the one, spake the other, and what soeuer he be that is in trouble, and calleth not vpon God, breaketh hys commaundement. Take heede therfore, the Iudge dyd not promise the wyddow helpe, God promised vs helpe, & wyl he not performe it? He wyl, he wil. The Iudge (I say) did not promise the widdow help, God wil geue vs both hearyng & helpyng. He hath promised it vs with a double othe, *Amen, amen*, sayth he, verely, verely, he doubles it. *Quecunque pecieritis. &c.* what so euer ye shall aske in my name, ye shal haue it. And thoughe he put of some synner for a tyme, and suffer him to byte on the bridle, to proue him (for there be many begynners, but few continuers in prayer) yet we may not thinke that he hath forgotten vs, & wyl not helpe vs. *Veniens veniet, non tardabit.* When the helpe is most nedeful, then he wyl come and not tary. He knoweth when it shal be best for vs to haue helpe, though he tarye, he wyl come at the last. I wyl trouble you but halfe a quarter of an houre, in the application of the parable, and so commit you to God.

We haue a cõmaundement to resort to God

What should it meane that God would haue vs so diligent and earnest in prayer? Hath he such pleasure in our workes? Many talke of prayer, and make it a lyp labouryng. Praying is not babblyng, nor praying is not monkery. It is to miserable folke that are oppressed, a comfort, solace, and a remedye. But what maketh our prayer to be acceptable to God? It lieth not in our power, wee muste haue it by an other meane. Remember what God sayd of his sonne: *Hic est filius meus dilectus, in quo mihi bene complacui.* Thys is my deare sonne, in whom I delyte. He hath pleasure in nothyng but in hym. How commeth it to passe that our prayer pleaseth God? Our prayer pleaseth God, because Christ pleaseth God. When we praye, wee come vnto hym, in the confidence of Christes merites, and thus offeryng vp our prayers, they shall be heard for Christes sake. Yea, Christ wyl offer them vp for vs, that offered vp once hys Sacrifice to God, whyche was acceptable, and he that commeth wyth any other meane then thys,

Why God would haue vs to be diligent & earnest in prayer.

Why our prayer is acceptable to God.

God

God knoweth hym not. Thys is not the Pistal sacrifice, the Popythe Sacrifice to stande at the aultar, and offer vp Christ agayne. Mute vpon it that euer it was vsed. I wyl not saye naye, but that ye shal fynde in the olde Doctours thys worde *Sacrificium*, but there is one generall solution for all the doctours that Saint Augustin sheweth vs. The signe of a thing hath often times the name of the thing that it signifieth. As the Supper of the Lord is the Sacrament of an other thyng, it is a commemoration of hys death which suffered once for vs, and because it is a signe of Christes offering vp, therefore he beares the name therof. And thys Sacrifice a woman cã offer as wel as a man. Yea, a pore woman in the belfry hath as good authoritie to offer vp this sacrifice, as hath the bishop in hys *pontificalibus*, with hys myter on hys heade, his ringes on hys fyngers, and Sandales on hys feete. And whosoeuer cõmeth asking the father remedy in hys necessity for Christes sake, he offereth vp as acceptable a sacrifice as any bysshoppe can do. And so to make an ende. Thys must be done wyth a constaunt faythe, and a sure confidence in Christe. Fayth fayeth, fayeth, We are vndone for lacke of fayeth. Christ nameth fayth here, fayth is altogether. When the sonne of man shall come, shall he fynde fayth on the earthe: Why speaketh he so muche of fayth: because it is harde to fynde a true fayth. He speaketh not of a politicall fayth, a fayth set vp for a time, but a constant a permanent, a durable faith as durable as Gods worde. He came many times. First in the tyme of Noe, when he preached, but he found lytle fayth. He came also when Lot preached, when he destroyed Sodome Gomora, but he found no fayth. And to be short he shal come at the later day, but he shal fynde a lytle fayth. And I wene the day be not farre of. When he was here carnallye, dyd he fynde any fayth: Many speake of fayth, but few there be that hath it. Christe mourneth the lacke of it. He complayneth that when he came, he founde no fayth.

One solucion for al.

Fayth is altogether.

Thys fayth is a great State, a Lady, a Dutches, a great woman, and she hath euer a great companye and trayne about her (as a noble Estate ought to haue.) First she hath a Gentleman Vsher that goeth before her, and where he is not,

Fayth is a great state & a dutches

not, there is not Lady Fayth. This Gentleman Vsher is called *Agnitio peccatorum*, knowledge of synne, when we enter into our hart, and acknowledge our faultes, and stande not about to defend them. He is none of these wynckers, he kyckes not when he heares hys faulte. Now as the Gentleman Vsher goeth before her, so she hath a trayne that commeth behinde her, and yet thoughe they come behinde, they be al of Faythes companye, they are all with her, as Christe when he counterfaited a State goyng to Hierusalem, some went before him, and some after, yet all were of hys companye. So al these wayte vpon Fayth, she hath a great traine after her, besides her Gentleman Vsher, her whole housholde, and those be the woorkes of our vocation, when euerye man considereth what vocation he is in, what callyng he is in, and doth the woorkes of the same, as to be good to his neighbour, to obey God. &c.

Knowlege of syn is gētleman vsher to Ladye Fayth.

Thys is the trayne that folowyth Ladye Fayth, as for an example: A faythful Iudge hath fyxte an heaupe reckonyng of hys fault, repenting him selfe of hys wyckednes, and then forsaketh his iniquitie, his impietye, feareth no man, walkes vpryght, and he that doth not thus, hath not Ladye Fayth, but rather a boldnes of synne, & abusing of Christes passion. Ladye Fayth is neuer wythout her Gentleman Vsher, nor wythout her trayne, she is no Anckres, she dwels not alone, she is neuer a priuate woman, she is neuer alone. And yet many there be that boast them selues that they haue Fayth, and that when Christ shall come, they shall do well inough. Nay, nay, these that be faythful shal be so fewe, that Christe shal scarce see them. Many there bee that runneth (sayth Saynt Paule) but there is but one that receyueth the reward. It shall be wyth the multitude when Christe shall come, as it was in the tyme of Noe, and as it was in the tyme of Lot.

Lady Fayth is no Anckres.

In the tyme of Noe, they were eatyng and drynkyng, buyldyng and plantyng, and sodaynely the water came vpon them, and drowned them. In the tyme of Lot also, they were eatyng and drynckyng. &c. And sodaynlye the fyre camme vppon theym, and deuoured theym.

And

And now we are eating and drinking. There was neuer such buylding then, as is now, plantyng, nor maryng. And thus it shalbe euen whē Christ shal come, at iudgement. Is eating and drincking and maryng, reproued in scripture? Is it not? Nay he reproueth not al kind of eating & drinking, he must be other wyse vnderstanded. If the scripture be not truely expounded, what is more erronious? And though there be cōplaynynges of some eating or drinking in the scripture, yet he speaketh not as though al were nought. They maye be well ordered, they are Gods allowaunce, but to eate and dyncke as they dyd in Noes tyme, and as they dyd in Lothes tyme: Thys eating and drinking, and maryng is spoken agaynst. To eate and drinke in the forgetfulnes of Gods commaundement, voluptuously, in excesse and glotonnie, thys kinde of eating and drinking is nought, when it is not done moderatly, soberly, and with al circumspection. And likewise to marry, for fleshly lust, and for their owne fantasy. There was neuer such marcyng in England, as is now. I heare telof stealyng of wardes to mary theyr children to. This is a straunge kind of stealing, but it is not the wardes, it is the landes that they steale. And some there be that knyt vp marryages to gether not for any loue or Godlines in the partyes, but to gette frendshyp, and make them strong in the realme, to encrease their possessions and to ioyne land to land. And other there be that enuegle mennes daughters, in the contempt of theyr fathers, and go about to marry them wythout theyr consent. Thys marryng is vngodly. And many parentes constrayne theyr sonnes and daughters to marry where they loue not, and some are beaten and compulsed. And they that marry thus, marry in a forgetfulnes and obliuiousnes of Gods commaundementes. But as in the tyme of Noe, sodenly a clap fell in theyr bosomes: so shall it be with vs at the latter daye when Christ shall come. We haue as lytle conscience as maye be, and when he shall come, he shall lacke Ladye Fayth, well is them that shalbe of that lytle flocke, that shalbe set on the right hand. &c.

What eatyng & drinking is alowed, & what is discommended.

What kind of maryng is reproued worthely.

Stealing of wards, nay rather of landes.

An other kinde of maryage.

The inuegelers of mes daughters are noted.

The parēts which force their children to marry whō thei loue not.

A daye wyl come that pay for al.

I haue troubled you long, partely being out of my matter, partelye beinge in. But nowe I wyll make an ende.

I began

I began with thys text *Quecunque scripta sunt. et c.* So wyll I ende now for myne owne ease, as an old truant with thys sentence. *Beati qui audiunt verbum dei. et c.* Blessed are they that heare the word of God, and kepeth it. I told you in the beginning of this parable of *Bene. Nil melius quam letari et facere.* If I had ceased there, all had ben well (quod the merye Monke) so blessed are they that heare the word of God. But what foloweth: and kepe it. Our blessednes commeth of the keping. It hanges all on the ende of the tale, in crediting and assenting to the word, and folowyng of it. And thus we shal begyn our blessednes here, and at the length we shall come to the blessyng that neuer shal haue ende, which God graunt both you and me. Amen.

Our blessednes commeth of the keppyng.

¶ The fyrst Sermon of Maister Hugh Latimer, whych he preached before Kyng Edward, the. v. day of Aprill.

(*)

Quecunque scripta sunt, ad nostram doctrinam scripta sunt. Rom. xiiii.

ALl thinges that are wrytten, they are writen to be our doctrine. What doctrine is wrytten for vs in the parable of the Iudge, and the wid dowe, I haue opened it to you (most honorable audience) Somthing as concerning the Iudge I woulde wyshe and praye, that it myght be a lytle better kepte in memorye, that in the seate of Iustyce, no more iniquitie and vnryghtousnes myght raygne. Better a little well kept, then a greate deale forgotten, I would the Iudges would take forth theyr lesson, that there myghte be no more iniquitye vsed, nor bribe taking, for if there shall be bribing, they know the peryl of it, they know what shall folowe. I would also they should take an exãple of thys Iudge that dyd saye, not that that he thought hym selfe, but our sauioure Christ puttes him to say that thing, that was hid vnto hym selfe. Wherfore I would ye should kepe in memory,

Let vp praye for thys.

how

how vnsearcheable a mans harte is. I would ye should remē-
bre the fal of the Angles, and beware therby, the fall of the
olde world, and beware therby, the fall of Sodom and Go-
morra, and beware therby. The fal of Lothes wyfe, and be-
ware therby. I would not that miserable folke should forget
the argument of the wicked Judge, to induce them to praier,
which argument is this. If the Judge being a tyrant, a cru-
ell man, a wycked man, which dyd not cal her to hym, made
her no promise nor in herying nor helpyng of her cause, yet
in the end of the matter for the importunities sake dyd helpe
her: muchmore almighty God which is a father who bea-
reth a fatherlye affection, as the father doeth to the childe,
and is naturally merciful, and calleth vs to hym wyth hys
promise that he wyl heare them that cal vpon hym, that be
in distres and burdened with aduersity. Remember this. You
know where to haue your remedy. You by your praier can
worke greate effycacy, and your praier wyth teares is an in-
strument of great efficacy. It can bynge many thinges to
passe. But what thing is that that maketh our praier accep-
table to God: is it our babling: no, no, It is not our babling
nor our long praier. There is an other thing thē it. The dig-
nyty and worthynes of our wordes, is of no such vertue. for
whosoeuer resorteth vnto God, not in the confidence of hys
owne merites, but in the sure trust of the deseruing of our
Sauiour Iesus Christ, & in his passion. Whosoeuer doth in-
uocat the father of heauen, in the trust of Christes merites,
which offeryng is the most comfortable and acceptable offe-
ryng to ꝑ father. Whosoeuer I say offereth vp Christ which
is a perfect offeryng, he can not be denyed the thing he de-
syreth, so that it be expedient, for hym to haue it. It is not the
babling of our lyppes, nor dignity of our wordes, but ꝑ praier
of the heart, is the offeryng that pleaseth, thorow the onely
meanes of hys sonne. for our praier profiteth vs bicause we
offer Christ to his father. Whosoeuer resorteth to God with
out Christ, he resorteth in vayne. Our praier pleaseth, be-
cause of Iesus Christ, whom we offer. So that it is fayth,
fayth, faith is the matter. It is no praier that is without faith

The argument of the wicked iudge shoulde induce vs to prayer.

What may be wrought by prayer.

What maketh oure prayers acceptable to God.

Our praier pleseth god for christes sake.

Faith is al.

it

it is but a lippe labouring, and mockery without fayth. It is but a lytle babbyng. I speake also of lacke of fayth and vpon that also I sayd, the end of the world is neare at hand. For there is lacke of fayth now. Also the defection is come and swarving frō the faith. Antichrist the man of synne the sonne of iniquity is reueled, ẏ latter dais is at hand. Let vs not think hys cōming is farre of. But when so euer he cōmeth he shall fynde iniquity inough, let hym come when he wyl. What is nowe behinde? we be eating and drincking as they were in Noes tyme, and marying I thinke as wyckedly as euer was. We be building, purchasing, planting in the contempt of Gods word. He may come shortely when he wyl, for there is so much mischife and swarving from the fayth (raygning now in our dayes) as euer was in any age. It is a good warning to vs al to make ready against his cōming. This lytle rehearsal I haue made of the thinges I spake in my last sermon. I wyl now for hys day retourne to my question & dissolue it, whether Gods people may be gouerned by a gouernour that beareth the name of a king or no. The Iewes had a law ẏ whē they should haue a kyng they should haue hym according to the election of God, he would not leaue the election of a king to theyr owne braynes. There be som busy braynes, wanton wyttes, ẏ say, the name of a king is an odious name & wrieth this tert of the scripture: where God semeth to be angry & displeased with the Israelites for asking a king expounding it very euil and odiously. As who would saye a King were an odious thinge. I comming riding in my waye, and calling to remembraunce wherefore I was sent, that I must preache, and preach before the Kinges Maiesty: I thought it mete to frame my preaching according to a King. Musyng of hys, I remembred my selfe of a booke that came from Cardinall Poole, Maister Poole the Kinges traytor, which he sent to the Kinges Maiesty I neuer remember that man, me think, but I remember him wyth a heauy hart, a wytty man, a learned man, a man of a noble houle, so in fauour that if he had tarved in the Reame, and would haue conformed hym selfe to the Kynges proceedinges, I heard saye, and I beleue it verely, that he had bene Bysshop of Yorke at this day.

Cōiectures of the ende of ẏ world.

As muche wyckednes vsed in our tyme, as euer was in the tyme of Noe.

Maister Latimer returneth to hys former question, & to ẏ dissoluction of the same

Whether Gods people may be gouerned by a kynge or no.

1. Reg. viij.

Our preaching must be according to ẏ persōs before whō we preach.

To be a bidden by, he would haue done much good in that part of the Realme. For those quarters haue all wayes had great nede of a learned man, and a preaching prelat. A thing to be muche lamented that suche a man shoulde take suche a way. I heare say he readeth much Saynt Ieromes workes, & is wel sene in them. But I would he would folow saynte Ierom, where he expoundeth this place of scripture. *Exite de illa populo meus.* Almighty God sayth: Get you from it, get you from Rome, he cals it, the purple whoore of Babilon. It had bene more commendable to go from it, then to come to it. What hys sayinges be in hys boke, I donot wel remember, it is in the farthest end of my memory. He declareth hym self in it, to haue a corrupt iudgment, I haue but a glymmering of it, yet in generally I remember the scope of it. He goeth about to dissuade the king frō his supremicy. In hys persuasions he is very homely, very quicke & sharpe with the King as these Cardinals wyl take wel vpon them. He sayth that a King is an odious word, & touched the place how God was offended with the Israelites for calling for a King. Verye lyghtly he semeth to set forth the title of a king. As though he should mean: what is a King? What should a King take vpon hym to redresse matters of religion? It pertayneth to our holy father of Rome. A King is a name and a tytle rather suffered of God as an euyl thyng, thē alowed as a good thing. Calling this to remembraūce it was an occasion that I spake altogether before. Now I wyl answer to thys. For the answer I must somewhat ryppe the eyghte chapter of the fyrst booke of the Kinges. And that I may haue grace. &c.

Rome is called of Ierom ꝑ purple whoore of Babilon

The scope or state of the booke, tendes to dissuade ꝑ kyng from hys supremacy.

TO com to the opening of this matter. I must begyn at ꝑ chapter. That the vnlerned (although I am sure, here be a great many wel learned) may the better com to the vnderstanding of the matter: *Factum est cum senuisset Samuel fecit filios suos iudices populo. &c.* It cam to passe when Samuell was strycken in age, he made his sonnes Iudges ouer Israel. Of Samuel, I myghte fetche a processe a far of, of the storye of Elcana, who was hys Father, and who was hys Mother. Elcana hys Father had two wyues, Anna and Phenenna, and dyd not put them away, as men do now a dayes.

1. Reg. viij

Suche as vse vnlawful diuorcementes.

There

There was debate betwene these two wyues. Phenenna in ye doing of sacrifice, embrayded Anna by cause she was barren, and not fruitful. I myght take here occasion to entreat of the duty betwene manne and wyfe, which is a holy relygyon, but not religiously kepte. But I wyll not enter into that matter at thys tyme. Well, in processe of tyme, God made Anna fruitful thorow her deuout prayer. She brought forth Samuel, who by the ordinaunce of God, was made the hygh priest. Father Samuel a good man, a singular example, and singular patron, a man alone, fewe such men as father Samuel was. To be shorte he was now come to age, he was an old man an impotent man, not able to go from place to place to minister iustice, he elected and chose two suffragans, two coadiutours, two cohelpers, I mean not hallowers of belles, nor Chrisstiners of belles (that is a popish suffraganshyp) he made them to healp hym, to discharge his office, he chose hys two sonnes rather the other, because he knew them to be wel brought vp in vertu, & learning. It was not for any carnall affection, he cared not for hys renowne, or reuenewes, but he appoynted the for the ease of the people, the one for to supply hys place in Bethsabe, and the other in Bethlem. As we haue now in England, for the wealth of the Realme, two Lordes presidentes. Surely, it is wel done, and a goodly order, I would there were a third in an other place. For the ease of hys people, good father Samuell, and to discharge hys office in places where he could not come hym selfe, he set hys two sonnes in office with him, as his suffragaynes, and as hys Coadiutours. Here I might take occasion to treate what olde and impotent Byshoppes should do what old preachers should do, when they come to impotency, to ioyne with them preachers preachers, not Belhalowers, and to depart, parte of theyr lyuing wyth them. I myght haue dilated this matter at large. But I am honestely preuented of thys commune place, & I am very glad of it. It was very well handeled the last Sonday. They that wyl not for the office sake receyue other, regard more the flese then the flock. Father Samuel, regarded not hys reuenewes. Our Lord gyue the grace to be affected as he was, and to folow hym. &c. Though I saye that I would wysh mo Lord presidentes. I meane not that I would haue prelates Lords presidentes, nor that Lord Bishops

Anna of barren made frutful, and mother to Samuel.

Samuel beyng aged chose to him two Suffraganes, to assist hym in hys office.

Why he chose hys own .2. sons rather then any other.

Samuel tended ye ease of his people

A third lord President woulde doo wel.

What the impotent & old bishops should do.

Ther ar to many such flese feders.

Amen.

M. Latimer would not haue Bysshops & prelats Lorde presidentes

The office of a president shyp is a ciuyl office.

The worlde will corrupt and deceiue vs or we be ware.

The son is not alwaies bounde to walk in the Fathers wayes.

4. Reg. 18. 4. Reg. 22. and. 23.

He was but eyght yeares olde whe he beganne to raygne.

Wee are more styffnecked and rebellious & sturdier thē the Iewes.

This is no rule to reckē vpon.

shoulde be Lord presydentes. As touching that, I sayd my mind and conscience the last yeare. And although it is sayd, *Presint*, it is not ment that they shoulde be Lord presidentes, the office of a presidentshyp is a ciuyl office, & it cannot be, that one man shall discharge both wel. It followeth in the text *Non ambulauerunt filii eius in uiis eius. &c.* Hys sons walked not in his waies, heare is the mater, here ye se the goodnes of Samuel, how, whē he was not able to take the paynes hym selfe, for theyr owne ease, he appoynted them Iudges nere vnto them, as it were in the further partes of his Realme, to haue Iustice ryghtly ministered. But what followed? Though Samuel wer good, & his children wel brought vp, loke what the worlde can do: Ah crafty worlde. Whom shal not this worlde corrupt and deceaue at one tyme or other? Samuel thought hys sons should haue proued wel, but yet Samuels sonnes walked not in theyr fathers waye. Why what then: Is the sonne alwayes bound to walke in the fathers way? No ye must not take it for a generall rule. All sonnes are not to be blamed, for not walking in theyr fathers wayes. Ezechias dyd not folow the steppes of hys father Achaz, and was wel alowed in it. Iosias the best king that euer was in Iewry, reformed his fathers wayes, who walked in worldly polycy. In hys youth, he toke away all Idolatry, & purged hys Realme of it, and set a good order in al his Dominions, wrestled wyth Idolatry. And although hys father or hys grand father Manasses (it makes no matter whether) repented hym in the ende, he had no tyme to reforme thinges, he left it to hys sonne to be done. Iosias beganne and made an alteration in hys childhood, he forned al vpsydowne, he would suffer no Idolatry to stand. Therfore, you must not take it for a general rule, ỳ the son must euer walke in his fathers wales. Here I wyl renew, that which I sayd before of the stynecked Iewes, the rebellyouse people (that is theyr tytle) they neuer spake so rebelliously, as to saye, they would not receyue any alteration, tyl theyr King came to age. Much lesse we Englysh men (if there be any such in England) may be ashamed. I wonder wyth what consience folke can heare such things, and alowe it. This Iosias made an notable alteration, and therefore take it not for a generall rule, that the sonne shal alwayes walke in hys fathers wayes. Thinke not because he was slain

in battel, that God was displeased wyth hym. For herein God shewed his goodnes to him wonderfully, who would not suffer hym to se the captiuity that he would bring vpon the Israelites He wold not him to haue ye sight, the seeyng, & the beholding of hys plage, he suffered him to be taken away before, and to be slaine of the king of Egipt. Wherfore a iust man must be glad when he is taken from misery, *iustus si morte preoccupatus fuerit in refrigerio erit.* If a iust man be preuented with death, it shall be to hys releefe. He must thynke that he is one of those, whom the worlde is not worthy to haue, it came of a singular goodnesse of God, that he was by death delyuered from the syght of that captiuity. Therfore take it not for a general rule, that the sons be alwayes bound to walke in the fathers wayes. *Nolite in preceptis patrum uestrorum incedere.* Walke not in the commaundementes of your fathers. For so it is sayd in an other place of scripture. It is spoken to the reproch of Samuels sonnes that they walked not in his way, for he was a good man. A wonderfull thyng that these children being so well brought vp should so fal & be corrupt. If the deuyll can preuayle and hath power agaynst them, that had so Godly education, what dauntage hath he at them that be brought vp in iniquity and couetousnes? It is a Prouerbe that *magistratus virum commonstrat.* Office & authority sheweth what a man is. A man knoweth not hym selfe, tyl he be tryed. Many ther be that being wyth out office, can rebuke magistrates, and fynde faute wyth men that be in office and preeminence. After when it cōmeth to their chaunce to come to office them selues, then they haue taken out a new lesson, *cum essem perunlus sapiebam vt parunlus.* When I was a chylde, I sauered as a childe. They wyll doo then, as other menne doo, they are come too haue experience, too be practisioners.

Iosias was slayn in battail of Pharao Necho kinge of Egipt at Magiddo. 4. Reg 23.

Authority and office trieth what a man is. This hath bene often tymes verified & sene in preachers before they wer Bysshopes or benefices.

The maydes chyld is euer best taught, for he that standes vpryght in office, he is the fellow. Samuell would neuer haue thought that hys sonnes should haue ben so corrupted. It is a perillous thyng, a daungerous state to be a Iudge. They felte the smaker of this worlde, a perillous thing. And therfore Chrisostom sayth. *Miror si aliquis rectorum saluabitur.* I maruayle (sayeth he) that any ruler cannot be saued. If the perill were well considered, men would not be so desirous as they be:

Doo as the most doo & the fewest shal wonder at them.

The state of a Iudge is daungerous.

The world the world hath many subtil sleightes, it is a crafty thing and very deceitful, a corrupter, and who is it whom the world doth not corrupt and blind at one tyme or other? What was the way they walked *Declinauerunt post auaritiam*. That is one. They stouped after gaynes, turned aside after lucre. What folowed *Acceperunt munera*. They toke rewardes, gyftes, bribes (I should cal them) for that is they right name. *Peruerterunt iudicium*. They turned Iustice vpsedown. Either they would gene wrong iudgement, or els put of & delay pore mens matters. These were they waies, here is the Deuilles genealogye. A gradation of the Deuilles making. This, *scala inferni*. The ladder of hel. I told you before of, *scala celi*. The ladder of heauen, I would you should not forget it. The steppes therof are set forth in the tenth to þ Romains. The fyll is preaching, then hearing, then beleuing, and lak of al Saluacion. *Scala celi* is a preachinge matter I tell you, and not a mallyng matter, Gods instrument of saluacion, is preaching. Here I moue you my Lordes, not to be greedye and outragiouse in enhaunsyng, and rayling of your rentes, to the minishyng of the office of saluacion. It would pyty a mans heart to heare that, that I heare of the state of Cambrige, what it is in Oxford I can not tell. There be few do study diuinity, but so many as of necessity must furnysh the Colledges. For they liuinges be so smal, and victayles so dere, that they tarry not there, but go other where to seke liuinges and so they go about. Nowe there be a fewe gentylmen and they study a litle diuinitie. Alas what is that? it wil com to passe that we shal haue nothing but a lytle Englysh diuinity, that wil bring the Realme into a very barbarousnes, and vtter decay of learnyng, It is not that I wys, that wyll kepe out the supremacy of the Bishop of Rome. Here I wyll make a supplycation, that ye would bestow so much to the finding of scholers, of good wyttes, of pore mens sonnes, to exercyse the office of saluacion, in reliuing of scholers, as ye were wont to bestow in pilgrimage matters, in trentals, in masses, in pardons, in purgatory matters. Ye bestowed that lyberally, bountefully, but thys was not wel spent. You had a zeale, but not *secundum scientiam*, not according to knowledge. You may be sure if you bestow, your goods on this wise, ye shal bestow it wel to support & vphold gods word, wherin ye shal please God.

They call them rewardes but bribes they are.

The deuels genealogy the ladder of hel.

Preaching Hearing Beleuyng & saluation.

The study of diuinity decayed in Cambrige.

Englysh diuinity.

A reasonable request.

Where vpon we may be bolde our goods well and please God well.

I require

I require no more, but that ye bestow so much Godly, as ye were wont to bestow ungodly. It is a reasonable petition, for Gods sake, loke upon it, I say no more. There be none nowe but greate mens sonnes in Colledges, and they? Fathers loke not to haue them preachers, so euery way this office of preaching is pinched at. I will speake no more of *scala celi*. But I am sure this is *Scala inferni*, the right way to hell, to be couetous, to take bybes, and peruert iustice. If a iudge should aske me ? way to hel, I would shewe hym thys way. First let hym be a couetouse man, let hys heart be poisoned with couetousnes. Then let hym go a lytle further and take bybes, and last peruerte iudgement. Lo, here is the mother and the daughter, and the daughters daughter. Auarice is the mother, the bynges fourth bybe taking, and bribetaking, peruertyng of iugment. There lackes a fourth thing to make vp ? melle, which so God helpe me if I were iudge should be *Hangum tuum*, a tiburne typpet to take wyth hym, and if wher the Iudge of the Kinges bench, my Lord chiefe Iudge of England, yea, and if were my Lorde Chancelour hym selfe, to tiburne wyth him. There was with in these. xxx. yeares a certayn widdow which, sodaynly was attached, had to ?yson, indyted, condempned, ? there were certayne learned men that visited her in the ?ison. Oh I would ye would resort to ?isons. A cõmendable thinge in a christen Realme, I would wyshe there were Curates for ?isons, that we myght saye, the Curat of Newgate, the Curat of the Flete, and I would haue them well waged for they? labour. It is a holy day worcke to vyset the ?isoners, for they be kept from sermons. There was that resorted to thys woman, who, when she came to ?ison, was all on her beades, and nothing els, a popish woman, and sauered not of Iesu Christ. In proces she was so applyed that she talked *Quam suauis est dominus*. She had such a sauiour, such a swetenes and felyng that she thought it longe to the day of execution. She was wyth Christ already, as touching fayth. She had such a desyre that she sayd wyth sayut Paule, *Cupio dissolui et esse cum christo*. I desyre to be ryd, and to be with Christ. The woord of God had so wrought in her. When she was brought to punishment, she desyred to confesse hy? faulte, she toke of her death, that she was giltlesse in that thyng she suffered for, and her neyghbours would haue

They that haue leaste nede haue moste help.

The ready way down to the deuil in hel.

A tiburn tipit for bribe takers and peruerters of iudgmẽt. The wyndow that was in ?ison There should be curates of ?isons. A holy day worke to vysit the ?isoners. The woman trurned from papistry by the diligẽt resort of ? learned frequenting the ?ison.

borne her wytnes in the same. She was alwayes an honest ctuell woman, her neyghbours would haue gone on her purgation a great way. They would needes haue her confesse, then sayth she. I am not gylty, would ye haue me to make me gilty, where I am not? Yet for al thys, she was a trespasser, she had don a great offence. But before I go forward with this, I muste first tel you a tale. I heard a good whyle ago, a tale of one (I sawe the man that told me the tale not long ago in thys auditory.) he hath trauelled in mo countries then one. He told me that there was once a prætour in Rome, Lord Mayre of Rome, a Rych man one of the richest marchauntes in al the Cyty, & sodaynely he was cast in the castle Aungel. It was heard of, & euery man, whispered in an others eare. What hath he done? Hath he killed any man? No. Hath he medled with Alam, our holy fathers marchaundice? No. Hath he counterfayted our holy Fathers Bulles? No. For these were hye treasons. One rowned an other in the eare and sayd: *Erat Dives*. He was a rych man, A great fault. Here was a goodly pray for that holy father. It was in Pope Julius tyme, he was a great warriour. Thys praye would helpe hym to maintayne hys warres, a iolly praye for our holy father. So thys woman was *Dives*. She was a rych woman, she had her landes by the Shirriffes nose. He was a Gentelman of a long nose. Such a cup, such a couer. She would not depart from her owne. Thys Shyriffe was a couetuous man, a worldly man. The Judge at the enpanelyng of the queſt, had hys graue lokes, and charged them wyth thys. It was the Kinges matter, loke well vpon it. Whē it makes for theyr purpose, they haue the King ꝑ King in theyr mouthes. Wel, somewhat there was, there was walkyng of angelles betwene them. I would wish that of such a Judge in Englād now, we might haue ꝑ sain hanged vp. It wer a goodly signe ꝑ signe of the iudges skin. It shoulde be Lots wyfe, to all Judges that should folow after. By thys ye may perceiue, it is possible for a man to answere for hym selfe, and be arrained at the barre, and neuertheles to haue wrong. Yea, ye shall haue it in fourme of law, and yet haue wrong to. So it is possible, in a case, for a man that hath in his absence atayntement, to haue right, and no wrong. I wyl not saye naye, but it is a good lawe for a man to answere for hym selfe, this is reasonable, alowable and good. And yet such an vrgent cause may be, suche a respect to a commune wealth, that a man may rightly be con-

A rich marchaunt cast into the Castel Aungel

A Gentelman of a long nose.

The signe of the Judges skyn.

A man may answer for him selfe, & yet haue wrong, & be absent, & yet haue right.

demned in hys absence. There be such causes that a man maye in hys absence be condemned, but not ofte, except they be such cases that the reason of the general lawe maye be kepte. I am prouoked of some to condempne thys lawe, but I am not able, so it be but for a time, and vpon waighty consideractons, so ỹ it be vsed rarely, seldomly, for anoyding disturbaunce in the commune wealth, such an epiky and moderation maye be vsed in it. And neuertheles it is very meto and requisite that a man should answere for hym selfe. We must cõsider the grond of the law: for *Ratio legis, anima legis*, the reason of the lawe is the soule of the lawe. Why: what is the reason and ende of the lawe: It is thys, that no man should be iniured. A man may in his attaynt̃ment haue no more wrong done hym, then if he answered for hym selfe. Ah then I am not able to saye, that in no wise, an arrainement may be tourned into attaintement. A man may haue wrong (and that in open iudgement) e in forme of lawe, and yet alowed to answer for hym selfe, and euen so is possible he maye haue ryghte, though he neuer answere for hym selfe. I wyl not saye but that the parliament houses both hye and lowe maye erre, and yet they maye do well, and christen subiectes must take al thinges to the best, and expounde they' doinges wel, al though they can not yeld a reason for it, except their proceedinges be manifestly wycked. For though they can not attayne to se for what purpose things be don, it is no good reaso that they be called euel don therfore. And is this a good argument, he is not alowed to answere for hym selfe in thys place or ỹ place, where he wyll apoint: *Ergo*, he is not alowed to answer for him selfe: No. He might haue answered ỹ best he could for him self before a great many, & haue had mo to if he had required thẽ. Yea, & was comaũded vpon his allegiãce to speake for himself & to make answer, but he wold not, nedes he wold com out to iudgement, & appointed ỹ place him selfe. A man ỹ answers for himself at ỹ bar, is not alowed his man of law to answer for him, but he must answer him self. Yet in the Parliament, although he were not ther him selfe, any frend he had, had liberty to answer for him, frank, and fre, I know of the old manner. The tenoure of the writtes is this. Euery man to spake the beste he knoweth of hys conscience, for the Kinges Maiesties honour, and the wealthe of the Realme.

The reaso of ỹ law is the soule of the lawe.

Howe we must take ỹ doinges of the parliament.

An vntrue argument.

Fre liberty is graunted to speake in the Parliament house.

There wer in the Parliament in bothe houses, a great many learned men, conscionable men, wise men. When that man was attainted ther, and they had liberty, ther to say nay, to his attayntment if they would. Sure I am the most allowed it, or els it could not haue gone forwarde. These premisses considered, I would haue you to beare suche a hart, as it becommeth Christen subiectes. I know what men say of me wel inough, I could purge my selfe. There is that prouokes me to speake against this law of attaintment, they say I am not indifferent. Surely I would haue it to be done rarely vpon some great respect to the cõmon wealth, for auoiding of greater tumult and peril. Saint Paule was allowed to answer for hym selfe, if Lisias the tribune had not pluct him away from the wyng of hys matter, it had cost hym hys lyfe. Where he was saued by the Magistrate, being but a priuate man. Wyl ye not allowe that some thyng be done as wel for sauing of the Magistrates life: It behoues them of the Parliamẽt to loke wel vpon the matter. And I for my part thinke not but they dyd wel, els I shuld not yeld the duty of a subiect. Some liken me to Doctor Shaw that preached at Pauls crosse, that king Edwards sonnes wer Bastardes. An easy matter for one of the counsel to do as doctour Shaw dyd. Me thynke you being the Kynges seruaunt & his officer, should thinke better on the Kyng & hys Counsell, though I were lyght of beliefe. If he had beene a true man to hys mayster, he would neuer haue spoken it. The Counsayle nedes not my lye, for the defence of that, that they doo. I can beare it of my selfe. Concerning my selfe, that whyche I haue spoken, hath done some good. You wyl say this: the Parliamẽt house are wiser then I am, you might leaue them to ỹ defence of them selues. Although the men of the Parliament house cã defend them selues, yet haue I spoken this of a good zeale, and a good ground, I take God to witnes. Vse therfore your iudgement & languages as it becõmeth Christian subiectes. I wyll now leaue the honourable counsayl ts answer for them selues.

Paul was allowed to answer for hi-selfe. Actes. xxv.

M. Latimer likned to doctour Shaw.

He confessed one fact, he would haue had the gouernaunce of the Kynges Maiesty. And wot you why? He sayd he would not in his minority haue him brought vp like a Warde. I am sure he hath bene brought vp so godly, with suche Scolemaysters, as neuer King was in England, & so hath prospered vn-

One fact cõfessed of the Admiral he would not haue ỹ king

der them,

ber them, as neuer none did. I wot not what hē ment by hys bringing vp like a Warde, vnles he wold haue him not to go to his booke, & learne as he doth. Now wo worthe him, yet I wil not say so neither, but I pray God amend him, or els God send him short lyfe, that would haue my souerayne not to be brought vp in learning, & would plucke hym from his booke. I aduertise thee therefore my fellow subiect, vse thy tong better, and expound well the doinges of the Magistrates.

brought vp like a ward in his minority.

Kynges shoulde bee learned.

Now to the purpose, for these thynges let me of my matter. Some say Preachers should not medle with such matters, but did not our sauiour Iesus Christ meale with matters of iudgement, when he spake of the wicked Iudge, to leaue example to vs that follow, to do the same: Ye se here that Lady Couetousnes is a fruitful woman, euer chyldyng, & euer bryngyng forth her fruites. It is a true saying, *radix omnium malorum auaritia* Couetousnes is the roote of al wickednes. One wyl saye peraduenture, you speake vnsemely, & inconuenientlye, so to be against the officers, for toking of rewardes in doing pleasures. Ye consider not the matter to the bottom. Their offices be bought for great sums, now how shuld they receiue their money againe, but by bribing, ye wold haue them vndone. Some of them gaue. CC. pound, some. v. C. pound, some. iij. M. poūd. And how shal they gather vp this money agayne, but by helping them selues in their office. And is it so trow ye: Are ciuyl offices bought for mony? Lord God, who would haue thought it? Let vs not be to hasty to credite it. For then we haue the old prouerb, *omnia venalia Rome*, all thinges are sold for money at Rome, & Rome is come home to our owne doores. If they bie, they must nedes sel, for it is wittely spoken: *Vendere iure potest, emerat ille prius*, he maye lawfullye sell it, he bought it before. God forfend that euer any such enormity shuld be in Englād, that ciuil offices shuld be bought & sold, wher as men should haue them giuen them for their worthines. I wold the kinges maiestie shuld seke thorow his realme for mete men & able mē worthy to be in office, yea & giue thē liberally for their paines, & rather geue them money to take the office in hand, thē they to geue mony for it. This bying of offices is a making of bribery, it is an enducing & enforsing, & compelling of men to bribery. Holy scripture qualifieth the officers, & sheweth what

Lady couetousnes is a chyldyng woman.

Hey byeth deare, must selther after

Mete men, able & worthy to be put in office.

It is a bribery to bye offices.

maner of men they should be & of what qualities, *Viros fortes* Some translacios haue *viros sapientes*. & Englishe translation hath it very well. Men of actiuitye that haue stomakes to do they⁹ office, they must not be milksops, no⁹ white liuered knyghtes, they must be wise, harty, hardy, men of a good stomack Secondarely, he qualifieth them to the feare of God. He saith they must be *timentis deum*, fearing God. For if he fear God, he shalbe no briber, no peruerter of iudgement, faithful. Thirdly they must be chose officers *in quibus est ueritas*, in whō is truth if he say it, it shalbe don. Forthly, *qui oderunt auaritiam*, hating couetousnes, far from it. He will not come nere it & hateth it. It is not he & will geue .x.C.li. for an office. With these qualities gods wisdom wold haue magistrats to be qualified. This cōmeth frō the deuils consistory to pay .x.C. li. for one office. If they pay so much, it must nedes follow & they take bribes, & they be bribetakers. Such as be mete to bear office, seke them out, hire them, geue them cōpetent & liberal fees that they shal not nede to take any bribes. And if ye be a selling ciuil offices, ye ar as they which sel their benefices, & so we shal haue *omnia uenalia*, all things bought for mony. I maruel the groūd gapes not & deuours vs, howbeit we ought not to maruel, surely it is & great lenity of God & suffers it. Oh Lord in what case ar we. If the great men in Turky should vse in their religion of Mahomet, to sel as our patrons cōmonly sel benefices here (& office of preaching, the office of saluacion) it shuld be taken as an intollerable thing, the Turk wold not suffer it in his common welth. Patrons be charged to se & office don, & not to seke a lucre & a gayn by his patronship. Ther was a patrō in England (when it was) & had a benefice fallen into his hand, and a good brother of mine cam vnto him & brought him .xx. apls in a dish, & gaue them his man to cary them to his mayster. It is like he gaue one to his mā for his labour, to make vp & game & so ther was .xxi. This man cōmeth to his maister & presented him with the dish of apels, saying: Syr such a man hath sent you a dish of fruit, & desireth you to be good vnto him for such a benefice. Tush, tush (quoth he) this is no aple mater, I will none of his apels, I haue as good as these (or as he hath and) in mine own orchard. The man cam to the priest agayne, & tolde hym what his maister said. Then quod the priest desire hym yet to proue one of the for my sake, he shall finde them much better then they loke for. He cut one of them, & found .x. peces of gold

Byeng of offices for money.

Godly and meete men for offices, should bee sought out, & liberallye feed.

Sellyng of offices, & selling of benefices is all one.

The Turk woulde not suffer that we do.

The patrōs duetye in bestowinge of his benefice

A dayntye dish of apls

in it. Mary quod he, this is a good apple. The pyckt standyng not far of, hearing what the gentlemã said, cried out & answered, they ar al one aples I warãt you for thei grew al on one tree, & haue al one taste. Wel, he is a good felow, let him haue it quod ỳ patron. &c. Get you a graft of this tre, & I warrant you it shal stand you in better sted then al S. Pauls learning. Wel let patrons take heede, for they shall answer for al the soules ỳ perish through their defaut. Ther is a saying ỳ ther be a great many in England ỳ say ther is no soule, ỳ beleue not in ỳ immortalitie of mans soule, ỳ thinke it is not eternal, but lyke a dogs soul, ỳ thinke ther is neither heauen nor hel. Oh Lorde, what a waighty matter is this: What a lamentable thing in a Christen cõmon welth: I cãnot tel what they say, but I perceiue by their workes ỳ they think so, or els they would neuer do as they do. These sellers of offices shew, ỳ they beleue that ther is neither hel nor heauen. It is taken for a laughing matter, wel, I wil go on. Now to the chapter. The children of Israel cam to Samuel & said: *Senuisti*, thou art growen into age geue vs a king. Thy sons walk not in thy waies. What a heuines was this to father Samuels hart, to heare ỳ hys sonnes (whõ he had so wel brought vp) shuld swarue frõ his wayes ỳ he had walked in. Father Samuel goeth to God to knowe his wil & pleasure in this matter. God answered: let them haue a king. Thei haue not cast the awai but me, ỳ I shuld not raign ouer them. This is their ground that say a kyng is an odious thing, & not acceptable before ỳ face of God. Thus thei force & violẽt this place to make for their purpose, wher no such thing is ment. Shew ỳ Israelites (saith God) & testify to thẽ a kings autority, & what a king is, & what a king wil do. If ỳ wyl not perswade them, I wil not hear thẽ hereafter, when they shal cry vnto me. I must needes confes ỳ the Iewes trespassed against God in asking a kyng: but here is the matter, in what thing their offence stode, whither absolutely in asking a king, or in any other circũstance. It was in a circũstance. Thei said not, aske vs a kyng of God: but make vs a kyng to iudge vs, as al other nacions haue. They woulde haue a kyng of theyr owne swinge, and of theyr own election, as though they past not of God. In a nother poynt ther was pride. They woulde be lyke the heathen, and iudges vnder kynges as they were. Thirdly, they offended God because they asked a kyng to the iniury & wrong of good father Samuel to depose hym, so thys

A graft of golde to get a benefice with all, is worthe a great deale of learning The error of suche as beleue not the immortalitye of Soules.

Samuel was sorye for the swaruing of hys sons from his wayes. i. Sam. viij

A place violented & forced to serue for other purpose, thẽ it was euer ment.

Wherein ỳ intẽt of the Iewes dyd consist.

The iewes offended in thre things

A comparison between Samuell & his sones, & Ely and his sonnes.

was a wrong toward Samuel. It was not with Samuell and hys children, Ophenes and Phinies, lyke as with Elye and his children. They were cruel who cuyth hokes taking the flesh out of the pottes when that sacrifice was offered to God, brought ỳ people into a contempt of Gods word. They were lecherers. They synne were manyfestly and notoriously knowen: but they Father Ely knowing and hearing of it dyd blame thē, but nothing to the purpose, he dyd not earnestly and substancially chastise them, and therfore he was iustly deposed of God. The synnes of Samuels Sonnes were not knowen, they were not so notorious, wherefore it was not to father Samuel as it was

Elys sones wer leacherers & manifest offeders

Samuels sonnes wer bribers, and peruerters of iudgmēt

with Elye, hys sonnes fautes were taking of bribes, and peruerting of iudgementes. Ye know that bribery is a secret faut, and therfore it was not knowen. It was done vnder a coloure and a pretence of iustice, slyly and couertly done. Therfore because it stod in bybes it was not like in Samuel as in Ely. It is a daunger ous thyng to be in office for *qui attingit picem coinquinabitur ab ea*. He that medleth wyth pitch is lyke to be spotted with it. Bribes may be assembled to pitch, for euen as pitch doth polute they handes that medle with it: so bybes wyll bryng you to peruerting of iustice. Beware of pytch, you iudges of the world, bybes wyl make you peruert iustice. Why, you wyl say. We touch none. No mary. But my Mistres your wyfe hath a fyne finger she toucheth it for you, or els you haue a seruaunt a *Muneribus*, he wyll say, yf you wyll come to my Maister and offer hym a yoke of oxen, you shal spede neuer the worse, but I thincke my Maister wyl take none, when he hath offered them to the Maister, then commes a nother seruante & sayes: If you wyll bring them to the Clarke of the kitchen, you shal be remēbred the better. This is a Frierly fassiō that wil receyue no mony in they hands but wyl haue it put vpon they sleues. A godly rag of popishe religiō. They be lyke gray friers they wyl not be sene to receyue no bybes them selues, but haue other to receyue for thē. Though Samuels sons wer privy bribers & kept the thing very close, yet ỳ cry of ỳ people brought it to Samuel. It was a hid kind of sin. For mē in this poynt wold face it & brace it, & make a shew of vpright dealing, whē they be most gilty. Neuertheles this geare cam out. Oh wicked sons ỳ brought both their father to deposicion, & thē selues to shame.

Bybes are lyke pitche.

Anglice a receiuer of his maisters bybes.

A frierly fashion in refusing of bybes, a goodly rag of popish religion.

When

When Samuel heard of their fault, he went not about to excuse their fautes. He would not beare with his sons, he would not *communicare peccatis alienis*, be partaker with his sonnes of sees, he saide *ego senui, ecce filii mei nobiscum sunt*. As sone as he heard of it, he deliuered his sones to the people to be punished. He went not about to excuse them, nor said not: this is the first time, bear with them, but presented them by & by to the people saying: Lo here they be, take them, do with them according to their desertes. Oh, I wold ther wer no more bearers of other mens syns, then this good father Samuel was. I heard of late of a notable bloodshed. *Audio* saith S. Paul, & so do I. I know it not, but I heare of it. Ther was a searcher in London, whych executing his office, displeased a marchaunt man, in so much, that when he was doing his office, they wer at words, the marchant man threatned him, the searcher said, the king shuld not lose his custome. The marchant goes me home & sharpes hys woodknife, & comes againe & knockes him on the head & kylls hym. They that tolde me the tale, saye it is wynched at, they loke thorow their fingers & wil not se it. Whether it be taken vp with a pardon or no, I cānot tel, but this I am sure, & ye beare with such matters, the diuel shal beare you away to hel. Bloodshed & murder would haue no bearing. It is a haynous thing bloudshedding & especially voluntary murder, & pretensed murder. For in Numery God saith, it poluteth the whole realme. *Poluitur illa terra &c. et non potest expiari sine sanguine.* The lād cānot be purged nor clensed again til his blud be shed y shed it. It is the office of a king to see suche murderers punished with death, *non frustra gestat gladiū*. What wil you make of a king? he beareth a swearde before him, not a Peacockes fether. I go not about to hyr you now to cruelty, but I speake a gainst bearing of bloodshed. This bearing must be loked vpō. In certain causes of murther, such great circumstaūces may be, that the king mai pardon a murther. But if I wer worthy to be of counsail, or if I wer asked myne aduise, I would not haue the king to pardon a volūtary murther, a pretensed murther. I can tel where one man slew an other in a towneshyp, & was attached vpon the same, xij. men wer impaneled, the mā had frendes, the Shrine laboured the bench, the xij. men stack vit & said, except he would discharge xij. crownes they would

Samuell would not be partaker of his sones offences.

Bloudshedding & pretensed murther would not be borne with all.

fynde

fynde him gilty. Meanes wer found that the .xij. crownes was paid. The quest comes in & saies not gilty. Here was not gilty for .xij. crownes. This is bearing, & some of the bench wer hanged, thei wer wel serued. This makes men bold to do murder & slaughter. We should reserue murdering tyl we come to our enemies, & the kyng byd vs fight. He that woulde beestur hym then, were a pretty felow in dede. Crownes: If theyr crownes wer shauen to the shoulders, they wer serued well ynough. I knew wher a woman was got with child, & was ashamed at the matter, & went into a secret place, wher she had no womā at her trauel, & was deliuered of three children at a birth. She wrong their neckes, & cast them into a water, & so kylde her children. Sodaynly she was gaunt agayne, & her neyghbours suspecting the matter, caused her to be examined, & she graunted al. Afterward she was rained at the bar for it, & dispatched & found not gilty, through bearing of frendes, & bribyng of ỹ Judge. Wher at the same Sessions another poore womā was hanged for stealing a few rags of a hedge, ỹ wer not worth a crowne. Ther was a certayne gentleman, a professour of the woorde of God (he sped neuer the better for ỹ, ye may be sure) who was accused for murthering of a mā, wherupon he was cast into prison. And by chaūce as he was in prison, one of his frendes cam vnto him for to visit him, & he declared to his frēd ỹ he was neuer gilty in the murthering of the mā. So he wēt his waies, the gentleman was arained & condempned, & as he went to his execution, he saw his frendes seruaūt, & sayd vnto him: Cōmend me to thy maister, & I pray the tel him, I am ỹ same man stil, I was when he was wt me. And if thou tarye a whyle, ỹ shalt se me die. Ther was sute made for this mās pardon, but it could not be gotten. Belike the Shrines or some other bare him no good wyl. But he died for it. And afterward I being in the Tower, hauing leaue to com to the Lieutenats table, I heard him say that ther was a mā hanged afterward, ỹ killed the same man, for whom this Gentleman was put to death. O lord what bearing, what bolstering of naughty matters is this in a Christen realm? I desire your Maiesty to remedy the matter, & God graunt you to se redres in thys realm in your own person. Although my Lord Protector, I dout not, & the rest of the counsail do in the mean while, al ỹ lieth in them

to redres

Shauing of crounes.

The history of a woman.

The history of a Gētilman.

An euyl thirft may do somewhat for his frēd, in a thiefe, he mai help to hang by the gyltles.

An Apostrophe to the kyng for redres

to rebukes things I would such as be rulers, noble men & maisters should be at this point wt their seruaunts to certify them on this sort: If any man go about to do you wrong, I wyl do my best to help you in your right. But if ye breake the law, ye shalt haue iustice. If ye will be mãquellers, murderers, & transgressours, looke for no bearing at my handes. A straunge thyng. What nede we in the vengeaunce to burden our selues wyth other mẽs syns? Haue we not syns ynowe of our own? What nede haue I to burden my self wt other mens syns? I haue burdens &c. heapes of syns. One heape of knowen syns, an other of vnknowen sins. I had nede to say: *Ab occultis meis munda me domine*, O lord deliuer me frõ my hidden & my vnknowẽ sins. Thẽ if I beare wt other mens sins, I must say: Deliuer me frõ my other mens syns. A straunge saying: from my other mens syns. Who beareth wyth other folkes offences, he cõmunicateth wt other folkes syns. Men haue sins inough of their own, although they bear not & bolster vp other men in their naughtines, thys bearing, this bolstering & lokyng thorow their fingers, is naught. What ye say? hap shuld I (or any else) encrease my burden. My other mens synnes forgeue me O Lorde. A straunge language, they haue hyd syns of their own ynough, although they bear not wt giltines of other mens syns. Dy father Samuel would not beare hys owne sonnes. He offerd his own sons to punishmẽt, & said: *Ecce filij mei vobiscum sunt*, euen at the fyrst tyme he said: Lo, here they be, I discharge my self, & take thẽ vnto you, & as for my part, *presto sũ loqui coram domino et Christo eius*. I am here redy to answer for selfe my before the Lord & his anointed. Behold here I am, record of me before the Lord, *Verum cuiusquam bouem, &c.* Whether I haue taken any mans Ore, any mans Asse, or whether I haue don any man wrong, or hurt any man, or taken any bribes at any mans hand. I can cõmend the English translatiõ ye doth interpreate *munera* bribes, not giftes. They answered: nay forsooth we know no such things in you. *testis est mihi deus*, saith he, god is witnes, *Quod nihil inuenieritis in manu mea*, That you haue found nought in my hands. Few such Samuels are in Englãd nor in the world. Why dyd Samuel this? mary to purge him selfe, he was enforced to it, for he was wrongfully deposed.

Then by this ye may perceiue ye fault of the Iewes, for they offended

dres of clearnug & bolsteringe of naughty matters.

A godly aduertisment for noble men and maisters, but I feare me it is to godly to be folowed.

offended not God in asking of a king, but for asking for a king to the wronging & deposition of good father Samuel. If after Samuels death the people had asked of God a kyng, they had not faulted, but it is no smal fault to put an innocent out of his office. King Dauid likewise cõmaunded his people to be nombred, & therwith offended God greuously. Why? myght he not know the number of his people? Yes, it was not the nũbryng of the people that offended God, for a king may's number hys people. But he did it of a pride, of an elation of mynde, not according to Gods ordinaunce, but as hauing a trust in ỹ nũber of his men, this offended God. Lykewyse the Iewes asked a king, & therwith they offended not God, but they asked him in such circumstaunces, that God was offended with them. It is no smal fault to put a iust man out of his office, & to depose him unworthely. To chuse a kyng contrarying the ordinaunce of God, is a casting away of God, & not of a kyng. Therfore dout not, but the title of a king is a lawful thing, is a lawfull tytle, as of other Magistrates. Onely let the kings take hede ỹ they do as it becõmeth kinges to do, that they do their office wel. It is a great thinge, a chargeable thing. Let them beware ỹ they do not *communicare peccatis alienis*, that they beare not wyth other mens faultes, for they shal geue a strait account for al that perisheth thorow their negligence. We perceiue now what thys text meaneth. It is written in the last of Judicum: *In diebus illis non erat rex in Israel*, In those daies there was no kyng in Israel, euery man did that which semed right in hys owne eyes. Men wer then allowed to do what they wold. When mẽ may be alowed to do what they wyl, then it is good to haue no king at al. Here is a wonderful matter ỹ vnpreaching prelats shuld be suffred so long. They can alledg for them selues. by. Ceres. This while the realm had ben as good to haue no king. Likewise these bribing Judges hath ben suffred of a lõg time, & then it was *Quasi non fuisset rex in Anglia*. To suffer thys is as much to say: ther is no king in England. It is the duty of a king to haue al states set in order to do their office. I haue troubled you to long, I wil make an end. Blessed be they that hear the word of God, but so ỹ they folow it & kepe it in credite, in memory, not to depraue it & slaunder it, & bryng ỹ Preachers out of credite, but that folow it in their life, & lyue after it. He graunt you al that blessing ỹ made both you & me. Amen.

The fyxte Sermon of Maiſter Hugh Latymer, whiche he preached before K. Edward, the xii. day of Aprill.

QVecunque ſcripta ſunt ad noſtram doctrinam ſcripta ſunt. All things that are written, they ar writē to be our doctrine. What doctrine is writen for vs in ỳ 8. Chap. of the fyrſt booke of the kynges, I dyde partely ſhewe vnto you (moſt honourable audience) this day ſennight, of that good man father Samuel, that good iudge how good a man he was, what helpers, and coadiutours, he toke vnto him, to haue his office well diſcharged. I told you alſo of the wyckednes of hys ſonnes, howe they toke brybes, and lyued wickedly, and by that meanes, brought both theyr father, and themſelues to depoſition. And how the people did offende God in aſking a kyng in father Samuels tyme. And how father Samuel was put from his office, who deſerued it not. I opened to you alſo, how father Samuel cleares hym ſelfe, that he knewe not the fautes of hys ſonnes: he was no bearer with hys ſonnes, he was ſory for it, when he heard it: but he would not beare with them in their wickednes, Filii mei vobiſcum ſunt, my ſonnes are with you ſaith he. Do w̄ them according to their deſertes, I wil not maintain them, nor beare with them. After that he cleares himſelf at the kinges feete, that the people had nothing to burthen hym wyth all, neyther money, nor money worth. In treating of ỳ part, I chaunced to ſhewe you, what I heard of a man that was ſlayne, and I heare ſay it was not well taken. For ſoth I entende not to empayre any mans eſtimation or honeſty, & they that enforce it to that, enforce it not to my meaning. I ſayd I heard, but of ſuch a thynge, and toke occaſion by that, that I heard, to ſpeake againſt ỳ thyng, that I knew to be naught that no man ſhould beare with any man to ỳ maintenance of volūtary and prepenſed murder. And I heare ſay ſynce, the man was other wiſe an honeſt man, and they that ſpake for him, are honeſt men. I am inclinable inoughe to credite it. I ſpake not becauſe I would haue any mannes honeſtye impaired.

The preachers are occasyoned by hearing to inueye against such vyce as the people are infected with as Paul to the Cor. the.i. xi. cap.

payzed. Onely I did as Saincte Paule dyd, who hearyng of the Cozinthians, that there shoulde bee contencions and mysoꝛder among them, did wꝛyte vnto them that he hearde, and therepon by occasion of hearyng he set foꝛth very whol some doctryne of the Supper of the Lozde. We myght not haue lacked that doctryne I tell you. Bee it so the Cozinthians had no such contentions amonge them, as Paule wꝛote of, Be it so they had not misoꝛdꝛed thẽselues, it was neither of, noꝛ on, to that that Paule saide. The matter lay in that, that vpon hearing he wold take occasion to set out the good and true doctryne. So, I did not affirme it to bee true that I heard, I spake it to aduertise you, to beware of bearing with wilful & pꝛepẽsed murder. I wold haue nothing enfoꝛced against any man. This was myne intent and meaning. I do not know, what ye calle chaunce medly in the lawe, it is not foꝛ my study. I am a scholer in scripture, in gods booke: I study that, I know what voluntary murder is befoꝛe god. If I shall fall out with a man, he is angry with me, and I wyth hym, and lacking opoꝛtunitie and place, we shal put it of foꝛ that time, in the meane season I pꝛepare my weapõ & sharp it against another tyme, I swell and boyle in this passion towardes hym, I seke him, we medle together, it is my chance by reason my weapon is better then his, & so foꝛth to kil him, I geue him his deathes stroke, in my vengeance and anger. This call I voluntary murder in scripture: what it is in the law I cannot tell. It is a great sin, and therfoꝛe I cal it volũtary. I remẽber what a great clearke wꝛiteth of this. Omne peccatum adeo est voluntariũ, vt nisi sit voluntariũ nõ sit peccatũ. Euery sin (saith he) is so voluntary, that if it be not voluntary, it can not be called synne. Synne is no actuall sin, if it be not voluntarye. I wouldo we would all knowe oure faultes and repente: that that is done, is done, it can not bee called backe agayne. God is mercifull, the kynge is mercyfull; here we may repente, thys is the place of repentaunce: when we are gone hence, it is to late then to repente. And let vs be content with suche oꝛder as the magistrates shall take But sure it is a perilous thyng to beare with any such matter. I tolde you what I hearde say, I wouldo haue no mans

Why M. Latymer vsed this example, and to what end and purpose, Chaunce medly.

Voluntary murder mistermed chãcemedly.

He meaneth Austin.

The tyme of repentance is here.

The spaniard that killed the Englishman.

As abhominable whoredome vsed in London

honesty

honestly empayred by my telling. I heard say tence of another murder, that a Spanyarde should kyll an Englyshman and ronne him thorough with his sworde: they say he was a tall man. But I here it not, that the Spanyarde was hanged for hys labour. If I hadde, I wouldde haue tolde you it to. They fell out as the tale goeth aboute a whoore. O Lord what whoredome is vsed now a dayes. As I here by the relation of honest men, which tel it not after a worldly sort, as though they reioyced at it, but heauily with heauye hearts. how God is dishonoured by whoredome in this city of London. Yea the bancke, when it stoode, was neuer so common. If it be true that is tolde, it is meruail that it doth not sinke, and that the earth gapeth not and swalloweth it vp. It is wōderfull that the city of London doth suffer such whoredome vnpunished. God hath suffred long of his great lenitie, mercye, and benignitie, but he wil punish sharply at the length, if we do not repent. There is some place in London, as they say: Immunitie, impunitie, what shold I cal it: a priuileged place for whoredome. The Lord Mayre hath nothyng to doe there, the shiriffes, they can not medle with it. And the queste they do not enquire of it, and there men do byyng their whores: yea, other mens wyues, and there is no reformacō of it.

There is suche dicyng houses also, they say, as hath not bene wonte to be, where yong Gentlemen dyse away their substaunce, and where dysyng is, there are other folyes also. For the loue of God let remedy be had, let vs watche and stryue against synne. Penne of England in tymes past, when they would exercyse themselues (for we must nedes haue some recreacion, our bodies can not endure without some exercyse) they were wonte to go abroad in the fieldes a shootyng, but now it is turned into glossing, gulling and whoring wīn the house. The art of shooting hath ben in times past much esteemed in this realm, it is a gift of god ỹ he hath geuē vs to excel al other nations wāl, it hath bene gods instrument wherby he hath geuē vs many victories against our enemies. But now we haue takē vp whoring in townes, in stead of shooting in ỹ fieldes. A wonderous thing that so excellent a gift of god shoulde be so litle esteemed. I desire you my Lordes, euen as ye

at euer was vpon the bancke Let vs feare the one and put no doute but that the other is to foule a tale to be a lie There be places in London priuileged where whoredō is haunted A lauelesse place of licentious liberty, Dicing houses. Shooting was wōt to be the old exercise of Eng land but the pastime is to payneful for our deyety dicers. Shooting hath bene set by in tymes past Whoring in the townes in steade af shoting in the fieldes

ye loue the honoure, and glorye of God, and entende to remoue his indignation, let there be sent fourth som proclamation, some sharpe proclamation, to the Iustices of peace, for they do not their duetye. Iustices now be no iustices, there be many good actes made for this matter alredy. Charge them vpō their allegiance, that this singuler benefit of god may be practised, and that it be not turned into boiling, glossing, & whoopyng within the tounes: for they be negligent in executyng these lawes of shootyng. In my tyme, my poore father was as diligent to teache me to shoote, as to learn me any other thyng, and so I thynke other men did their children. He taught me how to draw, how to lay my bodye in my bowe, and not to draw with strength of armes as other nations do, but with strength of the bodye, I had my bowes bought me, according to my age and strength: as I encreased in them, so my bowes were made bygger, & bigger, for men shall neuer shote wel, except they be brought vp in it. It is a goodly act, a wholsome kind of exercise, & much commended in physike. Marcilius Phicinus in his booke de triplici vita (it is a great while since I red him now) but I remember he commendeth this kynde of exercise, and saith, that it wrestleth agaynste many kindes of diseases. In the reuerence of god, let it be cōtinued. Let a proclamation go forth, charging the iustices of peace, that they see such acts and statutes kept, as wer made for this purpose I wil to my matter. I intend this day to intreat of a pece of scripture, written in the beginning of the v. cap. of Luke. I am occasioned to take this place by a boke set to the Kynges Maiestie that deade is, by Maister Poole. It is a texte, that he doeth greatelye abuse, for the supremacye. He rackes it, and violentes it, to serue for the maintenance of the bishop of Rome. And as he did enforce thother place, that I entreated of laste, so dyd he inforce thys also, to serue his mater. The story is this. Our Saviour Christ was come now to the bancke of the water of Genezareth. The people were come to him, & flocked about him, to here him preache.

And Iesus take a boote that was standing at the poole, it was Simons bote, and went into it. And sitting in the boote he preached to them that were on the bancke. And when he had

M L. father taught him the feate of shooting in a long bowe.

Shooting is commended of Marcilius Phicinus.

Reynold Poole the Cardinall

Iesus sate in Simons boote.

had preached and taught them, he spake to Symon, and bad him launche out further into the depe, and louse hys nettes, to catche fyshe. And Symon made aunswere, and sayde: Master, we haue laboured al night, but we caught nothing: how be it at thy commaundement, because thou byddest vs, we wyll go to it agayne. And so they did, and caught a great draught, a miraculous draught, so much that the net brake, & they called to theyr felowes that were by, for they had two boates to come to helpe them, and they came and fylled bothe their boates so full, that they were nighe drounynge. Thys is the storye. That I may declare this texte so, that it maye be to the honor of god, and edification of your soules and myne both. I shall desyre you to helpe me with your prayer, in the whych. &c.

Factum est autem, (saith the text) Cum turba irrueret in eũ. Luc. v.
Sainct Luke telles the storie, and it came to passe, when the people prased vpõ him, so that he was in perill to be cast into the pond, they rushed so fast vpon him, & made such throng to him. A wonderous thyng, what a desire the people had in Luc. iiii.
those days to here our Sauiour Christ preache: and the cause may be gathered of the later end of the chapter that went before. Our sauior Christ had preched vnto them, & healed the sicke folkes of such diseases & maladies as they had: and therfore the people would haue retained him still. But he made them answere, and sayd: Et aliis ciuitatibus oportet me euangelizare regnũ dei, nã in hoc missus sũ, I must preach ỹ kingdom of god to other cities also, I must shew them my fathers will: for I came for that purpose. I was sent to preache the word of God. Our Sauior Christ sayd, how he must not tary in one place: for he was sent toỹ world to preache euery where. Is it not a meruailous thyng, that our vnpreachyng prelates can rede this place, & yet preache no more than they do. I meruail that they can go quietly to bed, and se how he allureth them with his example, to be diligent in their office. Here is a godly lesson also, how our sauior Christ fled from glorie. If these ambitious persons, that climbe to honor by bywalkes inordinatly, wold consider this example of Jesus Christ, they shold come to more honor then thei do. for when

An example of Christ for our vnpreching prelates.

Our Sauiour Christ fled from glory.

they seke honour by such bywalkes, they come to confusion: honor followeth them that flie from it. Our sauior Christ gat him away early in the morning, & went vnto the wildernes. I would they would folow this example of Christe, and not seeke honour by such bywalkes as they do. But what did the people when he had hid hymselfe, they smelled him oute in the wyldernes, and came vnto him by flockes, and folowed him a great nombre. But where rede you that a great number of Scribes and Pharisees, and Bishops followed hym. There is a doctor that writeth of this place, his name is doctor Gorrhã, Nycholas Gorham, I knew him to be a scholle doctor a great while ago, but I never knew him to be an interpreter of scripture til now of late: he saith thus, maior deuotio in laicis vetulis quã in clericis. &c. There is more deuotion saith he, in laye folke, and olde, wives these symple folke, the vulgar people, then in ỹ clerkes: they be better affected to the word of god, then those that be of the cleargy. I meruail not at the sentence, but I meruail to find such a sentence in such a doctor. If I shold say so much, it wold be said to me, that it is an euil birde that defiles his owne nest, and Nemo leditur nisi à seipso, There is no man hurt, but of hys own self. There was verified the saying of our sauior Christ which he spake in another plac'. Vbicunque fuerit cadauer, ibi congregabũtur aquilæ, Whersoeuer a dead carion is, thither wil the Egles gather. Our sauior Christ compares him self to a dead carrion: for where the carrion is, there will the Egles be, & though it be an euil smel to vs, and stinkes in a mans nose, yet it is a swete smel to the Egles, they wil seeke it out. So the people sought out Christ, they smelt his sauor he was a swete smel to thẽ. He is Odor vitæ ad vitã, the smel of life to life. Thei flocked about him like Egles. Christ was the carrion, & the people were the Egles. They had no pleasure to heare the Scribes, and the Pharisees, they stanke in their nose, their doctrine was vnsauory, it was of Lolliones, of decimations, of Anets seade, and Cummyn and such gere. There was no comfort in it for sore consciẽces, there was no cõsolatiõ for wounded soules, there was no remedy for sins, as was in Christes doctrine. His doctryne eased the burden

Honor folowth them that flee frõ it.

The common people smelled Christ out in the wyldernes and folowed him rather but so did not the Scribes the Pharisees nor the bishoppes.

Christ cõpares him selfe to a dead carrion.

The Pharisees doctrine was void of remedy for sinne.

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of ỹ soule: it was swete to the comyn people, & sower to the Scribes. It was such cõfort & pleasure to them, ỹ they came flocking about him: wherfore came they? Vt audirẽt verbum dei, it was a good cõming. They came to here ỹ word of god. It was not to be thought that they came all of one mynde to here ỹ worde of god. It is likely that in so great a multitude som came of curiositie, to here som nouelles, & som came smelling a swete sauor, to haue consolatiõ & cõfort of gods word: for we cãnot be saued without hering of the word. It is a necessary way to saluatiõ. We can not be saued without faith and faith commeth by hearing of the word. Fides ex auditu. And how shal they heare without a preacher? I tell you it is the footesteps of ỹ ladder of heauen, of our saluation. There must be preachers if we loke to be saued. I tolde you of thys gradation before in the tenth to the Romaynes. Consider it wel. I had rather ye shold come of a naughty mynd, to heare the word of god, for nouelti̇e, or for curiositie to heare some pastime, then to be away. I had rather ye should come as the tale is, by ỹ gentlewoman of London. One of her neighbors met her in the streate, and said mistres, whether go ye: Mary said she, I am goyng to S. Thomas of Acres to the Sermõn, I could not slepe al this last night & I am going now thether, I neuerfayled of a good nap there. And so I had rather ye shold go a nappyng to ỹ sermõs, thã not to goe at all. For w̃ what mynd soeuer ye come, though ye come for an yll purpose, yet peraduenture ye may chaunce to be cought or ye go, the preacher may chance to catche you on hys hoke. Rather then ye shold not come at al. I would haue you come of curiositie, as S. Augustine came to heare S. Ambrose. When S. Augustine came to Millane, (he telles the story himself, in the ende of his boke of confessions) he was very desirous to heare S. Ambrose, not for any loue he had to the doctrine ỹ he taught but to here his eloquẽce, whether it was so great, as ỹ speche was, and as the brute went. Wel, before he departed S. Ambrose caught him on his boke, and conuerted him so, that he became of a Manithe, and of a Platonist a good christen, a defender of Christes religion, and of the faith afterward. So I wold haue you to come to sermons: it is declared in many

We can not be saued without hearing of the word of god.

The foote steppes of the ladder of saluatiõ

M. Latymer exhortes them to resorte to the hearing of sermons not withstanding the purpose of their comming is not all of the best.

S. Augustine came of curiositie to Millane to here Ambrose.

S. Augustine bee came of a Maniche a christiã.

mo places of scripture, how necessary preachyng is, as this: Euangelium est potentia Dei, ad salutem omni credenti. The preaching of the gospell, is the power of God to every man that doth beleue. He meanes gods worde opened, it is the instrument, and the thyng wherby we are saued. Beware, beware, ye diminishe not this office: for if ye doo, ye decaye gods power to al that do beleue. Christ saith cõsonant to the same, Nisi quis renatus fuerit è supernis, nõ potest videre regnũ dei. Except a mã be borne againe from aboue, he cannot se the kingdom of God. He must haue a regeneratiõ: & what is this regeneration? It is not to be christened in water (as these fire brandes expound it) and nothing els. How is it to be expounded then? Saint Peter sheweth, That one place of scripture declareth an other. It is the circũstance, and collation of places, that make scripture plain. Regeneremur autem, (saith S. Peter) and we be borne again. How? Non ex semine mortali, sed immortali. Not by a mortal sede, but by an immortall. What is this immortall sede? ꝑ sermonẽ dei viuentis, By the worde of the liuing God, by the word of god preached and opened. Thus cometh in our new birth. Here you may se how necessary this office is to our saluatiõ. This is the thing that the deuill worketh moste against. It hath ben all his studie to decaie this office. He worketh against it as much as he can, he hath preuailed to much, to much in it. He hath set vp a state of vnpreaching prelacie in this realm this. vii. C. yere: A state of vnpreaching prelacie. He hath made vnpreching prelates: he hath stirred vp by heapes to persecute this office in ꝯ title of heresy: He hath stirred vp ꝯ magistrates to persecute it in ꝯ title of sedition. And he hath stirred vp the people to persecute it with erpobations & sclenderous wordes: as by the name of new lerning, strange preaching: and with impropriations he hath turned preaching into priuate masses. If a priest shold haue left masse vndoneon a sonday within these x. yeres, all England shold haue wõdred at it: but they might haue left of the sermon. xx. sondays & neuer haue ben blamed. And thus by these impropriations priuate Masses were set vp, and preparing of gods word troden vnder fote. But what doth he now? what doth he now?

Beware of diminishing the office of preachyng.

VVhat is regeneration, or to bee borne frõ aboue.

One place of scripture declareth an other.

How necessary the office of preaching is to oure saluation

The deuil is diligent to decaye preaching

Note the prepostrous iudgement of the prests.

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he sturres men vp to outragious rearing of rents, that poore men shal not be able to find their children at the schole to be diuines. What an vnreasonable deuill is this? he prouides a great while before hande for the tyme that is to come. He hath brought vp now of late the most monstrous kynd of couetousnes that euer was heard of. He hath inuented fee fermyng of benefices, and all to decay this office of preaching: in so much that whan any man hereafter shall haue a benefice, he may go where he will, for any house he shall haue to dwell vpon, or any glebe lande to keepe hospitalitie withall: but he must take vp a chamber in an alehouse, & there sit & play at the tables al the day. A goodly curate. He hath caused also through this monstrous kynde of couetousnes, patrons to sel their benefices. Yea what doth he more? He getes him to the vniuersitie, and causeth great men, and esquiers to sende their sonnes thither, & put oute poore scholars that should be diuines: for their parentes entende not they shalbe preachers: but that they may haue a shew of lerning. But it were to long to declare vnto you, what disceit & meanes the deuill hath found to decay the office of saluation, this office of regeneration. But to retourne to my matter. The people came to here the word of god: they heard him with silence. I remembre now a saying of S. Chrysostom, and peraduenture it might come hereafter in better place: but yet I will take it, whiles it cometh to mynd. The saying is this. Et loquentem eum audierũt in silentio, seriem locutionis nõ interrũpentes. They herd him (saith he) in silence, not interrupting the order of his preching. He meanes, they herd him quietly, without any shouelyng of fete, or walking vp and downe. Surely it is an yl misorder & folk shalbe walking vp & down in the sermon time (as I haue sene in this place this Lent: & there shalbe such hussyng & bussing in the preachers eare, that it maketh hym oftentymes to forget his matter. O let vs consider the kyngs maiesties goodnes: This place was prepared for banketting of the body: and his maiestie hath made it a place for the cõfort of the soule, & to haue the word of god preched in it, shewing herby, that he wold haue al his subiects at it, if it might be possible. Cõsider what the kynges

The deuil besturres him still.

The fee fermynge of benefices.

The deuil goth to the vniuersitie to teache, but not to lern

The misorder of walkers and iangers.

To what ende the Kynges grace ordeined the banketing place.

kynges Maiestye hath done for you, he alloweth you all to beare with hym. Cõsider where ye be. First ye ought to haue a reuerẽce to gods worde: and though it be preached by poore men, yet it is the same worde that our sauiour spake. Consider also the presence of the kynges maiesty, goddes high vycare in earth, hauyng a respecte to his personage, ye ought to haue reuerence to it, & consider that he is gods high minister, & yet alloweth you al to be partakers with him, of the hering of gods word. This benefit of his, wold be thankfully take, and it wold be highly esteemed. Heare in silence as Chrisostõ saieth, it may chaunce that some in the company maye fall sicke, or be diseased. If there be any suche, let them go awaye with silence, let them leaue their salutations till they come in the courte, let them depart with silence. I tooke occasion of Chrisostomes wordes to admonish you of this thyng.

VVhy Christe vvould rather go in to the boat then stand vpon the land or the banke.

What should be the cause, that our Sauiour Christe wente into the boate: the scripture calleth it. Nauis or nauicula, But it was no ship, it was a fishers boate, they were not able to haue a shippe. What should be the cause, why he would not stande on the banck and preach there, but he desired Peter to drawe the boate somewhat from the shore into the middes of the water, what shold be the cause? One cause was, for y he might sit there more commodiously, then on the banke, an other cause was, for that he was lyke to be thrust into the pond of the people that came vnto hym. Why our sauioure Christ might haue withstand them, he was strong inough to haue kept himselfe from thrustyng into the water. He was stronger then they al, and if he had lifted he might haue stande on the water, as well as he walked on the water: truth it is, so might he haue done in dede. But as it was sometime hys pleasure to shewe the power of his Godhead, so he declared nowe the infirmity and imbecility of his manhode. Here he geueth vs an example what we shal do, we must not tempte god by any miracles, so long as we may walke by ordinary waies. As our sauior Christ, when the diuell had hym on the top of the temple, & wold haue had him cast himself down, he made him this answer. Non tentabis dominum deum tuum. Thou shalt not tempt thy lord god, as if he shold haue said,

An aunswer to a prety obiectiõ the figure is called Antipophora. God must not be tẽpted so lõg as we may worke by ordinary meanes.

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we may not tempte god at all. It is no tyme now to shew any miracles: there is an other way to goe downe, by gressinges. Thus he dyd to shew vs all example, that we muste not tempte God, except it bee in extreeme necessitye, and when we cannot other wayes remedy the matter, to leaue it all to God, elles we may not tempt the maiestye of his deitie. Beware temptyng of God: wel, he commes to Symons boate, and why rather to Symons boate then another. I wyll answere, as I fynde in experience in my selfe. I came hyther to day from Lambeth in a whirry, and when I came to take my boate, the water men came aboute me (as the maner is) and he would haue me, and he would haue me. I toke one of them. Now ye wyll aske me why, I came in that boate, rather then in another, because I woulde goe into that, that I see stand nerte me, it stoode more commodiously for me. And so did Christe by Simons boate. It stoode neerer for hym, he saw a better seate in it. A good natural reason. Now come the pappistes, and they will make a misterye of it, they wyll pycke out the supremacy of the Bishop of Rome in Peters boate. We may make allegories ynough of euery place in scripture: but surely, it muste needes bee a symple matter that standeth on so weke a grounde. But ye shal see further. He desyred Peter to thrust out his boate from the shore. He desired hym. Here was a good lesson, for ỹ bishop of Rome, and all his colledge of Cardinalles, to learne humilitye and gentlenes. Rogabat eum He desired him, it was gētly done of hym, without any austeritie, but with all vrbanitye, mildnes, and softenes, and humilitie. What an example is this, that he geueth them here: but they spye it not, they can se nothing but the supremacye of the bishop of Rome. A wonderous thing, what sight they haue. They see nothing but the supremacy of the Bishop of Rome. Imperabatis ouibus meis saith Ezechiel Cū asperitate, & austeritate, & dispersę sunt absque pastore. Ye haue ruled my shepe, and commanded them with great lordlines, austerity, and power: and thus ye haue dispersed my shepe abroad, & why? There was no shepherd, they had wanted one a great while. Rome hath bene many a hundred yeres wont a good shepherd. They wold not learne

VVe muste not tempte god.

VVhy Christe came into Simons boate rather then into any other.

A symple mater that standeth vpon so vveake a grouud.

A good lesson of humilitie.

Howe the bishop of Rome rule and raigne ouer the people.

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to rule them gētly, they had rule ouer them: but it was with cursings, excōmunications, with great austeritie, and thunderboltes, and the deuill and all, to mainteyn their vnpreaching prelacie. I beseche God open their eies, that they may se the truth, and not be blynded with those things, ỹ noman can se but they. It foloweth in the text, Sedens docebat de naui, He taught syttynge. Preachers belike, were sitters in those days, as it is writen in an other place, Sedent in cathedra Mſi, They syt in the chayre of Moyses.

The preacher vseth to sitte.

I would our preachers would preache sittyng or standyng, one waye, or other. It was a goodly pulpytte that oure Sauiour Christe had gotten hym here: An olde rotten boate. And yet he preached his fathers will, his fathers message out of thys pulpyt. He cared not for the pulpyt, so he might do the people good. In deede it is to bee commended for the preacher to stand, or sit, as the place is, but I wold not haue it so superstitiously esteemed, but that a good preacher may declare the word of god sitting on a horse, or preching in a tre. And yet if this shoulde bee done, the vnpreaching prelates would laugh it to scorne. And though it be good to haue the pulpit sette vp in churches, that the people maye resort thither: yet I would not haue it so superstitiously vsed, but that in a prophane place the worde of God might be preached som tymes, and I would not haue the people offended wythall, no more then they be with our Sauiour Christes preachyng out of a boate. And yet to haue pulpettes in churches it is very wel done to haue them, but they would be occupied: for it is a vain thing to haue them as they stād in many churches.

Christ regardeth the people more tha the pulpit

The word of God may bee preached in any cōuenient place where it maye bee hearde.

I heard of a Bishop of Englande that wente on visitation (and as it was the custome) when the Bishoppe shoulde come and be runge into the towne, the great belles clapper was fallen down, the tyall was broken, so that the Bishop could not be rung into the toune. There was a great matter made of thys, and the chiefe of the parysshe were much blamed for it, in the visitation. The bishoppe was somewhat quicke wyth theym, and sygnifyed that he was muche offended. They made theyr aunsweres, and excused themselues, as well as they could, it was a chaunce sayd they, that the clapper brake

A merye tale and a true of a bishop going on visitation.

and

and we coulde not get it mended by and by, we muste tarye tyll we canne haue it done: It shal be amended as shortelye as may be. Among the other, there was one wyser then the rest, & he commes me to the Bishop, Why my lord, saith he, doth your lordshyp make so greate a matter of the bell, that lacketh hys clapper: here is a bell (sayeth he) and poynted to ỳ pulpit, ỳ hath lacked a clapper this 20. yeres. We haue a person that fetcheth out of this benefice fyftye pounde euerye yere, but we neuer see hym. I warrant you the Bishop was an vnpreachyng prelate. He coulde finde faute with the bel, that wãted a clapper to ring him into the towne, but he could not find any faut with the person that preached not at his benefice. Euer this office of preaching hath ben lest regarded, it hath scant had the name of gods seruice. They muste syng Salue festa dies, about the churche, that no man was the better for it, but to the we they gaye coates, and garmentes. I came once my selfe to a place, ridyng on a iorney homeward from London, and I sente worde ouer night into the towne, that I would preach there in the morning, because it was holyday, and me thoughte it was an holydayes worke. The churche stode in my way, and I toke my horse, and my company, and wente thither, I thought I should haue founde a great company in the churche, and when I came there, the churche doore was faste locked. I taried there halfe an hower and more, at last the keye was found, and one of the parysshe commes to me and sayes. Syr this is a busy day with vs, we canne not heare you, it is Robin hoodes daye. The parysshe are gone abroade to gather for Robyn hoode, I pray you let them not. I was fayne there to geue place to Robin hoode: I thought my rochet shoulde haue bene regarded, though I were not: but it would not serue, it was fame to geue place to Robin hoodes men.

The pulpit lacked his clapper.

So do fooles in christmas.

Robin hoode vvold not geue M. Latymer leaue to preach.

It is no laughyng matter my frends, it is a weepyng matter, a heauye matter, a heauy matter vnder the pretence for gatheryng for Robyn hoode, a traytour, and a theefe, to put out a preacher, to haue hys office lesse estemed, to prefer Robyn hoode before the ministracion of Goddes worde, and all this hath come of vnpreachyng prelates. Thys realme hath

hens

bene yl prouided for, that it hath had such corrupt iudgementes in it, to prefer Robin hoode to goddes worde. If the Bishoppes had bene preachers, there shoulde neuer haue bene any such thing: but we haue a good hope of better. We haue had a good beginning, I beseche God to continue it. But I tell you, it is farre wyde, that the people haue suche iudgementes, the Bysshoppes they coulde laughe at it. What was that to them? they would haue them continue in their ignorannce styll, and themselues in vnpreaching prelacy. Well sytting, sytting. He sate doune and taught. The terte dothe tell vs that he taught, but it doth not tel vs what he taught. If I were a Papist I coulde tell what he sayde. I woulde in the Popes iudgemente shewe what he taughte. For the Bishoppe of Rome hathe in scrinio pectoris sui, the true vnderstandyng of scriptures: yf he call a counsayle, the colledge of Cardinals, he hath authority to determine the Supper of the Lorde, as he dyd at the counsaile of Florence. And Pope Nicolas, and Bishoppe Lanfranke shall come and exponud this place and say, that our Sauiour Christ, said thus. Peter I do meane this by sytting in thy boate, that thou shalt go to Rome, and be Bysshoppe there syue and twenty yeres, after myne ascension. And all thy successours shalbe rulers of the vniuersal churche after thee. Here woulde I place also holye water, and holy breade, and all vnwritten verities, if I were a papist, and that Scripture is not to be expounded by anye priuate interpretation, but by our holy father, and hys Colledge of Cardinalles. This is a great deale better place then duc in altum. But what was Christes sermon: it may soone be gathered what it was. He is alwayes lyke hymselfe. Hys first sermon was pœnitentiam agite, Do penaunce, your lyuyng is naughte, repente. Agayne at Nazareth, when he red in the temple and preached remission of synnes, and healyng of wounded consciences, and in the longe Sermon in the mounte, he was alwayes lyke himselfe, he neuer dissented from himselfe. O there is a writer hath a iolie terte here, and his name is Dyonisius: I chaunced to meete wyth hys booke in my Lorde of Caunterburies librarye: he was a Monke of the Charterhouse, I meruayle to fynd such a sen-

Some bishoppes wyll haue the people to continue in ignorannce still.

A good place of scripture for a papist to builde nought vpon nothing.

Here is nought vpon nothing

The state of Christs first sermō

A text of one Dionisius Rikel a monk of the charterhouse.

tence

tence in that authour. What taughte Christ in this sermon? Mary sayeth he, it is not written. And he addeth more vnto it. Euangelistæ tantum scripserunt de sermonibus & miraculis Christi, quantum cognouerunt inspirante deo sufficere ad ædificationem ecclesiæ ad confirmationem fidei, & ad salutem animarum? It is true, it is not written. All his miracles were not written, so neither were al his sermons written: yet for al that, the Euangelistes dyd wryte so much as was necessary. They wrote so much of the myracles and sermons of Christ as they knewe by gods inspiration to be sufficient for the edifying of the churche, the confirmation of oure faithe, and the health of our soules. If this be true as it is in dede, wher bee vnwritten verities? I mervayle not at the sentence, but to fynde it in such an authour. Jesus what authority he gyues to goddes woorde. But God woulde that suche menne should be wytnesse with the auctority of his booke, wyl they nyll they. Now to draw towardes an ende. It foloweth in the terte, duc in altum, Here commeth in the supremacye of the Bishop of Rome. When our Sauiour Christ had made an ende of his Sermon, and had fed their soules, he prouided for theyr bodies. Fyrst he beganne with the soule. Christes woorde is the foode of it. Now he goeth to the bodye, he hathe charge of them both: we must commit the fedyng of the bodye and of the soule to him. Wel, he saith to Peter, duc in altum, Launche into the depth, put forth thy boate farther into the depe of the water: Lose your nettes, nowe fythe. As who should say, your soules are now fedde, I haue taughte you my doctrine, now I wyl confirme it with a myracle. Lo sir here is duc in altū, here Peter was made a great man, say the Pappistes, and all his successours after hym. And thys is deduced of these few woordes, Launche into the depe. And their argumente is this: he spake to Peter only, and he spake to hym in the synguler number, ergo he gaue him such a preeminence aboue the rest. A goodly argument, I wene it be a syllogismus, in quē terra pontus, I wil make a like argumēt: Our Sauiour Christ said to Judas, when he was about to betray him, quod facis fac citi', Now whē he spake to Peter there were none of his disciples by, but James & John, but when

The englisch of the latine text before.

Christ prouides for the body as vvell as for the soule.

Christ confirmed his doctryne with myracles.

Vpō vvhat vveake ground the Pope buildeth.

A faint and a feble argumēt.

when he spake to Judas they were all present. Wel he said vnto him, quodfacis fac citius, Spede thy busines, that thou hast in thy head, do it. He gaue him here a secret monition, ꝑ he knew what he intended, if Judas had had grace to haue taken it and repented. He spake in the singuler number to him ergo he gaue him som preeminence. Belike he made him a Cardinal, and it might ful well be, for they haue followed Judas euer sence. Here is as good a ground for the Colledge of Cardinals, as the other is for ꝑ supremicie of ꝑ Bishop of Rome. Our Sauiour Christ (say they) spake onely to Peter for preeminence, because he was chief of the Apostelles, and you can shew none other cause, ergo this is the cause why he spake to him in the synguler number. I dare saye there is neuer a wherman at Westminster bridge, but he can answer to this, ꝑ gene a naturall reason of it. He knoweth that one man is able to shoue the boate, but one man was not able to cast out the nets: and therefore he said in the plural number, laxate retia. Lose your nettes: and he saide in the synguler number to Peter, launch out the bote. Why? because he was able to do it. But he spake the other in the plurall number, because he was not able to conuey the boate, and cast out the nettes to. One man could not do it. This would the whirry man say, and that with better reason, then to make such a mistery of it, as no man can spie but they. And the cause why he spake to al, was to shew ꝑ he wil haue al christē mē to work for their liuing. It is he ꝑ sendes foode both for the body, and soule, but he wyll not sende it, without labour. He wil haue all christen people to labour for it, he wyll vse our labour as a meane wherby he sendeth oure foode. This was a wonderous myracle of our Sauior Christ, and did it not only to allure them to his discipleship, but also for our commoditie. It was a seale, a seale, to seale his doctryne wythall. Howe ye knowe that suche as be kepers of seales, as my Lorde Chancellour and suche other, what so euer they bee, they do not always seale, they haue a sealinge time. (For I haue heard poore men complayne, that they haue bene put of from tyme to tyme of sealing, tyll all they? mony were spent, ꝑ as they haue times to seale in, so our Sauiour Christ had his time of

A good ground for the colledge of cardinals.

VVhy Christe spake in the plural number and vvhy in the singuler, Christ sendes not foode and lyuing vvithout labour.

Kepers of seales haue their sealing tymes.

VVhen Christes doctrine vvas sufficiently sealed.

sealing

sealyng. When he was here in earth, with his Apostles, and in the tyme of the primitive churche, Christes doctryne was sufficiently sealed already with seales of his own making, what should our seales do? What nede we to seale his seales? it is a confirmed doctrine already. Of Luther, when he came into the worlde first, and disputed against the decretales, the Clementines, Alexandrines, Extrauagantines, what a doe had he? But ye will saye peraduenture he was deceyued in some thynges, I wyl not take vpon me to defend him in all points. I wil not stand to it, that al that he wrote was true, I thinke he wold not so himself. For there is no man but he may erre. He came to further & further knowledge (but surelye he was a goodly instrument) wel I say when he preched first, they called vpon him to do miracles, they wer wrought before, & so we nede to do no myracles. In dede whē the popish prelates preached first, they had nede of miracles, & the deuil wrought some in ỳ preaching of purgatory. But what kind of miracles these were, all England doth know, but it wil not know. A wonderful thing, that the people wyll continue in their blindnes and ignorance stil. We haue greate vtilitie of the miracles of our sauiour Jesus Christ. He doth signify vnto vs by this wonderful worke, that he is Lord as wel of the water as of the lād. A good comfort for those that be on the water, when they be in any tempest or daunger to call vpon him. The fish here came at his commaundement. Here we may learne, that all thynges in the water are subiecte to Christ. Peter said, Syr, we haue laboured all night, and haue not caught one fynne, how be it at your worde we wyll to it a freshe. By this it appeareth that the gaine, the lucre, the reuenues that we get, must not be imputed to our labour: we may not say, grauercy labour, it is not our labor it is our sauiour Christ that sendeth vs lyuing: yet must we labour, for he that said to Peter labour, and he that bad the fishers labour, biddes all menne to labour in their busines. There be some people ỳ ascribe their gaines, their encrease, gotten by any faculty, to the deuil. Is there any frowe ye in England would say so? Now if any man should come to a-

They called vpon Luther to do myracles.

What kynde of miracles the papistes had.

What profite wee haue of Christes miracles.

Our labor and gayns must not be imputed to god and not to our labor.

nother, and so gat hys lyuing by the diuell, he would fall out with him. There is not a man in England that so saieth, yet is there some that thinke it. For all that get it with false byeing & sellyng, with circumuention, with vsury, impostures, mixte wares, false waygh tes, deceyuing their lordes and maisters, all these, that get their goods on this fashion, what doe they thinke, but that the deuill sendes them gaines & riches. For they bee his (beyng vnlawfully gotten,) what is this to say, but that the diuell is authour of their gaines, when they be so gotten? For god inhibites them Deus non volens iniquitatem tues, God wyll no iniquitie. These folke are greatly deceiued. There be some agayn impute all to their labors and wozkes. Yea, on the holy day, they cannot finde in their heartes to come to the Temple, to the blessed communion, they must be wozkyng at home. These are wide again on the other side. And som there be ỹ thinke, if they wozke nothing at al, they shal haue inough: they wil haue no good exercise, but gape and thinke that god will send meate into their mouthes, and these are far wide: they must wozke: he bad the fyshers wozke. Our sauiour Christ bad Peter wozk, & he that said so to them, sayes the same to vs, euery man in his aete, Benedictio dei facit diuitem. The blessyng of god maketh a man ryche. He lettes his sonne shyne vppon the wycked, as well as vpō the good, he sendes riches both to good and bad. But this blessyng turnes to them into a malediction, and a curse, it encreaseth their damnation. Saint Paule wozryng to the Thessalonians, dyd put an order howe euery manne should wozke in his vocation. Cum essemus apud vos, hoc præcipiebamus vobis, vt si quis nollet operari, is nec edat. When I was among you (saith he) I made this ordinance that whosoeuer would not do the wozk of his vocation, should haue no meat. It were a good ordinance in a common weale that euery man should be set on wozke, euery man in his vocation. Let him haue no meate. Now he saith furthermoze. Audiuimus quosdam inter vos versantes inordinate, nihil operis facientes I here saye there is some amongest you, that lyues inozdinately. What is that wozd inozdinately? dedily, geuyng

Who getes their liuing by the diuell

Some impute their gaines to their labor

We must worke.

geuyng thēselues to no occupation for their lyuing. Curiose agentes. Curious men, geuē to curiositie, to searching what other men do. Saint Paule saieth, he heard say, he could not tel whether it were so or no. But he toke occasion of hearing saye, to sette out a good and wholsom doctrine. His autē qui sunt eiusmodi precipimus, & obsecramus. We commaunde and desire you for the reuerence of god, if there be any sucke, that they will do the workes of their vocation, and go quietly to their occupation, and so eate their owne bread: els it is not their owne, it is other mens meate. Curious men. Our sauiour Christ before he began his preachyng, lyued of his occupation, he was a carpenter, and gat his lyuing with greate labour. Christ laboured. Therfore let no man disdain, or think scorn to folow him, in a meane liuing, a meane vocation, or a common callyng and occupation. For as he blessed oure nature with taking vpon him the shape of man, so in his doyng he blessed all occupations and artes. This is a notable example to signify, ỹ he abhorres al vdelnes. When he was a Carpenter, then he wente, and did the worke of his calling, and when he was a preacher, he did the workes of that callyng. He was no vnpreachyng prelate. The bishop of Rome shold haue learned that at him. And these gainers with false arts what be they? They are neuer content with that they haue, though it bee neuer so much. And they that are true dealers, are satisfied with that that god sendes, though it be neuer so litle. Quest magnus pietas, cum animo sua sorte contento. Godlines is great gain, if it is lucre inough, it is vātage inough, to be cōtēt wt that, that god sends. The faithful can not lack, ỹ vnfaithful is euer lacking, though he haue neuer so muche. I wyll now make an ende. Labores manuū tuarū. Let vs al labour, Christ teacheth vs to labour: yea the bishop of Rome himself, he teacheth him to labor, rather thē to be hed of ỹ church. Let vs put our trust in god. Labores manuū tuarū. Cast thy care vpō ỹ lord, & he wil norish thee & feede thee. Again ỹ prophet saith, Nunquā vidi iustū derelictū nec semē eius querēs panē. I neuer saw the righteous mā forsaken, nor his sede to seke his bread. It is infidelity, infidelity that marres al together.

Well to my texte, Labores manuum tuarum quia manducabis, beatus es & bene tibi erit. Because thou eatest thy labors of thy handes, that, that God sendes the of thy labour. Euery man must labour, yea though he be a king, yet he must labour: for I know we noman hath a greater labour then a king. What is his labour? To study gods booke, to see that there be no vnpreaching prelates in his realme, nor bribyng iudges, to se to all estates, to prouide for the poore, to see vitailes good chepe. Is not this a labor trowe ye? thus if ỹ doest labor exercisyng ỹ workes of thy vocation, ỹ eatest the meate that god sendes the, & thẽ it folowth Beatus es. Thou art a blessed man in Gods fauour, Et bene tibi erit. And it shal go well with the in this world, both in body and soule, for God prouides for both. How shalt thou prouide for thy soule? go here sermons. How for the body? Labour in thy vocation, & then shall it be well with the, both here and in the worlde to come, through the faith and merites of oure Sauiour Jesus Christe. To whome with the father and the holy ghoste be prayse for euer and euer world without end.

Amen.

Prouision bothe for the body and the soule.

The seuenth Sermon of Maister

Hugh Latymer, which he preached before king Edward, the. 19. day of Aprill.

QVecunque scripta sunt ad nostrā doctrinam scripta sunt. All thinges that bee written, they bee written to be our doctrine. By occasion of this text (most honorable audience) I haue walked this Lente in the broad field of scripture and vsed my liberty, and intreated of such maters as I thought mete for this auditory. I haue had adoe with many estates, euen with the highest of all. I haue entreated of the duety of kinges, of the duety of magistrates, iudges, of the duety of prelates, and alowing ỹ that is good and disalowyng the contrary. I haue taught that we are al sinners: I thinke there is none of vs al, neither preacher, nor hearer, but we may be amended, and redresse our lyues: we may all say, yea all the packe of vs, Peccauimus cum patribus nostris, We haue offended and synned with our forefathers. In multis offendimus omnes, There is none of vs all, but we haue in sondrye thinges grenously offended almightye God. I here entreated of many faultes and rebuked manye kindes of sinnes. I intende to daye by goddes grace, to shewe you the remedye of sinne. We bee in the place of repentance, now is the time to call for mercy, whiles we be in this worlde: we be all sinners, euen the best of vs all. Therfore it is good to here the remedy of sin. This daye is commonly called good friday, although euery day ought to be with vs good friday, Per this day we ar accustomed specially to haue a commemoratiō and remembrance of the passion of our sauior Iesu Christ. This day we haue in memory his bitter passion and death, which is the remedy of our syn. Therfore I entend to entreat of a piece of a story of his passion. I am not able to entreate of all. That I may do, that ỹ better, and that it may be to the honor of god & the edificatiō of your soules and myne both, I shall desire you to pray. &c.

All ar sinners and haue offended, he that is best may well be amended.

The remedy of syn

In

In this prayer I will desyre you to remembre the soules departed, with laudes and praise to almightie God, that he would vouchsafe to assist them at the houre of their deathe: In so doyng, you shalbe put in remembrance to pray for your selues, that it may please god to assist and comfort you in the agonies and paynes of deathe.

Math. 26. Luc. xxii. Mar. xiiii

The place that I wyll intreate of, is the. xxvi. Chapter of Sainct Mathew. How be it, as I intreate of it, I will borow parte of Sainct Marke, and Saint Luke: for they haue som what, that sainct Mathew hath not: and especially Luke. The texte is, Tunc cum veniſſet Ieſus in villam, quæ dicitur Gethſemani, than when Jesus came, some haue in villam, some in agrum, some in prædium. But it is all one: When Christ came into a grange, into a piece of lande, into a fielde: it makes no matter, calle it what ye will: At what tyme he had come into an honest mans house, and there eaten his paschal lambe, and instituted and celebrated the Lordes supper, and set forth the blessed communion: then when this was done, he toke his waye to the place, where he knew Judas would come. It was a solitarie place, and thyther he went with his eleuen apostles. For Judas ỹ twelfth was aboute his busynesse, he was occupied about his marchandise, and was prouisyng among the byshops and priestes, to come with an imbushement of Jewes, to take oure sauior Jesu Christ. And when he was com into this fielde or graunge, this village, or ferme place, whiche was called Gethsemani: there was a garden saith Luke, into the which he goeth, & leaues. viii. of his disciples without: howbe it he appointed them what they should doo. He saith, Sedete hic, donec vadã illuc, & orẽ, Sit you here, whiles I go ponder & pray. He told them that he went to pray, to monish thẽ what they shuld do to fall to prayer as he did. He left them there, & toke no more with him, but .iii. Peter, James, & John: to teach vs ỹ a solitarie place is mete for prayer. Then whẽ he was com into this garden, cæpit expauescere, he began to trẽble, in somuch he said, Triſtis eſt aĩa mea vſq; ad mortẽ. My soule is heauie and pensiue, euen vnto death. This is a notable place, & one of the most especial & chefest of all that be in

Iudas dyd not sleepe. nor forestowe his busines. Christ left viii. of his disciples vvithoute the garde appoinyng them vvhat to do vvhiles he vvente to pray. A solitary place is mete for prayer. A notable place to remẽber Christes doynges for vs.

the story of the passion of Christ. Here is our remedie. Here we must haue in consideration, all his doynges and sayenges, for our learnyng, for our edification, for our comforte and consolation.

Christ did appoint his three disciples to an other.

Fyrst of all, he set his thre disciples that he toke with him in an order, and tolde them what they should doo, sayenge: Sedete hic, & vigilate, meccũ & orate Sit here, and pray that ye enter not into temptation. but of that I will entreate afterward. Now when he was in the garden, Cœpit expauescere, He began to be heauy, pensiue, heauie hearted. I lyke not Origenes playing with this worde Cœpit, it was a perfect heaynesse: it was suche a one as was neuer seene the the greater, it was not onely the beginning of a sorowe.

His doctours are to be esteemed.

These doctours, we haue great cause to thank God for them but yet I would not haue them alwais to be allowed. They haue handled many pointes of our faith very godly: and we may haue a great stay in thē in many thinges: we myght not wel lacke them: but yet I would not haue men to be sworne to them, and so addict as to take hand ouer head what soeuer they say, it were a great inconuenience so to doo. Well, let vs go forward. He toke Peter, James, and John, into this gardeyn. And why dyd he take them with hym, rather than other? Mary those that he had taken before, to whom he had reueled in the hylle, the transfiguration and declaration of his deitie, to see the reuelation of the maiestie of his Godhead: nowe in the garden he reueled to the same the infirmitie of his manhode: because they had tasted of the sweete, he would they should tast also of the sowre. He tooke these with hym at bothe tymes: for two or thre is inough to beare witnesse. And he began to be heauy in his mynde. He was greatly vexed within hymselfe: he was sore afflicted, it was a great heuinesse: he had ben heauy many tymes before, and he had suffred great afflictions in his soule, as for the blyndnes of the Iewes: and he was like to suffer mo panges of paine in his body. But this pang was greater than any he euer suffred: yea it was a greater torment vnto hym, I think a greater payne than whan he was hanged on the crosse, thā

whan

whan the fower nailes were knocked and dryue through his handes and fete, than whan the sharp crowne of thornes was thrust on head. This was the heuines and pensiuenes of his hearte, the agonie of the Spirite. And as the soule is more precious than the bodye: euen so is the paynes of the soule more greuous thanne the paines of the bodye: Therfore there is an other which writeth, Horror mortis grauior ipsa morte, The horror and vgsomnes of death is fyrer than death it self. This is the most greuous pain that euer Christ suffered, euen this pange, that he suffred in the gardeyn. It is the moste notable place one of them in the whole story of the passion, when he sayd, Anima mea tristis est, vsq; ad mortem, My soule is heauy to death. And Cū cepisset expauescere, And whan he began to quiuer, to shake. The greuousnes of it is declared by his prayer that he made, Pater, si possibile est. &c. Father, if it be possible, away with this cup, ryd me of it. He vnderstode by this cup his paines of death. For he knew well inough, that his passion was at hande, that Judas was come vpon him with the Jewes to take hym. There was offred vnto hym nowe the image of death, the image, the fence, the kelyng of hell: for death and hell go bothe together. I will entreate of this image of hell which is deathe. Truely no man can shewe it perfectly, yet I will doo the best I can, to make you vnderstād the greuous panges that our sauiur Christ was in, when he was in the gardein: As mans power is not able to beare it, so no mans tongue is able to expresse it. Painters paint death lyke a man without skin, and a body hauing nothing but bones. And helle they painte with horrible flames of brennyng fyre: they bungle somewhat at it, they come nothyng nere it. But this is no true paintyng: No painter can paint hell, vnlesse he could paint the torment and condemnation both of body & soule, the possession and hauyng of all infelicitie. This is hell, this is the image of death, this is hell, such an euil fauored face, such an vgsom countenance, suche an horrible visage our sauiour Christ saw of death and hell in the gardein. There is no pleasure in beholdyng of it, but more pain than any tong can tell. Death and hell take vnto them this euill fauoured

Painters do but bungle.

face

face of sin, and through sinne. This sinne is so highly hated of God that he doth pronoūce it worthy to be punished with lacke of all felicitie, with the feling of infelicitie. Death and hell be not only the wages, the reward, the stipend of sinne: but they are brought into the worlde by sin, Per peccatū mors saith S. Paule through sinne death entred into the worlde. Moses sheweth the first coming in of it into the worlde: wher as our first father Adam was set at libertie to lyue for euer: yet God inhibityng him from eatyng of the apple, told him, If thou medle with this frute, thou and al thy posteritie shal fall into necessitie of death, frō euer liuing, Morte morieris, thou and all thy posteritie shalbe subiect to death: here came in death and hell. Sinne was their mother. Therefore they must haue such an image as their mother sinne would geue them. An vgsome thyng & an horrible image must it nedes be that is brought in by such a thyng so hated of God: yea this face of death & hell is so terrible, that suche as hath ben wicked men, had rather be hanged than abide it. As Achitophell that traitour to Dauid lyke an ambitious wretche, thought to haue come to higher promotion: and therfore conspired with Absalon against his maister Dauid. He, whan he saw his counsaile toke no place, goes and hanges himselfe, in contemplation of this sull fauoured face of death. Judas alsi whan he came with bushementes to take his mayster Christ, in beholdyng this horrible face, hanged hym selfe.

The exāple of Achitophel which hanged hym selfe.

Yea the elect people of God, the faithfull hauyng the beholding of this face, (though God hath always preserued them suche a good God he is to them that beleue in hym, that he wyll not suffer theym to bee tempted aboue that, that they haue ben able to beare:) yet for all that, there is nothynge that they complayne more sore than of this horror of death. Go to Job, what sayth he? Pereat dies in quo natus sum, suspendium elegit anima mea, Alo worthe the day that I was borne in, my soule would be hanged: sayeng in his panges almoste he wyst not what. This was whan with the eye of his conscience, and the inward man, he beheld the horror of death and hell, not for any bodily paine that he suffered: for

Iob cursed the day of his birth whan he did inwardly beholde the horror of deathe.

when

when he had byles, botches, blaynes, and scabbes, he suf-
fered theym patiently: he coulde saye then: Si bona susce-
pi, de manu Domini, &c. If we haue receyued good thyn- VVhy Iob
ges of GOD, why shoulde we not suffer lyke wyse euill. vvas ve-
It was not for any suche thyng, that he was so vexed: but xed.
the syght of this face of death and hell, was offered to hym
so lyuely, that he woulde haue been out of this worlde. It
was this euill fauoured face of death that so troubled hym.
Kynge Dauid also sayde in contemplation of this vgsome
face, Laboraui in gemitu meo, I haue ben sore vexed with
sighyng and mournynge. Turbatus est à furore oculus meus
Mine eye hath bene greatly troubled in my rage. A strange Dauid fea
thynge, when he hadde to syghte with Goliath that mon- red not
strous gyaunt, who was able to haue eaten hym, he coulde Goliath
abyde hym, and was nothynge afrayde. And nowe what the mon
a wooke? what exclamations makes he at the syghte of strous gi-
death? Ionas lykewise was bold ynough to byd the shipmen ant but he fea
cast hym into the sea, he had not yet sene that face & visage: reth deth.
but when he was in the whales bealy, and had there the be- Ionas fea
holdyng of it, what terror and distresse abode he? Ezechias red not
whan he sawe Senacherib besiegyng his citie on euery side the sea,
most violently, was nothyng afrayde of the great hoste and but he fea
myghty army that was lyke to destroye hym out of hande, red death.
yet he was afrayde of death. When the Prophet came vnto Ezechias
hym, and sayd: Dispone domui tuę, morte morieris, & non feared not
viues, It stroke hym so to the heart that he fell a weppyng. the migh
O Lord, what an horror was this? There be some writers that ty army of
sayes, that Peter, James, and John, were in this felyng at Sennache
the same tyme: and that Peter, when he said, Exi à me Do- rib, but he
mine, quia homo peccator sum, did tast som part of it: he was fered deth
so astonished, he wyste not what to saye. It was not longe 4. kin. xx.
that they were in this anguishe, some sayes longer, somme
shorter: but Christ was readie to comfort them, and sayd to Little Bil-
Peter, Ne timeas, Be not afrayd. A frende of myne told me ney the
of a certayne woman, that was eyghtene yeares together blessed
in it. I knewe a man my selfe Bilney, little Bilney, that martyr of
blessed martyr of God, what tyme he had borne his fagott, god had
vvonder
full con
flictes in
his mynd

and

and was come agayne to Cambridge, had suche conflyct within hymselfe, beholdynge this ymage of deathe, that hys frendes were a frayde to lette hym be alone: they were fayne to bee with him daye and nighte, and comforted hym as they coulde, but no comfortes wouldе serue. As for the comfortable places of Scripture to bryng them vnto hym, it was as though a man wouldе runne hym thorough the hart with a swordе: yet afterward for al this he was reuiued and toke his deathe patiently, and died well against the tyrannicall sea of Rome. Who will be to that bishop, that had the examination of hym, if he repented not. Here is a good lesson for you my frendes: If euer ye come in danger, in durance, in prison for gods quarell, and his sake (as he did for purgatorie matters, and put to beare a fagot for preachyng the true worde of God agaynst pilgremage, and suche like matters.) I will aduise you first and aboue all thyng to abiure all your frendes, all your frendeshyp, leaue not one vnabiured: it is they that shall vndoo you, and not your ennemies. It was his very frendes, that brought Bylney to it. By this it may somewhat appere what our sauiour Christe suffered: he dothe not dissemble it hymselfe, when he saythe, My soule is heauy to death: he was in so sore an agonie, that there issued out of hym, as I shall entreate anone, droppes of blood: An vgsome thing surely, which his fact & dede sheweth vs, what horrible paines he was in for our sakes. But you wil say, how can this be? It were possyble that I & such other, as be great sinners should suffre such affliction. The sonne of God, what our sauiour Christ neuer sinned, howe can this stand that he shold be this handled? he neuer deserued it. Mary I will tell you, how we must consider our sauiour Christ two ways, one way in his mahod, an other in his godhed. Som places of scripture must be referred to his deity & som to his humanitie. In his godhed he suffred nothing: but now he made him self void of his deity, as scripture saith, Cū esset in forma dei exinaniuit seipsum, Whereas he was in the forme of God, he emptied himself of it, he did hide it, & vsed himself as though he had not had it, he would not helpe him

Bylney] toke hys death patiently.

A good lesson for such as ar in prison for the vvordes sake.

Christe vvas in agony.

An answer to an obiection cōcerning Christes affliction and tormenting.

Christ suffred nothing in his godhead.

selfe

selfe wyth hys Godheade, he humbled himselfe wyth all obedience vnto deathe, euen to the deathe of the crosse: thys was in that he was man, he toke vppon hym our synnes, oure synnes, not the worke of synne. I meane not so, not to doe it, not to commytte it, but to purge it, to cleanse it, to beare the stypende of it: and that waye he was the greate synner of the worlde, he bare all the synne of the worlde on his backe, he would become better for it.

How Christe toke vpon hym oure synnes.

Why Christ was the greate synner of the whole worlde.

Nowe to suffayne and suffer the doloures of deathe, is not to synne: but he came into this worlde, wyth hys passion to purge our synnes. Nowe thys that he suffered in the Gardyne is one of the bitterest peeces of all hys passyon: thys feare of deathe, was the bytterest payne that euer he abode, deare to synne, which he neuer dyd, but became better for vs. All thys he suffered for vs, thys he dyde to satisfye for oure synnes. It is muche lyke as yf I oughte another man twenty thousande poundes, and shoulde paye it out of hande, or elles goe to the dungeon of Ludgate: and when I am goyng to prysion, one of my frendes should come, and aske, whether goeth thys manne? And after he hadde heard the matter, shoulde saye, lette me aunswere for hym, I will become suretye for hym. Yea, I wyll paye all for hym. Suche a parte played our Sauiour Christe with vs. If he hadde not suffered thys, I for my parte shoulde haue suffered, accordyng to the grauitie and quantitie of my synnes, damnation. For the greater the synne is, the greater is the punishement in hell. He suffered for you and me, in suche a degree as is deare to all the synnes of the whole worlde. It was as yf you woulde ymagine, that one man had committed all the synnes sence Adam, you may bee sure, he shoulde bee punished with the same horrour of deathe, in suche a sorte, as all men in the worlde shoulde haue suffered. Fayne and put case oure Sauiour Christe, had committed all the synnes of the worlde: all that I for my parte haue done, all that you for your part haue done and that any man els hath done: yf he had done all thys hymselfe, hys agonye that he suffered shoulde haue bene no greater nor greuouser,

Christs suffring in the gardeyne was one of the bitterest pieces of all his passiō. He declares what Christ did for vs by a similitude

The greater the sin is, the greater is the paine.

then

then it was. This that he suffred in the gardyne was a pōr-
tion I say of his passion, and one of the bitterest partes of it.
His suffering in the gardē was bitter and painfull. And this he suffered for our synnes, and not for any synnes that he had committed himself: for all we shoulde haue suf-
fered euery man according to his own desertes.

VVhy Christ suffered such paynes in the gardē

Thys he dydde of hys goodnesse, partely to purge and cleanse oure synnes, partlye, because he woulde taste, and feele oure miseries, Quo posset succurrere nobis, That he shoulde the rather helpe and relieue vs: and partlye be suffe-
red to geue vs example to behaue our selues as he dydde.

All men shal behol-de the vgsome face of death.

He dyd not suffer, to discharge vs cleane from death, to kepe vs cleane from it, not to taste of it. Nay, nay, you muste not take it so. We shall haue the beholdyng of thys vgsome face euerye one of vs, we shall feele it our selues. Yet our Sauiour Christe dyd suffer, to the entente, to sygnifye to vs, that deathe is ouercomable. We shall in dede ouercome it, yf we

How we shal ouercō-deth.

repente, and acknowledge, that oure Sauiour Jesu Christe pacifyed with his panges and paynes, the wrathe of the fa-
ther, hauynge a loue to walke in the wayes of God: yf we beleue in Jesus Christe, we shall ouercome deathe. I saye, it shall not preuaile againste vs. Wherfore whensoeuer it

VVhat is to be done vvhen the horrour of death co-mes.

chaunceth thee my frende, to haue the taskyng of thys death, that thou shalte bee tempted with thys horrour of deathe, what is to be done then? when so euer thou feelest thy soule heauye to deathe, make haste, and resorte to thys gardyne, and wyth this fayth thou shalt ouercome thys terrour when it commeth. Oh it was a greuous thing, that Christ suffred

VVhy Christ suf-fered such pain in the garden.

here. Oh the greatnes of his dolour that he suffred in the gar-
den partly to make amends for our sins, and partly to deliuer vs from death, not so, that we should not dye bodily, but that this death should be a way to a better life, and to destroy and ouercome hell. Our Sauioure Christ had a gardyne, but he had litle pleasure in it. You haue many goodly gardynes, I would you wold in the middes of them coulider what agony

A medita-tion for vs in our gar-dynes.

our sauiour Christ suffred in his gardyne. A goodly medita-
tion to haue in your gardynes. It shall occasion you to de-
light no farther in vanities, but to remember what he suffe-

red

red for you. It may drawe you from synne: It is a good monument, a good sygne, a good moniction to consider howe he behaued him selfe in this gardyne.

Well he saieth to his disciples. Sitte here and praye with me. He wente a lyttle way of, as it were a stones caste from them, and falles to his prater, and saith: Pater si possibile est transeat à me calix iste. Father if it be possible, Awaye with thys bytter cuppe, thys outragious payne. Yet after he correctes him selfe, and sayes: Veruntamen non sicut ego volo, sed sicut tu vis, Not my wyll but thy will bee done O father. Here is a good meditation for Christen menne, at all tymes, and not onely vpon good Fryday: Lette good fryday bee euery daye to a Christian man to knowe, to vse hys passion to that ende and purpose, not to reade the story, but to take the fruite of it.

Euery day should bee good friday to a christē mā. 1. Sam. xix. 2. Samuel xviii.

Some menne yf they hadde bene in thys agony, would haue runne theymselues thorough with theyr swordes as Saule dyd, some would haue hanged themselues, as Achytophel did. Let vs not follow these men, they be no examples for vs, but lette vs folowe Christe, whiche in hys agonye resorted to hys father with his prayer: This must be our patrone to worke by. Here I might dilate the matter as touchynge prayinge to Sainctes. Here we maye learne not to praye to Saynctes, Christe byddes vs, Ora patrem qui est in cœlis. Praye to thy father that is in heauen, to the creator, and not to anye creature. And therefore awaye with these aduouries: Lette God alone bee oure auowrye, what haue we to doe to runne hither or thither, but onelye to the father of heauen: I wyll not tarye to speake of this matter.

We must pray to god and not to saincles.

Our Sauiour Christ sette his disciples in an order, and commaunded them to watche and praye, saying: Vigilate & orate. Watche and praye: wherto should they watche & pray, he sayeth by and by, Ne intretis in tentationem, That ye enter not into temptation. He byddes them not pray that they bee not tempted, for that is as muche to saye, as to praye that we shoulde be out of thys worlde. There is no man in thys worlde without temptation. In the the time of prosperity

Why the disciples were commaunded to pray.

we

we are tempted to wantonnes, pleasures, and all lyghtnes: in tyme of aduersitie to dispayre in goodes goodnes. Temptation neuer ceases. There is a difference betwene beynge tempted and entryng into temptation. We bydde therefore not to praye that they be not tempted, but that they enter not into temptation. To bee tempted is no euyll thing.

A differēs betweene being tempted and entring in to temptation.

For what is it eno more then when the flesshe, the deuel, and the worlde bothe solicite and moue vs against god.

To geue place to these suggestions, and to yelde our selues, and suffer vs to be ouercome of theym, thys is to enter into temptation. Oure Sauiour Christe knewe that they shoulde bee greuously tempted, and therefore he gaue theym warnynge, that they shoulde not geue place to temptation, nor dyspayre at his deathe. And yf they chaunced to forsake hym, or to runne awaye, in case they tripped or swarued, yet to come agayne.

The apostles were warned of theyr temptatiō. Christ dy pray in his agony.

But our Sauiour Christe dyd not onely commaunde hys Disciples to praye, but fell downe vpon hys knees flat vpon the ground and prayed himselfe, saying: Pater si fieri potest, transeat à me calix iste, Father, deliuer me of this pange and payne that I am in, thys outragious payne, this word, Father, came euen from the bowels of hys hearte, whenne he made hys mone, as who should say, Father ryd me, I am in suche payne that I can be in no greater: Thou arte my Father, I am thy sonne, Can the father forsake hys Sonne in suche anguish? Thus he made hys mone. Father, take away this horrour of death from me, ryd me of thys payne, suffer me not to be taken when Iudas comes, suffer me not to bee hāged on the crosse, suffer not my hāds to be perced wō nailes nor my harte with the sharpe speare. A wonderfull thynge, that he shoulde so oft tel his disciples of it before, and nowe when he commeth to the poynte, to despyre to be rydde of it as thoughe he woulde haue bene disobediente to the wyll of hys father. Afore he sayed, he came to suffer, and now he sayes away with this cup. Who woulde haue thought ȳ euer this geare should haue come out of Christes mouth? What a case is this? What shuld a man say? You must understande, that

Christe

Christ toke vpon him our infirmities, of the whyche thys was one, to be sory at death. Among the stipends of sinne this was one, to trimble at the crosse, this is a punishmēt for our synne.

Christ toke vp on him all oure infirmities, except sin.

It goeth otherwayes wyth vs, then with Christ, if we were in like case, and in like agony, almost we wold curse God, or rather wish that there wer no God. This that he said, was not of that sorte, it was referringe the mater to the wil of his father: but we seke by al means be it ryght, be it wrong of our owne nature to be rid out of payne, he desyred it conditionally, as it might stād, with his fathers wil, adding *A veruntamen* to it. So his requeſt was to shew the infirmity of man, here is nowe an example what we shal doo, when we are in lyke case. He neuer deserued it, we haue. He had a Veruntamen, and notwithstandynge, let vs haue so to, we muste haue a neuertheleſſe, thy wyll be doone and not mine. Geue me grace to be contente to submit my wil vnto thine. His fact teacheth vs what to do. This is our surgery, our phisike, when we be in agony, and reckon vpon it frends, we shal come to it, we shal sele it, at one time or an other. What does he now? what came to passe now, when he had hard no voyce? hys father was domme. He resorteth to his frends, seking some comfort at their hands, seing he had none at hys fathers hād, he comes to his disciples, and finds them a slepe, he spake vnto Peter and sayd. Ah Peter art thou a slepe? Peter before had bragged stoutly, as though he wold haue killed God haue mercy vpon his soule. And now when he shuld haue comforted Christ, he was a slepe, not once buffe, nor baffe to hi, not a word, he was fain to say to his disciples. *Vigilate et orate.* Watch and pray, the spirite is readye, but the flesh is weake, he had neuer a word of them agayne. They might at the least haue said. Oh sir remember your self, are you not Christ? came not you into thys world, to redeme sin? be a good chear, be a good cōfort, thys sorowe wil not help you, cōfort your self by your own preaching, you haue said: *Oportet filium hominis pati.* You haue not deserued any thing, it is not your faulte. In dede if they had don this with him, they had plaide a frendlye parte wyth

An example for vs when we are tempted.

When we are in Agony what phisik we should vse.

him, but they gaue him not so muche as one comfortable word. We run to our frends & agonies, as though we had al our trust & confidence in them, he did not so, he resorted to them, but trusted not in thē, we will run to our frends & come no more to God, he returned againe. What? shal we not resort to our frends in time of neade? & trow ye we shal not finde thē a slepe? Yes I warrant you, & when we nead their help most, we shall not haue it. But what shal we do, when we shal finde lack in them? we will cry out vpon them, vpbraid them, chide, braul, fume, chafe & backbite them. But Christ did not so, he excused his frēds saying: *Vigilate & orate, spiritus quidem promptus est, caro autē infirma.* Wh (quoth he) watch and pray, I se wel the spirit is redy, but the flesh is weak. What meaneth this? surely it is a cōfortable place. For as longe as we liue in this worlde, when we be at the best, we haue no more but *Promptitudinē spiritus cū infirmitate carnis.* The readinesse of the spiryte with thinfirmity of the flesh. The very saintes of god said: *Velle adest mihi*, my will is good, but I am not able to perform it, I haue ben with some, and fain they would, faine they would, there was redinesse of spirit, but it would not be. It greued thē that they could not take thinges, as they should do. The flesh resysteth the work of the holy ghoste in our harts, and lets it, lets it. We haue to pray euer to god. Wh prayer, prayer, that it might be vsed in this realm, as it ought to be of al men, & specially of magistrates, of counsailers, of great rulers, to pray, to pray, that it wold please God to put godly policies in their harts. Cal for assistans. I haue hard say, when that good Quene that is gone had ordeined in her house, daily prayer bothe before none, & after none, the Admirall gettes him out of the waye, like a moule digging in thearth. He shalbe Lottes wyfe to me as long as I liue. He was I hard say a couetous man, a couetous man in deede, I woulde there were no moe in Englande. He was I hearde saye an ambitious man. I woulde ther wer no mo in Englād. He was I hard say a seditious man, a contemner of common prayer, I wold there were no mo in England, wel he is gon. I wold he had left none behinde him.

We shall finde our frendes slepyng.

Roma. vii.

How the flesh resistes. m. L. wisheth prayer to be vsed.

Remember

ber you my lordes, ỹ you pray in your houses to the better mortificatiõ of your flesh. Remẽber god must be honored, I wil you to pray ỹ god will continue his spirite in you. I do not put you in cõfort, that if ye haue once the spirite, ye cannot lose it. Ther be new spirits start vp nowe of late, ỹ say after we haue receiued the spirite, we cannot synne. I wyl make but one argument. Saint Paul had brought ỹ Galathiãs to the profession of the faith, & left them in that state, they had receiued the spirite once but they synned again, as he testified of them him self. He sayeth: *Currebatis bene.* Ye were once in a ryght state, and again: *recepistis spiritũ ex operibus legis, an ex iusticia fidei?* Once they had the spirit by faith, but fals prophets came (when he was gone frõ them) & they plucked them clean away from al that Paule had planted them in, and then said Paul vnto thẽ. *O stulti Galathe quis vos fascinauit?* If this be true, we maye lose the spirit, that we haue once possessed. It is a fõd thing, I wil not tary in it. But nowe to the passyon again. Christe had bene wyth hys father, & felt no help, he had bene wyth hys frendes, and had no comfort, he had prayed twise, and was not hard, what did he now? did he geue prayer ouer? no, he goeth againe to his father, and sayeth the same againe, father if it be possible, awaye with this cup, here is an exãple for vs, although we be not hard at the firste tyme, shall we geue ouer our prayer? nay we must to it againe, we muste be instant in prayer. He prayed thrise and was not harde, let vs pray three score times, folkes are verye dull nowe a dayes in prayer, to come to sermons, to resort to common prayer. You housekepers, & especially great mẽ geue exãple of prayer in your houses. Well, did his father looke vpon him this second time? no, he wente to his frendes agayne, thinking to finde some comfort there, but he findes them a slepe again, more deper a slepe then euer they wer. Theyr eyes wer heauy with slepe. There was no cõfort at al, they wist not what to say to him. A wonderful thinge, howe he was toste from poste to piller, one while to his father, and was destitute at his hand, another while to his frends, and found no comfort at them, his father gaue him loking on, and suffred him to bite vpon the bridle a while.

He willeth the to prayer.

New spirites lately start vp.

Christ continued in prayer

House keepers and great men must geue exãple of prayer.

Almighty God beheld this battail, that he might enioy ȳ hono⁹ and glo⁹y, that in his name all knees should bow, *Celestium, Terrestrium, et infernorum*, in heauen, earth & hell.

God punishes sin in not hearing of our p⁹a yers

Thys that the father wold not hear his owne sonne, was an other punishment due to our sinne. When we crye vnto him, he wil not hear vs. The p⁹ophet Jeremye sayeth: *Clamabunt ad me, & ego non exaudiam eos.* These be Jeremies wo⁹ds, here he threatneth to punishe sinne, with not hearing their p⁹ayers, the p⁹ophet sayth: They haue not had the feare of God before their eyes, no⁹ haue not regarded discipline and co⁹rection. I neuer saw surelye so litle discipline as is now a dais. Men wil be masters, they will be masters, & no disciples. Alas where is this discipline now in Englande. The people regarde no Discipline, they be wythout al o⁹der. Where they should geue place, they wil not stur one inch, yea, where magistrates shuld determine matters, they wil b⁹eake into the place before they come, and at they⁹ comming not moue a whit fo⁹ them. Is this discipline? Is thys good o⁹der? If a man say any thing vnto them, they regard it not. They that be caled to answer, wil not answer directly, but shoffe the matter oute. Men the mo⁹e they know, the wo⁹se they be, it is truely sayde.

People are without o⁹der o⁹ honesty.

The mo⁹e we know the wo⁹s we be.

Sciencia inflat, knowledge maketh vs p⁹oud, and causeth vs to fo⁹get all, and set a way disciplin. Surely, in Poperye they had a reuerence, but now we haue none at al, I neuer saw the like. This same lack of the feare of God, and dyscipline in vs, was one of the causes that the father wold not hear his sonne. This pain suffred our sauio⁹ Christ fo⁹ vs who neuer deserued it. Oh what it was, that he suffred in thys garden, till Judas came. The dolo⁹s, the terro⁹s, the so⁹ro wes that he suffered, be vnspeakable. He suffred partly, to make amends fo⁹ our sinnes, & partly to geue vs exã ple, what we should doo in like case. What comes of thys gear in thend. Wel, now he p⁹ayeth again, he reso⁹teth to his father again. *Angore correptus prolixius orabat.* He was in so⁹er pains, in mo⁹e anguish thē euer he was, & therfo⁹e he p⁹ayeth lōger, mo⁹e ardētly, mo⁹e feruētly, mo⁹e vehemētly thē euer he did before. Oh lo⁹d, what a wōderful thinge is this, this ho⁹ro⁹ of death is wo⁹se thē death it self, mo⁹e

In time of popery ther was som reuerence but now none at all.

Why christ suffered so so⁹e in the garden.

Christ prayed the third time and swette blond.

vgsome

He prayeth now the third time. He did it so instantlye, so feruently, that it brought out a bloudy sweat, & such plēty that it dropped down euen to the groūd. There issued out of his precious body drops of blud. What a paine was he in, when these bloudy drops fel so aboundantlye frō hym: Yet for al that, how vnthankful do we shewe oure selues toward him that died only for our sakes, & for the remedy of our sinnes. Oh what blasphemy do we commit day by day, what litle regard haue we to his blessed passion thus to swear by gods bloud, by Christes passion. We haue no thing in our pastime, but gods bloud, gods woundes. We continually blaspheme his passyon in hauking, hunting, dising & carding. Who wold think he shuld haue such enemies amōg those that profesle his name. What became of his bloud that fel down trow ye? was ꝑ bloud of Hales of it, wo worth it. What a do was it to bring this oute of the kinges hed. This great abhomination of the bloud of hales could not be taken a great while out of hys minde. You that be of the court, & especially ye sworn chaplains beware of a lesson that a great man taught me at my first cōming to the court he told me for good will, he thoughte it wel. He sayd vnto me. You must beware how so euer ye do that ye cōtrary not the king, let him haue his sayings, folow him, go with him. Mary out vpon this counsel, shal I say, as he sayes? Say your cōscience, or els what a worm shal ye fele gnawinge, what a remorse of conscience shall ye haue, when ye remēber how ye haue slacked your duety? It is a good wise verse. *Gutta cauat lapidem, non vi sed sepe cadendo.* The drop of raine maketh a hole in the stone, not by violence, but by oft falling. Likewise a prince must be turned not violently, but he must be won by a litle and a litle. He must haue his duty told him, but it must be don with humblenesse, with request of pardon, or els it wer a daungerous thing. Vnpreachinge prelates haue bene the cause, that the bloud of Hales did so long blinde the king. Wo worth that such an abhominable thing, shoulde be in a Christen realme, but thankes be to God, it was partlye redressed in the kinges dayes that dead is, and much more now. God graunt good wil, and power to goo forward, if

Oure ingratytude and vnthankfulnes to God, which died for vs.

Blasphemye & swearing in al our pastimes.

The bloud of Hales was taken once for a religious reliquie.

M. Latimers lesson that was taught hym at his first commynge to the court.

A princes mynd must be perswaded, but not violently forced.

ther be any such abhominacion behinde, yt it may vtterly be roted vp. O how happy are we, that it hath pleased almighty God to vouchsafe, that his sonne should sweat blood for the redeming of our synnes, and again how vnhappy are we, if we will not take it thankfully, that was redemed so painfully. Alas what hard hartes haue we. Our sauioure Christ neuer synned, and yet sweat he blud for our sinnes we will not once water our eyes with a few teares. What an horrible thing is sinne? that no other thinge would remedy and pay the raunsome for it, but only the bloude of our sauiour Christ. There was nothing to pacifye the fathers wrath against man, but such an agony as he suffred. al the passion of al the martyrs that euer were, all the sacrifices of Patriarkes that euer were, al the good workes that euer were done, were not able to remedy oure synne, to make satisfaction for our sinnes, nor any thing besides, but this extreme passion and bloud shedding of our most merciful sauiour Christ.

Sinne is horrible, and why.

What was the only remedye for oure synne.

But to draw toward an end, what became of this thre fold prayer, at the length, it pleased God to hear his sones prayer, and sent him an angell to corroborate, to strengthen, to comfort him. Christ need no angels help if he had listed to ease him self with his deitye. He was the sonne of God, what then? for so much as he was man, he receyued comfort at the aungels hand, as it accordes to our infirmity. His obedience, his continuance and sufferinge, so pleased the father of heauen, that for his sonnes sake, be he neuer so great a sinner, leauing his sinne, and repentinge for the same, he wil owe him such sauoure, as thoughe he had neuer committed any sinne.

Whye Christe receyued comfort of thangel.

Note a comfortable promyse, and a ioyfull sayinge.

The father of heauen will not suffer him to be tempted with this great horror of death and hel to the vttermost, and aboue that he is able to bear. Loke for it my frendes, by him and through him, he shalbe able to ouercome it, let vs do as oure sauioure Christ did, and we shal haue helpe from aboue, we shal haue angels help, if we truste in hym, heauen and earth shall geue vp, rather then we shall lacke helpe: he sayeth he is *Adiutor in neceſſitatibus*, an healper in

A lesson for vs in tyme of temptation.

tyme

tyme of nead.

When the angell had comforted him, and when this horror of death was gon, he was so strong, that he offred hym self to Judas, and sayd, I am he. To make an end, I praye you take paynes, it is a daye of penaunce (as we vse to say) geue me lene to make you merry this day. The Jewes had him to Cayphas and Annas, and there they whipte him, & bet him, they set a crowne of sharpe thorne vpon hys head, and nailed him to a tree, yet all this was not so bitter, as thys horror of death, and this agony, that he suffred in the garden, in suche a degree as is due to all the synnes of the world, and not to one mannes synnes. Well, this passyon is our remeadye, it is the satisfaction for oure synnes. Hys soule descended to hel for a time. Here is much a doo, these newe pfarting spirites, say Christe neuer descended into hel, neyther body nor soule. In scorn they will aske, was he there, what did he there? what if we cannot tel what he did there? The Crede goth no further, but sayth, he descended thither, what is, that to vs if we cannot tell seing we were taught no further. Paul was taken vp into the thirde heauen, aske likewise what he sawe, when he was caryed thyther, you shal not finde in scripture what he sawe or what he did there, shal we not therfore beleue that he was ther. These arrogant spirites, spirites of vaine glorye, because they knowe not by any expresse scripture, the order of hys doinges in hel, they will not beleue that euer he descended into hell. In dede thys article hath not so full scripture, so manye places and testimonies of scriptures as other haue, yet it hathe inough, it hath ii. or iii. tertes, and if it had but one, one terte of scripture, is of as good and lawful authoritye as a M. and of as certayne truth. It is not to be wayed by the multitude of tertes.

The horror of deathe, and the agonye whyche christ sustained in the garden exceedeth the other paynes.

Agaynst suche as denye that Christ descended into hel.

Arrogant spirites of vayne glorye.

I beleue as certainlye and verelye that thys realme of Englande hathe as good authoritye to heare Gods worde, as anye nation in all the worlde, it maye be gathered by two tertes, one of them is thys. *Ite in vniuersum mundum, & predicate euangeliū omni creature.* Go into the whole world, & preach ỳ gospel to al creatures. Again, *Deus vult omnes hoīs*

saluos fieri. God wyll haue all men to be saued, he excepteth not the Englishe men here, nor yet expressly nameth them, and yet I am as sure, that thys Realme of Englande, by this gathering, is allowed to hear Gods worde, as though Christ had sayed a thousand times, go preach to Englyshe men. I wyl that Englishe men be saued. Because this article of his descending into hel, cannot be gathered so directly, so necessarily, so formally they do vtterly deny it. This article hath scriptures two or thre inough for quiet minds.

Curious braynes are neuer content.

as for curiouse braines, nothinge can content them. Thys the deuils sturring vp of suche spirites of sedityon, is an euident argumente, that the lighte is come forthe, for hys worde is abrode, when the deuil rusheth, when he roreth.

An argumente that Goddes worde is abrode

when he stirreth vp such busy spirites, to sclaunder it. My entente is not to entreate of this matter at this time. I trust the people wil not be caryed awaye with these newe arrogant spirites, I dout not, but good preachers will labour against them. But now I wil say a worde, and herein I protest first of al not arrogantly to determin, and define it, I wil contend wyth no man for it, I wil not haue it be preiudice to any body, but I offer it vnto you to consider & way it. There be some great clarkes that take my parte, and I perceiue not what euill canne come of it, in sayinge,

Bear with father Latymer in this place.

that our sauiour Christ did not only, in soule descend into hel, but also that he suffered in hel such paines, as the damned spirites did suffer there. Surelye, I beleue verelye for my part, that he suffered the pains of hel proportionably, as it correspondes and answers to the whole synne of the

Fire, gnashing of teethe. the worme of conscience, are termes, vttrynge to vs the pains of hel.

worlde. He wold not suffer only bodelye in the garden, and vpon the crosse, but also in hys soul, when it was from the body, which was a paine due for our sinne. Some wryte so and I canne beleue it that he suffered in the verye place, and I cannot tell what it is, cal it what ye wil, euen in the skalding house, in the vgsomnesse of the place, in the presence of the place, such pain as our capacity can not attain vnto, it is somwhat declared vnto vs, when we vtter it by these effectes, by fyre, by gnashynge of teth, by the worme that gnaweth on the conscience. What so euer the pain is, it is a great pain that he suffered for vs.

I see

I see no inconuenience to saye, that Christ suffered in soule in hell. I singularly commende the exceding great charitie of christ, that for our sakes would suffer in hel in his soule. It settes oute the vnspeakeable hatred that God hathe to sinne. I perceyue not that it doth derogate any thing from the dignitie of Christes death, as in the garden, whē he suffered, it derogates nothing from that he suffered on the cros Scripture speaketh on this fashion: *Qui credit in me, habet vitam æternam.* He that beleueth in me, hath life euerlasting. Here he settes furth fayth as the cause of our iustification, in other places as high commendation is geuen to workes, and yet, are the workes any derogation from that dignitie of faythe? No. And againe scripture sayeth: *Traditus est propter peccata nostra et exuscitatus propter iustificationem. &c.* It attributeth here oure iustification to his resurrection, & doth this derogate any thing from his death? not a whyt. It is whole Christe. What with his natiuitie, what with his circumcisiō, what with his incarnation, and the whole proces of hys lyfe, with his preaching, what with his ascending, descending, what with his deathe, it is all Christ that worketh our saluatiō. He sitteth on ẏ right hand of ẏ father, & al for vs. All this is the work of oure saluatiō. I would be as lothe, to derogate any thing frō Christes death, as ẏ best of you all. How vnestimably are we bound to him? what thāks ought we to geue him for it? We must haue this cōtinually in remembraunce. *Propter te morti tradimur tota die.* For the, we are in dyng continually. The life of a christen man is nothing but a readines to dye, and a remembrañce of deathe. If this that I haue spoken of Christes sufferyng in the gardeine, and in hell, derogate any thing from Christes death and passion, awaye with it, beleue me not in this if it doo not, it commendes and settes fourth very well vnto vs, the perfection of the satisfaction that Christe made for vs, and the worke of redemption, not onely before witnes in this worlde, but in hell in that vgsome place, where, whether he suffered, or wrastled with the spirites, or comforted Abraham, Isaac, & Iacob I will not desier to know. If ye like not that whiche I haue spoken of his sufferyng, let it goo, I will not stryue in it, I will be preiudice to no body,

The peculiar phrase and maner of speaking of the scripture is to be noted.

Christe wrought our saluation in all his doinges.

body, wry it as ye lift, I doo but offer it you to consider. It is like his soule did somwhat the three dayes that his bodye lay in the graue. To say he suffered in hel for vs, derogats nothing from his death. For all thinges that Christ did before his suffering on the crosse, and after, doo worke oure saluation, If he had not bene incarnate, he had not died, he was beneficiall to vs with althinges he did. Christen people should haue his suffering for them in remembraunce. Let your gardaynes monish you, your pleasaunt gardains what Christ suffred for you in the Gardaine, and what commoditie you haue by his sufferyng. It is his will ye should so doo, he would be had in remembraunce. Mix youre pleasures with the remembraunce of his bitter passion. The whole passion is satisfaction for oure sinnes, and not the bare death, considering it so nakedly by it selfe. The maner of speaking of scripture, is to be considered. It attributeth oure saluation, nowe to one thinge, nowe to a nother that Christ did, where in dede it pertayned to all. Oure Sauiour Christ hath left behind him, a remembraunce of his passion, the blessed communion, the celebration of the Lordes supper: a lack it hath ben long abused, as the sacrifices wer before, in the olde law. The Patriarks vsed sacrifice, in the fayth of the seade of the woman, whiche should breake the serpents head. The Patriarks sacrificed on hope, and after warde the worke was esteemed. There comes other after, and they consider not the faythe of Abraham, and the patriarkes, but doo their sacrifice according to their owne imagination, euen so came it to pas with our blessed communiō.

Christ was beneficiall to vs in all his dooinges.

The blessed cōmunion is a remembraunce of Christes passion.

In the primatiue church, in places, when their friendes were dead, they vsed to come together to the holy communion. What? to remedye them that were dead? No, no. A straw, it was not instituted for no such purpose. But then they would call to remembraunce goddes goodnes, and his passion that he suffered for vs, wherein they cōforted much their faith. Other came afterwarde and settes vp all these kindes of massyng, all these kindes of iniquitie. What an abhomination is it? the foulest that euer was, to atribute to mans worke our saluatiō. God be thanked that we haue this blessed communion set forth so now, that we

The vsage of the primatiue churche in the receuing of the communion at the buriall of the dead.

Massing was the foulest abhominatiō that euer was.

maye

maye comfort, encrease, and fortify our fayth at that blessed celebration. If he be giltie of the bodye of Christe, that takes it vnworthely, he fetcheth great comforte at it, that eates it worthely: he doth eate it worthely, that doth eate it in fayth. In fayth? in what fayth? not long a go a great mā, said in an audience. They babble much of faythe, I will go lye with my whore all night, and haue as good a fayth, as the best of them all. I thinke he neuer knew other, but the whoremongers fayth. It is no suche fayth that will serue. It is no bribyng Iudges, or iustices faythe, no rentrailers fayth, no whoremongers fayth, no leaf mongers fayth, nor no seller of benefices fayeth, but the fayth in the passion of oure Sauiour Christe. We must beleue that our Sauiour Christ hath taken vs againe to his fauour, that he hath deliuered vs his owne body and bloud, to plead with the deuil, and by merite of his owne passion, of his owne mere liberalitie. This is the faythe I tell you, that we must come to the communion with, and not the whoremongers faith. Loke where remission of sin is, there is acknowleding of sin also. Fayth is a noble outches, she hath euer her gentlemā vsher going before her, the confessing of sinnes, she hathe a trayne after her, the fruites of good workes, the walkyng in the commaundementes of God. He that beleueth, wyll not be idle, he will walke he will doo his busines, haue euer the gentelman vsher with you. So if ye will trye fayth, remember this rule, consider whether the trayne be waytyng vpon her. If you haue another fayth thē this, a whoremongers fayth, you are lyke to go to the Scalding house, and there you shal haue two dishes, weping and gnashing of teeth, much good doo it you, you see your fare. If ye wyll beleue and acknowledge your sinnes, you shal come to the blessed communion of the bitter passion of Christ, worthely and so attayne to euerlasting life to the whiche the father of heauen bryng you and me.

Amen.

The great mā that neuer knew other the the whore mōgers fayth.

What fayth will serue.

Fayth is a noble woman she is at her gentleman vsher going before her, & her traine after her.

The true tries of fayth.

¶ The ende of the seuen Sermons, that M. Latimer Preached before King Edwarde.

A Sermon of Master Latimer, preached at Stamforde the .ix. day of October.

Anno. M.CCCCCL.

Reddite ergo quæ sunt Cæsaris Cæsari, et quæ sunt dei, deo. Geue that that is Cesars to Cesar, and that that is Gods to God.

THys doctrine is greuous, heuy, and irkesom to couetous hartes, rebellious and seditious heartes. Geue, geue they cā not awaye with it, it cannot sticke in their mindes, nor settle in their stomakes: they would rather be taking, scraping, and catching, then geuing. But godly persons will well accept and take it, for it is to them a greate pleasure, Ioye and comforte. For the better vnderstanding of this place, ye shall vnderstande, Christe came to bring vs out of bondage and to set vs at libertye: not from ciuill burthen, as from obaying the magistrates, from payng tare and tribute, but from a greater burthen, and a more greuouser burthen, the burthen of sin, the burthen not of the body but of the soule, to make vs free from it, and to redeme vs from the curse and malediction of the lawe, vnto the honourable state of the children of God.

Christ came not to deliuer from ciuill burden.

But as for the ciuill burthens, he delyuered vs not from them, but rather commaunded vs to pay them: geue, geue, sayth he to Cesar obedience, tribute, and all thinges dewe to Cesar. For the vnderstanding of this text, it shall bee nedefull to consider the circumstance going before: whiche thing dewly considered, geueth a great lighte to all places of the scripture: who spake these wordes, to whom they were spoken, vpon what occasyon, and afore whom. Therfore I will take the whole fragemente and shred, taken out of goddes boke for the gospell of this day, wrytten in the gospell of Mathew the .xxii. Chapper. *Tunc abierunt Pharisæi.* Then went the Pharisies and toke a counsel, Luke hath *Obseruantes*, marking, spying, looking, tooting, watching: like suttel, crafty & sleightie felowes they toke a councel & sent to him their disciples, which shoulde fain thē selues iust mē, godly men, glad to learne his doctrine. And with them Herodes seruaunts, to trap him in his wordes: & they sayd to him: M. we know that thou arte a true man, & teachest the way of god, *in veritate*, truly, & carest for no mā.

None suche ge-nemies as these

For thou regardest not the personage of man. Tel vs ther fore, what thinkest thou: Is it lawefull to geue Cesar tribute mony or nó? This was their question that they wold haue snared him with. In aunswering to this they would haue caught him by the fote. But Jesus *cognita malitia eorum* knowing their malice, their wickednes, their vncharitablenes, he sayd to them: hipocrits why do ye tempt me? Shew me a piece of the tribute mony. And they brought him a peny. And he sayd to them: whose image is this, and the writing? They aunswered: Cesars, He sayd to them. Geue to Cesar that that belongeth to Cesar, and to god that that is goddes.

Thus ye may perceiue, it was our sauioure Christe that spake these wordes, and they were spoken vnto the Phariseis that tempted him. But they be a doctrine vnto vs that are christes disciples. For whose wordes should we delite to heare and learne, but the wordes and doctrine of our sauiour christ? And that I may at this time so declare them, as may be for gods glory, your edifying, and my discharge, I pray you all to helpe me with your prayers.

In the whiche prayer. &c. For the vniuersall churche of christ throwe the whole world. &c. For the preseruation of our Soueraigne Lord king Edward the. vi. sole supreame head vnder God and christ of the churches of England and of Ireland. &c. Secondly for the kings most honorable counsell. Thirdly I commend vnto you the soules departed this lyfe in the fayth of Christ, that ye remember to geue lauds, prayse and thankes to almightye God for his greate goodnes and mercy shewed vnto them in that great nedes conflict against the deuil and sinne. To geue them at the houre of death fayth in his sonnes death and passiõ, wherby they might conquere and ouercome, and get the victorye. Geue thankes I saye for this, adding prayers and supplycations for your selues, that it may please God to geue you the like fayth and grace, to trust only vnto the death of his deare sõ, as he gaue vnto them. For as they be gone, so must we: the deuill wil be as ready to tempt vs as he was then, and our sinnes will light as heuy vpõ vs as theirs did vpon thẽ: And we are as weake and vnable to resist as were they.

Praye

Praye therfore that we may haue grace to die in the same fayth of Christe as they did, and at the latter daye be rayſed with Abraham, Iſaac and Iacob, and be partakers with Christ in the kingdome of heauen: for this and grace, let vs ſaye the Lords prayer. *Tunc abeuntes.* *Tunc*, It hangeth on a text before. Christe told them a ſimilitude that the kingdō of heauē is lyke to a king that made a bridale to his ſonne, he maryed his ſonne, and ſent his ſeruaunts out to bid hys geſtes. Well they would not come although he had made great preparing and muche coſt for them: ambicion, couetouſnes, and crueltie woulde not let them come. Then he ſent his warriours and deſtroyed them: and again ſente other ſeruauntes to bidde geſtes to his bridall, hande ouer head come who would. They did his bidding, & the houſe was full of geſtes. The king now would vew his geſtes: & fynding there one not cladde in maryng garmentes, he aſked him: frend howe cameſt thou here, not hauing a mariage garment? And commaunded to bind him hand & fote, & caſt him into vtter darknes: there was wayling & grinding of teth. For many be called and few be choſen. Now Chriſt expoundeth this. The kingdome of heauen is preaching of the Goſpell. This mariage is the ioyning of Chriſte & hys churche, which was begonne by Chriſt heare in earth, and ſhall continue to the ende of the worlde. The bidders of hys geſtes are preachers, but here are ſo many lettes and hinderances: couetis is a let, ambicion is a let, crueltie is the greteſt let. For they bet his ſeruaunts, brake they' heades, yea murthered them, which bad them to this bridall. With this the king was angry, and ſent his men of warre to deſtroy thoſe vnthankefull people. Was he not angrye with couetouſnes and with ambition? Yes he is angrye with couetous men, with ambitious men: But moſt of all with cruelcie. This is an angre aboue commune anger, when men be not only vnthanckefull, but alſo adde crueltie to perſecute the preachers, that commeth to call vs to this mariage. This toucheth God ſo nigh, that he ſayeth. *Qui vos audit me audit.* This crueltie the king would not leaue vnpuniſhed, but ſent forth his men of warre. They are called his mē of warre, his men, his men, for warres come at his commaundement.

Bidders to the feaſt.

dement. Titus and Uespasian sent of God to punish those couetous Jewes, ambicious Jewes, cruell Jewes ỹ wolde not credit Christ, nor beleue thy preaching of saluation. Now in warre, what parte so euer get the victorye, that is Gods parte, that is Gods host. Nabuchodonosor was an euill man, a wicked man, yet was he sent of God to punish the stubburne and couetous Jewes for their ambicion, and crueltie, and forsaking gods most holy word: And he is called in scripture Gods seruaunt. It is no good argumente. He hath the victory, Ergo he is a good man. But this is a good argument. He hathe the victory, Ergo God was on his side, and by him punished the contrary parte. The preachers called good and bad. They can doo no more but call, God is he that must bringe in, God must open the hartes, as it is in the Actes of the Apostles. When Paule preached to the women, there was a silke woman *Cuius cor dens aperuit*, whose hart God opened. None could open it but God. Paule could but only preache, God must worke, God must doo the thing inwardly. But good and bad came. Therfore the preaching is likned to a Fishers net, that taketh good fish and bad, and draweth all to the shoare. In the whole multitude that profesſe the Gospel, al be not good, all cannot away with the mortifying of their flesh, they wil with good will beare the name of Christians, of gospellers, but to do the dedes they grudge they repine, they cā not awaie with it. Amonge the Apostles, all were not honest, naye, one was a deuil, So among so great number of gospellers some are carde gospellers, som are dise gospellers, som pot gospellers, all are not good, al seke not amendment of life. Then commeth the king to see his gestes. And findeth one not hauing the mariage garment, and sayth to him: Frēde how camest thou hither, and hast not the mariage garmēt? Fayth is the mariage garmente, not a fayned fayth without good liuing, but faythe that worketh by loue. He was blamed because he profesſed one thing, and was in dede another. Why did he not blame the preachers? There was no faulte in them, they did their deuties, they had no further commaundemente but to call them to the mariage. The garment he should haue prouided hym selfe.

The victory is Gods.

The similitude of the net.

Diuers sortes of Gospellers.

The mariage garment.

There

Therefore he quarrelleth not with the preachers: what doth this felowe here? Why suffered ye him to enter? &c. for their commission extended no further but only to call him. Many are greued that there is so litell fruite of their preaching. And when as they are asked: why doo you not preache hauing so great giftes geuen you of God? I would preache say they, but I see so litle fruite, so litle amendmēt of lyfe, that it maketh me wery. A noughty aunswere, a very noughtye answere. Thou arte troubled with that God gaue thee no charge of, and leauest vndone, that thou arte charged with. God commaundeth thee to preache, and *Si non locutus fueris*. If thou speke not, if thou warne not the wicked that they turn and amend, they shal perish in their iniquities. *Sanguinem autem eius de manu tua requiram*. Thys texte nippeth, this pincheth, this toucheth the quicke. He shall dye in his wickednes, but I will require his bloude at thy hand. Yerkē wel to this, mark it wel ye curates, I will aske his bloud at thy hand. If you doo not your office, if ye teache not ꝑ people, & warn thē not, you shal be damned for it. If you do your office, you ar discharged. *Tuā anim tuā liberasti*. Warne thē therfore to leue their wickednes, their couetise, their ambiciō, their crueltye, vnmercifulnes. &c. and thou hast saued thine owne soule. For there was no quarrel with the preachers, but he was cast in prison, wher was weping and wailing, and grinding of teeth: these were his delicates. *Multi sunt vocati*, Many are called, but fewar chosen. To this parable now toineth this gospel. *Tunc Pharisei abeuntes*. *Pharisei* was a sect of religion amonge the Iewes most exquisite, perfit, holye, and learned, and wer reputed most godly men, euen such as in holynes excelled all other, as oure Monkes were of late amonge vs, and be yet in other places. They were in Goddes bosome, euen at heauen gates in the sight of ꝑ world: But inwardly superstitious, fained, holowherted, dissimulers. Now at this time I know none more like them, thē the hipocriticall holow harted papistes. The name is changed, but the thing remayneth: Therfore they may well be called by the name, that keepe the thing. These were enemies to Christ and his doctrine. They woulde be ordred by olde wonte, customes, forfathers:

A good lesson for preachers.

Learne to discharge poure-selfes.

The name chaunged.

chers: and to maynteyne their tradicions set asyde the commaundementes of God, refused Christe, and his worde. S. Luke hath *obseruantes* obseruaynes, that is watchers, toters, spies, muche like the obseruaunte fryers, the barefote fryers, that were here, whiche in dede were the Bishop of Romes spies, watching in euery countrey, what was sayd or don against him. He had it by and by, by one or other of his spies, they wer his men all together, his postes to worke against the Regalitie. In the court, in the noble mens houses, at euery marchauntes house, those obseruauntes were spying, toting, and loking watching & catching what they might heare or see against the sea of Rome. Take hede of these obseruauntes. To vnderstande the worde *obseruantes* marke what the poet sayeth in his comedie. *Obserua Dauum*, Take hede, beware and marke *Dauum*, for they will be stirring in euery towne, in euery gētelmans house, yea at their very tables: wel, be wise, beware of them. *Inierunt Concilīu.* The popes spies

They take a counsell, some goodly thing, some waighty matter, I am sure, that these holy fathers consult vpon. It must nedes be for the commune wealthe, and the profit of many, that these holy fathers come together for. It was to snarle or trap him in his wordes. This was their deuice, this was their counsell. To this ende they gather suche a company of holy fathers. A councell, a councell. *Bonum est concilium* said one. Yea marye quod another: *sed bonorum*. A councell is good, yea sir if it be of good men. For els what is a councell, if it be wicked, of wicked men? If they say: This was done by a counsell, determined in a counsell, what is it the better, if the councell be wicked? Nicene councell was gathered of a great number of Bishops and learned men: yet had not one man ben, they had determined contrarye to gods worde. They wer minded, & ernestlye bent to make a decree that no priest should mary: but one olde man, & vn maryed him self, withstode that acte, & turned the councels minde: so that they medled not with that decree. And why? more credence is to be geuen to one man hauing the holye worde of god for him, then to x. thousand without the worde If it agree with Goddes worde, it is to be receyued: if it agre not, it is not to be receiued, though a coūcel, yea though Pap hnutting preuailed alone.

an aungel from heauen had determined it. Truth it is that Christ graunteth to a congregation gathered in his name, to be amongs them, yea though it be but .ii. or iii. There is as muche graunted to .ii. or three, as to ten thousande, so they come in Christes name. *Vbi duo vel tres congregati sunt in nomine meo, ibi sum in medio eorum. In nomine meo,* muche wickednes is don. *In nomine domini,* when they come together, seking their own priuate lust, pleasures, and ambicyous desires, it is not in *in nomine domini,* But to seeke Gods glory, Christes glory, Christes true religion, that is *in nomine Christi,* and then they are to be hard. But what was these mennes counsell? *Vt illaquearent eum in sermone.*

To snarle or tangle him in his wordes, tooters and watchers to catche him in his worde, that they mighte enforce somwhat against him: *Non est concilium aduersus dominum?* These were wyly pyes, sleyghtye children, children of the worlde, and craftely they handled their matters.

Miserunt discipulos suos cum Herodianis. They would not go themselues, lest they might haue ben knowen, but he knew not their disciples as they thoughte. And they went not alone, but had with them Herodes Sowdiers, Herodes fauourers. This Herod was an Idumean, and was appointed by the Romaines to gouerne the Iewes, and to gather the tribute money. Therfore he was hated among ỳ Iewes & so wer those that fauoured the Romaynes part, and in disdayne they were called Herodians. Nowe was the tyme come, that the holy Patriarke prophecied, that the Scepter and kingdome was removed, and Christ was borne. This they should haue marked, and receyued his doctrine. But they wente aboute to destroye him, and therfore they brought the Herodians with them. Here now is an agrement in wickednes betwene the Pharisees and the Herodians: agaynste the truthe, agaynste Christe, against Goddes worde they agree together, where as in dede neyther loued other, but hated eche other as a toade. So, many now adayes of oure Pharisees Papistes, in destroying the truth they agree wonders well: where as in prpuate matters, they hate one another as a toade.

Agremente against God.

Here commes me now these holy fathers from their counsel,

counsell, and sende their Disciples with the Herodians: marke their behauiour, and marke Christes behauioure. They come lowtyng and with lowe curtesye, as thoughe they woulde creape into his bosome: as for Herods men, they meddle not, but stande by to heare the tale as witnesses, and if he should speake any thinge amisse, be readye to lay handes vpon him. They woulde fayne rid hym and destroy him, but they would turne the enuye of the deed vpon Herode, so that they woulde be seene fauteles. It had been more meete for them to haue counseld how to amend their fautes and to haue come to Christe, to learne his doctrine, then to studye malyciously to trappe hym, and to destroye hym. What sayde they? *Magister scimus quod verax es. &c.*

Thus haue their successours done euer since,

Master we know that thou arte a true manne, and teachest the waye of God truly, master we knowe that thou art Tomme truthe, & thou tellest the very truth, and sparest for no manne. Thou arte playne Tomme truth. Goodlye wordes, but out of a cancard stomacke and malicious hart. Smilyng speakers crepe into a mannes bosome, they loue and all to loue him, they fauoure his worde and call hym Master, and yet woulde gladly see him hanged. These are in deede Hipocrites, one in hart and another in mouth. We knowe that thou arte a trew manne.

Subtile serpentes.

Et viam dei in veritate doces. Yea thys is Goddes waye taughte trulye. There is Goddes waye and mannes way: Many teache mennes waye, but that shoulde not bee: we should learne *viam dei*, Goddes waye, and that truly, without mirture, temperature, blaunching, powderyng. Many teache Gods way, and shal preache a very good and godly Sermon, but at the last they wil haue a blanched almonde, one litell peace of Poperye patched in, to pouder their matter with, for their owne lucre & glory. They make a mingling of the waie of God and mans way together, a mingle mangle as men serue pigs in my countrey. Christe did not so. He taught the way of god truly without mirture poudering, or blaūching. These be the properties of al trne preachers, that these confes to be in Christe. It was true euery word that they spake. Christe is our master appointed of god, he was true & taught Gods way, not mans waye:

Blaunchers,

truly, not blaunching it with mannes doctrine. So should we preachers be true men. Preachers of Goddes wale, truly, truly, without regard of person: That is for no mannes pleasure corrupting the word, or mingle mangle the word with mannes inuentions and traditions.

Here may patrons of benefices learne vpon what maner a man they should bestowe their benefice. Vpon a true man, a teacher. He may not be to lerne, and a scholer when he should teache other, but one learned, hable to teache, hable and well willing to discharge his cure. But what doo you patrons? Sell your benefices, or geue them to your seruaunts for their seruice, for keping of houndes, haukes, for making of your gardens. These patrons regard no soules, neither their owne, nor other mennes. what care they for soules, so they haue money, though they perish, though they go to the Deuill? Where as in dede the office of a patrone is to haue a care, a zeale, a vigilant eye for soule healthe, & to prouide for his churches, that he is patron of, that they might be taught in Goddes worde. Truly many nowe a dayes, striue to be patrones of benefices, and go to the law who should be patrone. And what striue they for think ye? Euen which of them shall goo to the Deuill fyrst. For they regard not soule health, nor the office of preaching, the office of saluatiō: where as in dede therfore are they patrons to loke to it & to se it be prouided for. God of his goodnes & almighty power, might ordeyn otherwayes & meanes of saluation: but this office of preaching is it that God hathe ordeyned, as Saint Paule sayeth. *Cum non cognouerit mundus per sapientiam deum, placuit deo per stultitiam prædicationis saluos facere credentes.* Where as the worlde by his wisdom knew not God, it pleased God by folish preaching to saue *credentes*, those that beleue, *per stultitiam prædicationis*, by foolishnes of preaching, or folish preaching, it maketh no matter. Not that it was folish in dede, but that the wisemen of the worlde did so esteme and take the preaching of the gospell, wheras in dede it is most godly wysdom: and the preaching office, is the office of saluation, and the only meanes that God hathe appointed to saluation. *Credentes*. Those that beleue be saued by this holy office of preachyng.

Patrons of benefices.

Wherfore patrons do striue.

The office of saluation.

I would

I would wish it were better loked vnto, and prouided for, and that patrons and bishops should see more diligently to it, then hathe ben done afore time: I would aske no more diligence to this office of saluation, then men are wont to bestowe vpon these worldly pleasures and luker or commodities. Nay woulde they bestow but the halfe labour and paynes, and some litell part of the expences, it were well.

To consider what hath ben pluckt from Abbaies, colledges, and chaūtries: it is meruell no more to be bestowed vpon this holy office of saluation. It may well be sayd by vs that the Lorde complayneth by his Prophet. *Domus mea deserta, vos festinatis vnusquisque in domum suam.*

What is Christes house but christen soules? but who maketh any prouision for them? euery man scrapeth and getteth together for this bodely house, but the soule health is neglected, scholes are not mainteined, scholers haue not exhibition, the preaching office decayeth: men prouide lands and riches for their children, but this most necessary office, they for the most part, neglect. Verye few there be that helpeth poore scolers, that setteth their children to scole to learne the worde of God, and to make a prouision for the age to come. This notwithstanding is the only waye to saluation, God will not deuise any new way as farre as I perceiue, but would haue vs to vse this waye ordeyned alreadye. This preaching way we oughte to vse, and not to loke for any new way, this office of saluation we ought to maintayne, & not loke for any other. My request is that ye would bestow as much to the maintenaunce of this necessarie office of saluation, as ye were wont to bestowe in times past vppon Romish trifels and thinges of mannes tradicions.

Christen soules are Christes house.

God will deuise no new waye.

Nether doo I now speake for my selfe and my cōuente, as the begging Friers were wonte to doo. I haue enough, I thanke God, and I neade not to begge. I woulde euerye preacher were as well prouided as my selfe thorow thys Realme, as in dede I thyncke them as well worthye as my self. I wish (I saye) ye would bestow as muche vppon thys necessary office of saluation, as in times passe ye bestowed in Pilgrimage, in Images, in gildyng, painting, in Palles,

Father Latimers wishe.

Dirges, Trentauls, Chauntryes and suche vayne thinges of the Romyshe Pharyseis and Papistes inuentyng. Ye woulde doo that without callyng, and to thys will you not be ready when ye be called. If it bee no better in time to come, then hitherto loked vnto, then Englande will at the laste bee wayle it, Christ knew what a charge hangeth vpon this necessary office of preaching the office of saluation, and therfore moste earnestly applyed it hym selfe. And when he chose his twelue Apostles to send them forth vnto thys office, he fyrst prayed all the nighte. He beyng God almighty with the father, might haue geuen all gifts fitte for this office, but to teache vs, he woulde fyrste praie all nighte. Here is good matter for Bisshops and patrons to looke vpon, and not to regarde so lytell whome they geue their benefyce vnto, or whom they admit to cure the soules they haue charge of. A notable example. Christe prayed all nighte, or he woulde sende them forthe, or he woulde put them in this preachig office, this moste necessarye office of saluation. For he sawe that they had neade of greate zeale to God, and to soule healthe, that should take vppon them to keepe soules, and a boolde courage and spirite that should rebuke the worlde of theyr synne and wickednes, Many will choose nowe suche a Curate for their soules as they may call foole, rather then one that shall rebuke their couetise ambition, vnmercifulnes, vncharitablenes, that shalbe sober, discrite, apte to reproue, and resist the agayne sayers, with the worde of God.

What a charge hangeth vppon the office of preching.

Note this ye patrons.

The properties of a good preacher.

These bee the properties of euerye good preacher, to be a true manne, to teache, not dreames, nor inuentions of of menne, but *viam dei in veritate*, the waye of God trulye. And not to regard the personage of manne. Not to creepe into his bosom, to clawe his backe, to saye to the wicked, he doothe well, for fylthye lukers sake. Ah these flatterers no greater myschyfe in the commune wealthe then these flatterers. But who woulde haue discerned this but oure sauiour Jesus Christe: He spyed them out and knew all their malitious hartes, theyr vncharitable hartes, theyr dissimulyng heartes and sayde:

Quid

Quid me tentatis hypocritæ.

Hipocrites, Hipocrites, Hipocrites, one in harte, a nother in mouthe, fayre in pretence, but full of mischief, and malicyous harted within. He saw what was within. Hipocrites. Then haue at ye, ye Hipocrites, they put forth their question. Licet censum dare Cæsari an non?

A perilous question to answer to. This was the fruite of their counsell, and thys was the snare layed for hym, what shoulde he doo nowe? holde hys peace? That had ben a slaunder to hys doctryne. They woulde haue sayde: loo, howe ignorannt he is in the lawe that hathe no aunswere to thys symple & plain question. If he affirme & bid pay the tribute, he shall incurre the hatred of the people, & seeme to to speake in the fauoure of the Romaynes. If he woulde haue denyed it. Then had they that they soughte. A daungerous question.

The Herodians were readye to laye handes vpon hym, to haue hym to Bocardo, to prison with him, a traytour that speaketh againste Ceaser, away with this seditious felow.

O Lorde what perill is it to haue to doo with these Hipocrites? Who coulde haue scaped thys snare, but Chryste onely whiche is the wisdome of the father, and knew all theyr malicyousnes and craftye sleyghtes? And as he then by his wysdoome ouercame them, so now doutles he geueth wisdome to all hys, to spye oute and beware of their sutle crafte. For suche traynes, trappes, snares and sutleties, as these Pharises layed for Chryste, suche haue oure Pharisaicall Papistes layed for Christes preachers. But he mercyfully euer fulfylled hys promise, dabo os & sapientiam, cui non possunt resistere omnes aduersarii vestri. God geueth wisdome.

I will (sayth Chryst) geue mouthe and wisdome, which all youre aduersaryes shall not be able to resiste. They shall not be tounge tyed, they haue theyr aunswere, yea so wyse that theyr aduersaries shall not be hable to resiste. They maye well oppresse it here in thys worlde with power, but they can not bee hable to ouercome it with argumentes of truthe, no, all the packe of aduersaryes with all their subtelties, snares, and gynnes. They may rayle vpon it, as in manye places leud felowes doo agaynste Priestes Maryages.

That Dame hys wyfe, hys whore. &c.

Mariage of Prieſtes.

But they can not denye it by any ſcripture, but that the mariage of Prieſtes is as good and godly, as the mariage of any other manne. For wedlocke is honourable amonge all menne. And the wedded bedde vndefyled.

And to auoyde fornication, let euerye man haue his owne wyfe. Well, let them raple, let them doo what they canne agaynſte the truth, *Reſpice finem*: marke the ende. Loke vpon the ende. The ende is, all aduerſaries of the truth muſt be confounded and come to nought, neyther ſhall they be able to reſiſt it. And thoughe the poore Diſciples be troubled, vexed, and perſecuted, marke the ende.

The beſt promotion that God can bryng hys vnto in this life is to ſuffer for his truth. And it is the greateſt ſetting forthe of hys worde, it is Goddes ſeede: And one ſuffering for the truthe, turneth more then a thouſand Sermons. I will tell you an example of thys, how God geueth mouthe and wyſdome.

Father Latimers experiẽce.

I was once in examination before fiue or ſixe Biſhops, where I had much turmoyling: euery weeke thryſe I came to examynations, and many ſnares and trappes were layd to get ſome thyng. Now God knoweth I was ignorannt of the lawe, but that God gaue me anſwer and wiſdome what I ſhoulde ſpeake. It was God in deede, for elſe I had neuer eſcaped them. At the laſt I was brought forthe to be examyned, into a chamber hanged with arras, wher I was before wonte to be examyned, but now at thys tyme the chamber was somewhat altered.

For where as before there was wonte euer to bee a fyre in the chymney, nowe the fyre was taken awaye, and an Arrace hangyng hanged ouer the chymney, and the table ſtode neare the chymneyes ende, ſo that I ſtode betweene the Table and the chymneyes ende. There was amonge theſe Biſhops that examined me, one with whom I haue been very familiar, and tooke him for my greate frende, an aged man, and he ſatte nexte the table ende.

Then amonge all other queſtyons, he put forth one, a very ſubtyll and craftye one, and ſuche one in deede, as I coulde not thyncke ſo greate daunger in.

And

And when I shoulde make answer, I praye you mayster Latimer sayde he, speake oute, I am verye thicke of hearynge, and here be manye that sytte farre of. I maruayled at thys, that I was bidden speake oute, and began to misdeme, and gaue an eare to the chimney. And syr there I hearde a penne walkynge in the chimney behynde the cloth. They hadde appoynted one there to wryte al myne answeres, for they made sure woorke that I shoulde not starte from them: there was no startynge from them.

God was my good Lorde, and gaue me answeare, I coulde neuer elsse haue scaped it. The question was thys: Mayster Latimer, doo you not thincke on your conscience that you haue bene suspected of heresye? A subtile questyon, a verye subtile question. There was no holdynge of peace wouldе serue. To holde my peace hadde beene to graunte my selfe fautye. To answer, it was euerye way full of daunger. But God whiche alwaye hathe geuen me answer, healped me, or elsse I coulde neuer haue eskaped it, and delyuered me from theyr handes. Manye one haue had the like gratious deliuerance, and beene endued wyth gods wisdom & gods spirit, which all their aduersaries can not be able to resiste. *Ostendite mihi numisma census.* Shewe me saide he a peny of the tribute mony. They layd snares to destroy them, but he ouerturneth the in theyr owen traps. *Qui comprehendit astutos in fallacia eorum.* He taketh the craftye in their owen subtile ginnes and snares, but not maliciously to destroy them, as they malitiously wold haue sene him hanged, but mercifullye to tourne them from theyr wicked imaginations, that they mighte consider that no wisdome, no subtile crafres, nor Counsell is agaynste the Lord, and so repent and become new men. *At illi obtulerunt illi denarium.* And they brought him a *denari*, a pece of theyr currant coyne, that was worth x. of our vsual pence, suche another pece as our Testorne. And he sayd. *Cuius est imago hæc & superscriptio? dicunt ei Cæsaris*, whose Image is thys, and superscription? They saide Ceasers, for nowe was Iewrye brought vnder the bondage of the Romains, and therfore vsed they the Romaine coyne, that had vppon it both Ceasars image, and Ceasars superscription.

A subtil question

Then

Then aunſweared Jeſus. *Reddite ergo quæ ſunt Cæſaris Cæſari, & quæ ſunt dei Deo.* Paye to Ceaſar that is due to Ceaſar and to God that which is due to God.

Make not a mingle mangle of them, but geue to God hys owne, geue to Ceaſar his owne. To GOD geue thy ſoule, thy fayth, thy hoope, thy obedient minde to keepe hys woorde and frame thy life there after. To Ceaſar geue tribute, Tare, Subſidie, and all other dueties perteininge to him, as to haue hym in thy honoure and reuerence, to obey his iuſte lawes and righte wiſe commaundementes &c.

Geue eche his own.

But becauſe the tyme is paſte, I wyll heare make an ende for thys fore noone, deſiringe you to pray to God for hys healpe, for at after noone I purpoſe to begin agayne at this texte, and to goo forthe as God ſhall geue me hys grace.

Nowe let vs al ſay together the Lordes prayer. *Oure father which art in heauen. &c.*

The reſydue of the Goſpell, declared at after none by maiſter Latimer.

Reddite cæſari quæ ſunt Cæſaris, & quæ ſunt, dei, Deo.

YElde to Ceaſar, that belongeth to Ceaſar and to God, that belongeth to God, ye may perceiue by that we haue ſayde, who ſpake theſe woordes, and vpon what occaſyon they were ſpoken. Oure ſauyoure Chriſt ſpake them to the tempting Phariſes, to the craftye and ſubtile holowe harted Phariſes, willinge them to knowe their duetye by their own confeſſion, and to geue to Ceaſar his dutye, and to God his dutye. Our ſauioure Chriſte ſpake them. If he ſpake them, we oughte to regarde them. Regarde them I ſay and make muche of them, for thoughe they were then ſpoken to them, yet in them they were ſpoken to all the woorld, I vſe to make a rehearſall of that I ſpake before, but becauſe the time is ſhorte, I will omit it. The ſeruyce

muſt

must be done, and the daye goeth faste awaye. Therfore I will to my matter, and leaue the reherfall. These wordes be wordes of great importaunce, and would wel be considered: for he that doth this, receiueth greate benefites by it, but he that doth it not incurreth great dammage and danger. The occasyon was a counsel taken amonge these holy fathers to snarle Christ, a good and charitable dede, yet wer they holy men, holye fathers, full of charitye vp to the harde eares. This they learned in their councell, and thys now they set on broche. But Christ nowe causeth them to make answer to their own question, as he also did a lyttle before. When he was come vp into Ierusalē, and had driuen out the biers and sellers in the temple. The Archpharises, prouincials and Abbots pharisels, came stoutlye to him as he was preaching in the Temple, and said to him: *Qua authoritate ista facis? aut quis dedit tibi istam authoritatem?* By what authority dost thou these things? who hath geuē thee this authority? We haue the rule of the people of god we haue geuen thee no such authority. A wōderous thing, Christ had testimonye of his father. This is my beloued sonne hear him. Iohn had born him witnesse, sayinge. Behold the Lambe of God, that taketh awaye the sinnes of ỹ world, his workes and miracles wer testimonies that hys doctrine was of God, well, al this wil not serue. He muste haue licence of these holye fathers, or els all is nothynge worth, Christ answered not directlye to their questyon, but asked them a nother question, & made them geue answer a gainste them selues, & as it were with one wedge dryued out a nother. The baptisme of Iohn, was it of God: or of man? Was Iohn sent of God, had he his authority of god or of man? Here he driueth them to confesse his doctrin to be of God. For Iohn whome they could not denye to haue ben sent from god, bare witnes that his doctrin was true. If they had confessed thys, he wold haue inferred, why beleue ye him not? If they shoulde haue sayde Iohn was not of god: thē wold al ỹ people haue ben againſt them, yea in a hurlye burlye haue stoned them. This they consydered wythin them selues, and yet their malitious hartes wolde

They answer their own questyon.

not

The Phariſes confeſſe ignorancy.

not bear it to confes the truth, nay rather like wiſe gentlemen they anſwered. We know not, we cannot tel.

These Arch Phariſes thought nothing might be done, or taughte without their licenſe, nor otherwiſe, but as they pleaſed to interpreat. They were like our religion & clergy, that thought nothing mought be taughte, but as they pleaſed. They wold pay no tribute, tare nor tribute. They had their Immunities, priueledges and graunts from the Romain biſhop. And to maintain this, they alledged many ſcriptures as thus, *Nolite tangere Chriſtos meos*, whiche is touch not mine annoynted or conſecrated people, whyche wordes the Lord ſpake by the Iſraelites in Egipte, warning king Pharao to leaue and ceaſe from perſecutyng ỹ Iſraelites, & it maketh as much for our cleargyes immunity, and proueth it as wel, as if a man alledged, *Quem terra pontus* to proue that an Ape hath a tail. Well, they anſwered. *Ceſaris*, Ceſars, they confeſſed it was Ceſars mony, and Ceſars image and wrytinge vpon it: heare Chriſte compelled them to make ānſwer vnto their owne queſtion. And if enuy ſhould ariſe, to take it them ſelf. For they confeſſed it to be Ceaſars. Then ſaide he. Geue to Ceſar that which is Ceaſars, and to God that is due to God. Thys anſwer of Chriſt I woulde haue you all to learne: geue to your Ceaſer to your king, to our moſt noble king Edward our Ceaſar, our king and magiſtrate appoynted, and geuen to vs of God, geue to him that whiche is due to hym. Thys is a commaundemente of God, as are theſe: Thou ſhalt not murther, thou ſhalt not ſteal, nor beare falſ witneſſe againſt thy neighbors. And as thou art bound vpon pearil of thy ſoule to obey the other, ſo vpon pearill of thy ſoule thou art bound to obey and kepe this. Loke wel vpon it, for it is vppon pearill of thy ſoule. *date*, geue, geue, a heauy word to a couetous hart, to a rebellious harte, they would not hear *Reddite* or *date*, pay or geue, but take, catch kepe faſt. We are al bound to liue in obedyence vnto oure king, vnder his iuſt and rightwiſe lawes and commaundementes. Chriſte came in dede to deliuer vs from burthens and bondage, but that was not from ciuill and politike lawes and obedience.

A good proſe.

Geue to our Ceaſar.

Geue, is an heuy worde to ſome.

He came to deliuer vs from the greatest bondage that can be, from sinne and damnation. The heauiest burthen that can be, is synne, and in comparison of it, al other burthens are but light and easy matters to beare. Therfore Christe came to deliuer vs from that, and gaue his body to be torn vpon the crosse for that. Neither could any worke or lawe, or sacrifice redeme vs from that, but Christ onlye. I neuer preached in Lincolne shire afore, nor came here a fore, saue once when I went to take orders at Lincoln, which was a good while a go, therfore I can not say much of Lyncolne shire, for I know it not, but I dare saye, if Lincoln shire be as other places that I know, this text condemneth a great many of Lincolne shyre, and driueth them down to hel for breakinge of this commaundement: Geue to Ceasar that whiche is due to Ceaser, and to God that whiche is due to god. The office of a magistrate is grounded vpon Goddes word, and is plainly described of S. Paule, wrytinge vnto the Romaines, where he sheweth that all soules, that is to say, all men ought to obey the magistrates, for they are ordained of God, and to resist them, is to resist agaynst God. For he is Gods minister ordained to punishe the wycked and to maintaine the good. Wherfore we ought to pay to him tribute, custome, Tares and other thinges that he requireth vpon vs, as Christ sayeth here, *Reddite* geue to Ceasar. How much we shuld geue, he defineth not, but leaueth it to Ceasars officers to determine, and to his counsell to appoynt. Christ was not the Emperoures treasurer, therfore he medled not wyth that poynt, but left it the treasurer to define and determine. He went about another vocation, to preache vnto the people their duetye, and to obey theyr Princes, Kinges, Emperoures and magistrates, and to bid them geue that the kynge requireth of them, not to appoynt a kyng what he shal require of them. It is meete for euery man to kepe hys owne vocation, and diligentlye walke in it, and with faithfulnesse to study to be occupyed in that God hathe called him vnto, and not to be busye in that God hathe not called hym vnto. Therefore sayeth Christe: geue to Ceasar, but he appoynteth not howe muche, for that shoulde his treasurer knowe, and shoulde warne

Sinne is the heauiest burde.

Lincoln shire.

Christe was not Lord treasurer.

warne him of it, when he hath enough, that the people be not oppressed with vnnecessarye burthens, nor that the kynges treasures be to seke, when they shoulde be occupyed. The kynge muste haue his treasures afore hande, what chaunce so euer come soddenly. It is no reason when the kynge should occupy his treasure in maintenaunce of a cõmon wealthe, in defence of a countrye, in maintayninge of his warres, that then his monye should be in thy purse to seke and vngathered. Nay he must haue it in a redinesse, at hand, that it be not to seke. And he must haue as muche as is necessary for him. For so much is due to a king as is necessary, and so much may he require by the law of God, and take of his commons is as necessarye. And that muste not thou nor I that are subiectes appoynt, but the kynge hym self must appoynt it, his counsel must appoynt it, we must geue it, we must pay it, for it is due to the king, & vpon peril of thy soule thou must pay it. And as he that taketh my tippet or my cloke doth me wrong and is a theefe: so he that doth not pay to the king that is his due, without fraude or guil, doth the king wrong, and is in peril of his soul for so doing. Wel, marke it wel now, and se whether thys texte be a nipping text for couetous mẽ or no: Geue to Cesar, ỹ is due to Cesar. When the parliament, the high courte of this realme is gathered together, & there it is determyned that euery man shal pay a xv. part of his goods to ỹ kyng: Then commissiõs come forth, & he that in sighte of men in his cattell, corne, shepe, and other goods is worth an. C. marke or an. C. pound, will set him selfe at x. pound, he wil be worth no more to the king but after x. pounde. Tell me now whether this be theft or no? His cattel, corne, shepe in euery mannes eyes shalbe worth. ii. C. pound besides other thinges, as mony and plate, and he wil mary his daughter and giue with her. iiii. or v. C. markes, and yet at the valuation he wil be a xx. pound man. doth he giue to Cesar that which is due to Cesar? Doth he not rather rob the kinge of his bound duety and debt that he ought to the king? yes it is very theefte, and thou mightest with as good conscience take my cloke or my tippet from me, as so vniustly take or

The treasurers duety.

Howe muche a king may take.

Twenty pond menne to the kyng.

with

withhold frō the king that which the parliamēt hath geue vnto the king, it is thy bounde duety to pay him truly that which is granuted for it is due debt, and vpon peril of thy foule thou art boud to obey it. Yea I will say more. If the king should require of the an vniuste requeſt, yet arte thou bound to pay it, and not reſiſt nor rebell againſt the kinge. The king in dede is in pearil of his ſoule, for aſkinge of an vniuſt requeſt, and God will in his due time recken wyth him for it: but thou muſt obey thy king, and not take vpon thee to iudge him, God is the kynges iudge, and doutleſſe wil greuouſly puniſh him, if he do any thing vnrighteouſly. Therfore pray thou for thy king, and pay him his duety, and diſobey him not. And know this, that when ſo euer there is anye iniuſt exaction laid vppon thee, it is a plage and punishmente for thy ſinne, as all other plages are, as are hunger, dearth, peſtilence and ſuch other. We meruel, we are plaged as we be, and I thinke verely this vniuſte vnfaithful dealing with our princes, is one great cauſe of our plage: loke therfore euerye man vpon his conſcyence. We ſhal not be iudged by worldly policy at the latter daye, but by Gods word. *Sermo quem locutus ſum vobis, ipſe iudicabit vos in nouiſſimo die.* The woord that I haue ſpoken to you, that ſhal iudge you at the latter day. Loke wel nowe, euery man vpon his conſcience, and ſee whether he haue done this commaundemente of God: geue to your kinge, that which is due to him, and he that findeth him ſelfe gilty, let him amend in time to come. This is harde geare and ſore gear thou wylt ſaye, geue, geue, I haue wife and children and greate charge: well I ſhall tell thee, it minisheth not thy ſtocke one farthinge at the yeares ende. Harken what God ſaythe. *Si audieritis verba mea.* If you will heare my woordes ſayth God, and kepe that I commaunde thee, I wyll bleſſe thee, and *Si non audieritis.* If ye wyl not hear my woordes, and do my commaundements, thou ſhalt be curſed &c. What is bleſſing, not wagginge of the fyngers, as oure byſhoppes were wonte, but it is. I wyl fauoure thee and encreaſe thy goodes, thy corne, thy cattel, thy Oxe, thy ſhepe, and in al thy buſyneſſe thou ſhalte proſper and goo

The king may be vniuſt.

One cauſe of plagues.

To geue doth not diminiſhe the ſtocke.

forwards

Blessinge and curseyng.

forward. And what is the curse, but to be oute of Goddes fauoure, I wyll empouerisshe thee, thy corne, thy cattle, thy Ore, thy shepe shal not prospper, what thou takest in hand, it shall not goo forwarde. Thys was not taughte in tymes past, men had pilgrimages, Images, Masses, Trentals &c. but I woulde haue you muse of these two poynts, cursed, if thou hear not Gods word, commaunding thee to pay thy duty to the kinge, and blessed if thou heare it and kepe it, I woulde haue you to muse of these two thinges. That it shall not minish thy stocke. Shew me one man in all England that is the poorer for paying the king his duty, for being a true dealing man, a good almes man &c.

Causes of decay.

Many haue come to pouerty by dising, carding, riot, whore dome and such like. But neuer no man by truthe, mercye, almes, right dealing with the king. In the cardinals time mē wer put to their othes to swear what they wer worth. It was a sore thing, and a thing I wold wish not to be followed. Of horde what periurye was in Englande by that swearinge, I thincke this realme fareth the worse yet for that periury. For doutlesse many one willingly and wittingly forswore them selues at that time. It is a dear time thou wilt say, and men haue much a do to liue, therfore it is a good pollicy to set my self much lesse then I am, well, that is thy worldly pollicye, and with it thou runnest into the curse of God for breaking his worde and commaundement: Geue to Ceasar, that which is due to Ceasar. I wyl tel thee a good pollicy to kepe thy stocke, and to maintain thine estate, not a pollicy of the world, but of Gods word, and it is this. *Quærite primum regnum dei, & institiam eius, & hæc omnia adiicientur vobis*, seke fyrst the kingdome of God, & the righteousnesse of it, and al these thinges shalbe plenteously geuē to you. Dost thou not beleue this to be true: is Christ an holowe man, an vntrue man, a dissembler? The Pharisees make him a true man, and we make him a false harlot. He is a true man, and his wordes and promise are true. Nay we be false holow harted, and therfore iustly punished. For if we would credite his wordes, it shuld without dout be geuen vs aboundantly vpon heapes, yea more then we could desyre.

A policye to maintayne the stocke.

When

When we pray for thinges vnto almyghty God, what aske we, do we aske forthwith at ꝑ firſt chop our neceſſaries? Nay Chriſt taught vs fyrſt to pray: Our father which art in heauen, halowed by thy name, thy kingdom come, thy wyll be don in earth as it is in heauen. ꝛc. Fyrſt we praye theſe peticions, for fayth, hope, and charity, that Gods honour may in al thinges be ſet out among vs, and then we praye after for bodely thinges. But we now leaue theſe peticions, and wold be in *panem noſtrum* at the firſt dash, we would haue our dayly bread at the fyrſt chop, & ſo we haue that, we force litle of the other. We wyl not ſay in wordes that we thinke God falſe, but in dedes we playnly affirme it, for we truſt hym not, neyther beleue his promiſe when he byddeth vs, gyue & geue, I wyl bleſſe ye, I wyl make good my woord. Nay nay, we wyl ſcrape and ſcraule, and catch and pul to vs al that we may get. *Alii diuidunt ſua, & ditiores fiunt, alii rapiunt non ſua et ſemper in egeſtate ſunt.* Some men (ſaith Salamon) deuides their owne goods, they pay the kyng his duty, euery man his own, giue almes, & yet are more richer, they haue inough and enough. Other, rob other men, cratch and ſcrape al that they may come by, neuer content, neuer inough, heape to heape, & yet ar they al way beggars. *Qui benedicit impignabitur*, he that bleſſeth ſhal be fat and wealthy. He that bleſſeth (not wyth waggyng hys fingers) but helping the poore people, he ſhall be bleſſed and euer haue inough, god wyll bleſſe hym, God wyl encreaſe him. And in dede ſo ought men to conſider their giftes and goods to be geuen. *vt illorum copia, aliorum ſuccurrat inopie.* That their aboundaunce might ſuccour the neceſſity, powerty, and myſery of their poore neyghbours, and not to walk it, conſume it in ryot and exceſſe, but in dedes of mercy, in dedes of charity and pity vpon the poore. *Qui miſeretur pauperis, feneratur domino.* He that hath mercy vpō the poore, he lendeth vpon vſury vnto the Lord. Thys is a good vſury, to make God thy debter. Many lendeth vpon worldly vſery, which ſurely is a very wicked thing, and God forbyddeth it. But this vſury God commaundeth and promyſeth to ſupply the lacke of it in thy cofers. He wyl be debter, he wyl be pay maiſter. Thou ſhalt not find thy ſok deminiſhed at ꝑ yeares

The ryght order of prayer.

Note thys well.

Learne to ſpend thy goods.

Good vſurye.

end by keeping Gods commaundement, but rather blessed & encreased. Gyue therfore vnto the king, that is due vnto the king, *Et que sunt dei deo*, and giue to God that which is Gods.

Things due to God.

What is Gods? That I giue at Gods bidding. The tythes, oblacions, first borne of beastes, and sacrifice cattel, which all God appointed vnto the Iewes to the mayntenaūce of theyr church ministers of the clergy, pore widowes, fatherles children, mayntenance of pore scholers. This was the cause that God assigned the Iewes to paye theyr tythes, and vntyl the comming of Christ, they were due by Gods law, and might by the lawe geuen to Moyses be claymed. But now that law is at an end, neither can they be claymed any more by that law. Notwithstanding now in the tyme of the new Testament, the Princes be bound to prouide a sufficient liuing for the ministers, as Saint Paule sayth: *Qui euangelium predicant de euangelio viuant*: They that preach the Gospell, this is the ministery of saluation, preaching of the Gospel, and vnto such ministers, ye be bound to geue a sufficient liuing. *Comunicate Catechizanti in omnibus bonis*, giue parte to hym that teacheth you in al good thinges geue hym part of al your goods, se he haue sufficient liuing. But who shal appoynt hym a sufficient liuing: hym selfe: nay, who then? you: nay nother. The king must apoynt hym sufficiently to liue vpon. For I think verely there are a great many, which if the ministers should haue no liuing, but at their appoyntment: he should not haue clouttinglether to pece his shoes with, no not clouting lether to his shoes. The king therfore must appoynt the ministers their liuinges by hys lawe, and that liuing that the king appoynteth, they must clayme, and you must paye it to them truly, for it is theyr duty & it is theefte to withdraw it or hold it from them. For God commaundeth you to obey your kings lawes, and by the same lawes the king geueth the minister hys tithes and other dutyes, therfore vpon peril of thy soule thou art bound to obey thy king and to pay to thy Curate y tithe that thou art commaunded. But some wyl say, our Curate is naught, an Asshead a dodipoll, a lackelatin and can do nothing: Shal I pay hym my tithes that doth vs no good, nor none wyll do: Yea I saye thou muste paye hym hys duty,

The Minister must be prouided for.

The kyng muste appoint p ministers lyuyng.

Haue no respect to the person.

and

and if he be such a one, complaine to the Bysshop. We haue complained to the ordinary, & he is as negligent as he. Complaine to the councel, syr so haue we done, but no remedy can be had. Wel I can tel where thou shalte complayne. Complain to god, he wyl surely heare the, he wyl remedy it. Christ sawe the people lying, *tanquam oues non habentes pastores*. As shepe hauing no shepeheard. They had Bysshops, scrybes and Pharises, curates in name a great many, yet were they *tanquam oues non habentes pastorem*, as shepe hauing no shepeheard, what is that to saye? they had no true teachers, they had no preachers of the lawe of God to them. What remedye taught Christ for it, with rawe theyr liuinges? nay. Make tumults? nay, but, *rogate dominum messis*, pray ye lord of ye harueste pray, pray. Prayer is the remedy that neuer fayleth, when al other faileth thys neuer fayleth. Therfore pray vnto God, and he wyl eyther turne his hart and make him better, or remoue him from thes and send a better in hys place, or els take hym away all to gether So wyl the Lord do wyth any other oppressour of the poze, eyther he wyll turne theyr hartes, and make them better, or els remoue them and take them quite away. Therfore let men be pacient and suffer, and praye vnto God for delyuerraunce from their troubles, and not thincke to remedy it them selues, but praye to God, and he wyl remedy it. Pray I say, and take pecience, and you shal se the Lord wil in due tyme remedy it. There be many that turne thys texte clene contrary. for they yeld to Ceasar that which is Gods, and to God that which is Ceasars. They had money inough to build Monasteries, Chauntries, Halles, yere dales, Trentals, to gild images. &c. And all thys they dyd (saye they) to honour God with.

A meane to reforme negligent Curates.

Many turne thys text.

They would worshyp God with copes, torches, tapers, candels, ten hundred things mo that god neuer required at their hands. God requireth the hartes to feare him, & loue him, and studiously to walk before him: But this inward seruice we wil not giue him. Nay, we giue Ceasar our heart, & God our outward seruice, as al such do as haue receiued the Interim. God should posses our whole hearte, and we should moste studyously walke euery man in hys vocation, according to

the worde of God, according to his commaundementes, obeying our king, and succouring the poore and needy, as he hath commaunded vs. And thys is true Gods seruice, and the thing that belongeth to God. If thys be true, what is become of our forefathers? I answer, it is a vayne and vnprofitable questiō, other it nedes not, or it botes not. What so euer they did, let vs do wel. Let vs kepe Gods bidding. Gods commaūdementes, and then are we safe. When one dieth, we must haue belles ryngyng, singing and much a do. But to what purpose. Those that dye in the fauour of God are well, those that dye out of the fauour of God, thys can do them no good, *vbi ceciderit lignum ibi erat.* Where the tree falleth, there it shall remaine. Study therfore to lyue in the fauour and grace of God, in repentaunce, in amendement of lyfe, and then dyest thou well. Further to the question of our forefathers. God knoweth hys elect, and diligently watcheth and keepeth them, so that all thinges serue to theyr saluacyon. The nature of fyre is to burn al that is laid in it, yet God kept the. iij. yong men in Babilon, that they burnt not. And Moyses sawe a bush on fyre, but it burnt not. So false doctrine, as fyre burneth, it corrupteth. But God kept his elect that they were not corrupte with it, but alwayes put their trust in one euer lyuing God, thorowe the death of Iesus Christe our Lorde. In Elias time Idolatry and superstition raigned, so that Elias sayd, *domine altaria tua subuerterunt.* Lord they haue destroyed thyne altars, and slaine thy prophetes & preachers, and I am left alone. But the Lord answered hym, I haue reserued to my selfe. vii. M. men that haue not bowed their knee to Baall. So God (I trust) reserued our forefathers, in so perilous times, more graciously then we can think. Let vs thank God then for the gracious lighte of hys worde sent vnto vs, and pray for our gracious king and hys councel, that set it forth vnto vs. And as for our forefathers, seing we haue no charge giuen vs of God, leaue them, and cōmend them vnto gods mercy, who disposed better for them then we can wyshe. But some wyl saye now, what neede we preachers then, God can saue hys elect without preachers. A goodly reason. God can saue my lyfe without meat and drinke, nede I none therefore, God can saue me from

The true Gods seruice.

Leaue the fathers to God.

from burning, if I wer in the fire, shal I run into it therfore? no no, I must kepe ỹ way that God hath ordayned, & vse the ordinary meanes ỹ God hath assigned, & not seke new waies. This office of preaching is the onely ordinary waies that god hath appoynted to saue vs al by. Let vs maintayne thys, for I know none other, neither thinke I God wyll appoynt or deuise any other. Pay therefore to Ceasar that which is dewe to Ceasar. And thys sayd Christ by an heathen king, a paynym, how much more ought we to paye to our Ceasar, our leige Lord and king a Christen King, and so Godly and vertuous a learned king. And pay to God that is due to God, tithes and al duties longing to the ministers and preachers of thys office of saluacion, geue it them without dissimulyng, without withdrawing or abridging of theyr dutyes. Take hede of lying, and setting thy selfe at les then thou art. Marke the example of Ananias and zaphira hys wyfe. They dyed sodenly for theyr lying and dissimulacio in the like matter, well this was Christes doctrine. This was his aunswer: giue to Ceasar that which is Ceasars, and to God that which is Gods. *Et non potuerunt reprehendere uerbũ eius coram populo*, and they could not finde faulte in hys word before the people, it was so iust, so consonaunt with scriptures and with reason. Yet afterward they falsyfied his woord before Pilate accusing him: *Hunc deprehendimus euertentem gentem, et uetantem tributa dari Ceasari*. We found this felow turning away the peoples harts & forbidding the tribute to be geuen to Ceasar. These be perilous people to meddle withal, malicious and vncharitable, ỹ care not what slaunder they accuse a man of, deny they are ready to accuse, affirme they wyll yet falsify hys word. Then it is best to say nothing at al, nay not so. Let vs speake Gods truth and lyue according to hys commaundement, he shal deliuer vs from the handes of our aduersaries, and make vs safe in hys heauenly kingdom. Let vs I say do Gods bidding and commaundement, gyue to our Kinge our dutyes, truly we shal haue neuer the lesse, it shal not minish our stock, we shall rather haue the more. For God is true of his promyse, let vs mayntayne the necessary office of saluacion, pay to the ministers, the thinges appoynted them, mayntayne scholers

Ordinary meanes must be vsed.

Ceasar was Heathen.

Beware of lying.

Perilous people.

To do truly, diminisheth not our stocke.

and ſcoles, helpe the poore widowes and fatherles children, ſtudy to do good whyle we haue tyme in thys preſent lyfe, ſo ſhal the Lord in thys lyfe bleſſe vs, and after thys lyfe geue vs eternal life, through Jeſu Chriſt. To whom wyth the father and the holy Ghoſt be al laude, and honour. Amen.

Beruel not that I vſe at the ſermons end to make prayer, for I do it not of ſyngularyty, but when I am at home, and in the country where I go, ſometime when the poore people come and aſke at me, I appoſe them my ſelfe, or cauſe my ſeruaunt to appoſe them of the Lordes prayer, and they anſwer ſom, I can my latin *pater noſter*: ſome, I can the old *pater noſter* but not the newe. Therefore al that canne it not may learne. I vſe before the Sermon and after to ſay it. Wherfore now I beſech you let vs ſay it together. Our father which art. &c.

A moſt fayth full Sermon preached before the Kings moſt excellent Maiеſty, and his moſt honorable Councel, in his Court at Weſtminſter, by the reuerend father Maiſter Hughe Latymer. Anno Domini. M.D.L.

Videte & cauete ab auaricia.

TAke hede and beware of couetouſnes, take hæde and beware of couetouſnes, take hæde & beware of couetouſnes, take hæde & beware of couetouſnes. And what and if I ſhould ſaye nothing els theſe .iij. or .iiij. hours (for I know it wyll be ſo long, in caſe I be not cõmaunded to the contrary) but theſe wordes: Take hæde and beware of couetouſnes, it would be thought a ſtraunge Sermon before a King to ſaye nothyng els *Cauete ab auaricia*. Beware of Couetouſneſſe. And yet as ſtraunge as it is, it would be lyke the Sermõ of Jonas that he preached to ỹ Niniuites, as touching the ſhortnes, and as touching the paucity or fewenes of the wordes: for his Sermon was, *Ad huc quadraginta dies, et Niniue ſubuertetur*. There is yet fourty dayes to come, & Niniue ſhalbe deſtroied. Thus he walked from ſtreete to ſtreete, & from

A ſtraunge ſermon.

from place to place round aboute the City, and sayd nothing els, but ther is yet .xl. daies (quod he) & Niniue shalbe destroyed. There is no great ods nor difference at the lest wyse, in ye number of words, no nor yet in the sence or meaning betwen these two sermons: There is yet forty daies, & Niniue shalbe destroied, & these wordes ye I haue taken to speake of this day: Take heede & beware of couetousnes. For Niniue should be destroyed for syn, & of theyr syns, Couetousnesse was one, and one of the greatest, so ye it is all one in effect. And as they be like conserning the shortnes, the paucity of words, ye bruity of words, & also the mening & purpose: So I wold they might be lyke in frut & profit. For what cam of Jonas sermon: what was the fruit of it? *Ad predicacionem Ionæ crediderunt Deo.* At the preaching of Jonas they beleued God. Here was a great frut, a great effect wrought. What is ye same they beleued god They beleued Gods Preacher, Gods Officer, Gods Minister Jonas, & were conuerted from theyr syn. They beleued that (as the preacher said) if they did not repent & amend theyr life the Cytye shoulde be destroyed within fourty dayes. Thys was a great fruite, for Jonas was but one man, & he preached but one sermon, & it was but a short sermon, neyther as touching the number of words, & yet he turned all the whole City great and smal, rich & poore, king & al. We be many preachers here in England, & we preach many long sermons, and yet the people wil not repēt nor conuert. This was ye frut, the effect & the good that his sermon did, ye all the whole City at hys preaching conuerted and amended theyr euill lyuing and dyd penaūce in sakcloth. And yet here in thys Sermon of Jonas is no great curiousnes, no great clerklines, no great affectacion of words, nor of painted eloquence, it was none other but *Ad huc quadraginta dies, & Niniue subuertitur.* Yet forty dayes *et Niniue subuertitur*, and Niniue shall be destroyed, it was no more. This was no great curious Sermon, but thys was a nypping Sermon, a pinching Sermon, a biting sermō it had a ful byte, it was a nypping Sermon, a rough Sermō, and a sharpe biting Sermon. Doo you not here maruayle that these Ninuites call not Jonas in prison, that they did not reuyle hym, and rebuke hym?

The fruit of Jonas sermon.

Jonas sermon was not curious.

They did not reuile him nor rebuke him, but God gaue them grace to heare him, and to conuert & amend at this preaching. A straunge matter, so noble a Citye to gyue place to one mās Sermon. Nowe England cannot a byde thys geare, they cā not be content to heare Gods Minister and hys threatnyng for theyr sinne: Though ỳ Sermon be neuer so good, though it be neuer so true. It is a naughty fellowe, a seditious fellow, he maketh trouble and rebellion in ỳ Realme, he lacketh discrecion, but the Niniuites rebuked not Jonas that he lacked discrecion, or that he spake out of tyme, that his Sermon was out of season made: But in England, if Gods Preacher, Gods minister be anye thing quicke, or doo speake sharpelye, then he is a foolysh fellow, he is rash, he lacketh discrecion, Now adaies if they can not reproue the doctrin ỳ is preached, then they wyll reproue the preacher that he lacketh dew consideration of the tymes, and that he is of learnyng sufficient, but he wanteth discrecion. What a tyme is this picked out to preache such thinges, he should haue a respect and a regarde to the tyme, and to the state of thinges, and of the Common weale. It reioyceth me som times when my frende commeth and telleth me that they fynde faute wyth my discrecion, for by lykelyhood (thinke I) the doctrine is true, for if they could finde faut wyth the doctrine, they would not charge me with the lacke of discrecion, but they woulde charge me wyth my doctrine, and not with the lacke of discrecion, or with ỳ inconuenience of the tyme, I wyll now aske you a question: I pray you when shoulde Jonas haue preached agaynst ỳ Couetousnes of Niniue, if ỳ couetous men should haue appoynted him his tyme? I know that preachers ought to haue a discrecion in theyr preaching, & that they ought to haue a consideracion and respecte to the place & to the tyme that he preacheth in, as I my selfe wyl say here that I wold not say in the country for no good. But what then? syn must be rebuked, sinne must be playnly spoken agaynst. And when should Jonas haue preached agaynst Niniue, if he shoulde haue forborne for the respectes of the tymes, or the place or the state of thinges therefor what was Niniue, a noble, a ryche and a welthy Citye. What is London to Niniue? lyke a village as Islington or such

Niniue and Englande compared.

A signe of true doctrin

Preachers must consider tyme & place.

such a nother in comparison of London. Suche a Cytye was Ninive, it was three daies iourny to go through euery streete of it, and to go but from streete to streete. There was noble men, richmen, welthy men, ther was vicious men and couetousmen, and men that gaue them selues to all voluptuous liuing, and to worldlynes of getting riches. Was this a time well chosen and discretely taken of Jonas, to come & reproue them of they synne, to declare vnto them the threatninges of God, and to tell theym of theyr Couetousnes, and to say plainly vnto them, that except they repented & amended theyr euyl lyuynge, they & theyr City should be destroyed of Gods hand within .xl. dayes? And yet they heard Jonas and gaue place to his preaching. They heard the threatninges of God and feared hys stroke and vengeaunce, and beleued God, that is, they beleued Gods Preacher and Minister, they beleued that God would be true of his word, that he spake by the mouth of his prophet, and ther vpon did pennaunce, to tourne a waye the wrath of God from them. Well what shall we say? I will saye thys and not spare, Christ sayeth: Ninive shall aryse agaynst the Jewes at the last day and beare wytnesse agaynste them, because that they hearing Gods threatnynges for syn. *Ad predicationem Ione in cinere & sacco egerant penitentiam*, that did penaunce at the preaching of Jonas in ashes and sackloth (as the text sayeth there) and I say Ninive shal aryse agaynst England (thou England) Ninive shall aryse agaynst Englande, because it wyll not beleue God, nor heare his preachers that cry dayly vnto them, nor amende theyr lyues, & specially theyr Couetousnes. Couetousnesse is as great a synne nowe, as it was then, and it is the same sinne now, it was then. And he wyll as sure stryke for sinne now, as he dyd then. But ah good God that would geue them a tyme of repentaunce after his threatnyng. Fyrst to se whyther they would amend or not or he would destroye them. For euen from the begynnynges of the world they fell to synne. The fyrst age from Adam whych was aboute two thousande yeares they fell euer to sin and they had preachers Noe and Enoch & other holye fathers. And in that tyme a great multiplycation was that grew in two thousand yeares. For that Scripture sayth: The sonnes of God

Londō but a village in comparisō.

Ninive shal arise agaīst England.

of God saw the daughters of men that they wer fair, and they toke them wyues from among all that they had chosen. This is is a longe matter to speake of all. But what meaneth thys the sonnes of God sawe the daughters of men? who wer these sonnes of God?

The sonns of God and daughters of men.

The sons of God wer those that came of the good men, of the good Preachers, of the holy fathers ỹ were Gods men, as they that came of Seth and Enos, that were good men, and of others. For oure grandmother Eue, when Cayne had kylled Abell, and then she had a nother sone by Adam, who was called Seth. What did she? She gaue thanks to God for him, and acknowledged that God it was whyche had geuen hym vnto her, for she sayde: *Dedit mihi deus semen pro Abel quem occidet Cain.* God (said she) hath geuen me a nother sede in stede of Abell whom Cayne slewe. Here is a long matter to talke on. Some will say: was this a naturall mother, was thys naturally done to puplish the sinne of her owne sonne? What neded she to speake of that matter, or to make anye rehersall of that matter, to opē the sinne of her sonne? what neded she this to do? Yes, she was now a good woman, when she beleued the serpent, she was not good. But now she hath repented that deede, and had taken holde of the promyse of God, that ther should come of her a seede, that should tread downe and destroye the heade of the Serpent. She had taken hold of this promise and was now a good woman and a godlye woman, she opened the faute of her sonne and hid it not. Here could I say some what to them (yf I would) that speake so much agaynste me for my preachynge here the last yeare. But to returne to Eue, ỹ declare that the sonnes of God are to be vnderstanded those ỹ came of good men, as of Seth and Enos, & the same good part of generacion. And the daughters of men are to be vnderstanded of them that came of Caine and of his seede. And therfore our grandmother Eue badde beware of marying wyth Caines seede, for feare of fallyng from God to wyckednes therby. And here I would say a thing to your mayestie, I shall speake it of good wyll to your hyghnes, I would I wer able to do your grace good seruyce in any thing, ye shoulde be sure to haue it. But I wyll say thys: For Gods

Eue was a good womā

Who bee the sonnes of God.

loue

loue beware where you marrye, chuse your wyfe in a fayth-full stocke. Beware of thys worldly policy, marry in god, marry not for the great respect of alyaunce, for therof commeth all these euyls of breakyng of wedlocke, whych is amonge Princes and noble men. And here I would be a Suter vnto your Maiestye, for I come now rather to be a Suter and a peticioner, then a Preacher, for I come nowe to take my leaue, and to take my, *Vltimum vale*, at least wise in thys place, for I haue not long to lyue, so that I thinke I shall neuer come here in to thys place againe, and therefore I wyll aske a petition of your hyghnes:

Latimers *vltimum vale*.

For the loue of God, take an order for mariages here in Englande. For here is mariage for pleasure, and voluptuousnes and for goodes, and so that they maye toyne lande to land, and possessions to possessions they care for no more here in Englande. And that is the cause of so muche adultrye, and so muche breache of wedlocke in the noble men, and gentle men, and so muche deuorcynge. And it is not now in the noble men onely, but it is come now to the inferior sort. Euery man if he haue but a smal cause, wyl cast of his old wyfe, and take a newe, and wyl marry agayne at hys pleasure, and ther be many that haue so done. I would therfore wysh that there were a lawe prouided in thys behalfe for adulterers, and that adultry shoulde bee punyshed wyth deathe, and that myghte be a remedye for all thys matter. There would not then be so much adultry, whordome and lechery in England as ther is. For the loue of God take heede to it, and se a remedy prouided for it. I woulde wyshe that adultry shoulde be punyshed with death. And that the woman beynge an offender, if her husbande woulde be a suter for her, she shoulde bee pardoned for the fyrst tyme, but not for the second time. And the man being an offender shoulde be pardoned, if his wife be a suter for him for the fyrst tyme, but not for the second tyme, not if he offended twyse.

Abuse in mariage.

This remedy did God deuise.

If thys lawe were made, there woulde not be so muche adultrye nor lecherye vsed in the Realme as ther is. Well I trust once yet as old as I am, to se the day that lechery shalbe punished. It was neuer more needs, for ther was neuer more

lechery

lechery vsed in England as there is at this day, & maintained. It is made but a laughynge matter, and a trifle, and it is a sad matter and an earnest matter. For leacherye is a great synne, Sodom and Gomore was destroyed for it. And it was one of the syns cryenge in Ninive, for which it should haue bene destroyed. But thinke you ỳ lechery was alone? No no couetousnes was ioyned with it. Couetousnes foloweth lechery, and commonly they go together. For why? they that be geuen to voluptuousnes, and to the vice of lechery, must haue wherewith to maintayne it, and that must be gotten by couetousnes. For at the fyrst when men fel to synne, and cheifelye to lechery, wherfore the world should be destroyed (the booke sayth) ther wer Giauntes in thearth in those dayes. And after that ỳ sons of God had come to the daughters of men, & there had engendred with them. The same became mighty men of the world, and men of renoune. &c. Thys is couetousnes, for ỳ booke sayth: *terrá erat repleta iniquitate*, the earth was repleate with iniquity, for they oppressed the pore. They made them slaues, pesauntes, villains and bondmen vnto them. These were Giauntes, so called of the property of Giauntes, for they oppres the weake, and take from them what they lyste, by force, violence and oppression. They were Giauntes of the property of Giauntes, not that they were greater men of stature and strength of body then other men were. For certayne writers speaking of thys matter, say: that they were Gyātes for theyr cruelty and couetous oppression, and not in stature or procerity of body. For there is no reason why Sethes children could beget on Caines daughters greater men then others were in stature of body. But they were Gyauntes in ỳ property of Giauntes, for oppressing of others by force and violence. And thys was couetousnes wherwith God was so displeased, that hee repented that he had made men, and resolued vtterly to destroye the worlde, and so called to Noe, and told hym of it. And I will not dispute the matter with them (sayth God) from daye to daye, and neuer the neare, but if they will not amende wythin an hundreth and twentye yeares, I shall bryng in an vniuersall floudde ouer theyr eares and destroy them all.

One synne wayteth vpon another

What Giaunts are.

Couetousnes caused God to repent. Thys speche is after the maner of men

Thys

Thys was preached by Noe to them, and so that God of hys goodnes, pacience and long sufferaunce, gaue them a time to repent and amend after his threatnings, because they should se theyr euyl doinges, and retourne to God. So they had an hundreth and .xx. yeares to repent. Thys Noe was laughed to scorne, they lyke doddypoles laughed thys godlye father to scorne. Wel, ye thinke lyttle of the hystory, yf ye wyl knowe the meaning of it, it is a great shew what anger God hath to to sinne. But how long tyme hast thou England thou England? I can not tel, for God hath not reuealed it vnto me, if hee had, so God helpe me I woulde tell you of it, I woulde not be afrayde, nor spare to tel it you, for the good wil I bear you, but I can not tell howe long time ye haue, for God hath not opened it vnto me: But I can tell you that thys lenitye, this long forbearing and holdyng of his hande, prouoketh vs to repent and amend. And I can tell that whosoeuer contemneth this riches and treasure of Gods goodnes, of his mercy, hys pacience & long suffering, shall haue the more greeuous condempnacion. This I can tell well inough, Paule telleth me thys, and I can tell that ye haue tyme to repent as longe as you lyue heare in thys worlde, but after thys lyfe I can make no warrant of anye further tyme to repent. Therefore repent and amende whyle ye be here, for when ye are gone hence, ye are past that. But how long that shal be whether to morrow or the nexte day, or .xx. yeare, or how long, I can not tel. But in the meane time ye haue many Jonalles to tel you of your faultes, & to declare vnto you Gods threatninges, except ye repente and amend, therfore to returne to my matter I say as I sayd at the begynnyng: *Videte et cauete ab auaritia. videte*, se it. Fyll se it, and then amend it. For I promise you great complayntes there is of it, and muche crying out, and much preaching, but none amendment that I see. But *cauete ab auaritia*, beware of couetousnes. And why of couetousnes? *Quia radix est omnium malorum auaritia et cupiditas*. For couetousnes is the roote of al euyl, and of al mischiefe. Thys saying of Paule tooke me away from the Gospel that is read in the Churche thys daye, it tooke me from the Epistle, that I woulde preache vpon meyther of them bothe at thys tyme, I cannot

Noe is laughed to scorn.

Repentāce must be in this life.

England hath many Jonalles.

The roote of al mischief.

can not tel what ayled me. But to tel you my imperfection: when I was appoynted to preache here, I was newe come out of a sickenes, wherof I looked to haue dyed and weake I was. Yet neuertheles when I was appointed vnto it, I toke it vpon me, how be it I repented afterward that I had done. I was displeased wyth my selfe, I was teatly as Jonas was when he should go preache to the Niniuites. Wel, I looked on the Gospel that is red thys daye, but it liked me not, I looked on the Epistle: tushe I could not a waye wyth that neyther. And yet I remember I had preached vpon thys Epistle once afore Kyng Henry the. viij. but now I could not frame wyth it, nor it liked me not in no sauce. Wel, thys saying of Paule came in my mynde, and at last I considered and wayed the matter deepelye, and then thought I thus with my selfe: Is Couetousnes the roote of all mischiefe, and of all euyll: then haue at the roote, adown withal couetousnes. So thys place of Paule brought me to thys text of Luke: See and beware of couetousnes. Therfore you Preachers out with your swordes and strike at the roote, speake agaynst couetousnes, and crye out vpon it. Stand not tyckyng and toying at the braunches, nor at the boughes (for then there wil new boughes and braunches spryng agayne of them) but strike at the roote, and feare not these Gyauntes of Englande, these great men and men of power, these men that are oppressours of the poore. Feare thē not, but strike at the roote of all euyll, whych is myscheuous couetousnes. For couetousnes is the cause of rebellion. I haue forgotten my logyke, but yet I can iumble at a Silogisme, and make an argumēt of it to proue it by. Couetousnes is the roote of al euyl: Rebellion is an euil, *Ergo* Couetousnes is the roote of rebellion. And so it was in dede. Couetousnes was the cause of rebellion this last Sommer, and both parties had couetousnes, as well the Gentlemen as the Commons. Both parties had Couetousnes, for both parties had an inordinate desyre to haue that they had not, and that is couetousnes, an inordinate desyre to haue that one hath not. The Commons would haue hadde from the Gentlemen suche thynges as they desyred. The Gentlemen would none of it, and so was there couetousnes on both sides. The Commons thought they had a ryght to

Preachers must strike at the roote

The cause of rebellion

the

the thynges that they inordinatly sought to haue. But what then? they must not come to it that waye. Nowe on the other side the Gentlemen had a desire to kœpe that they had, and so they rebelled to agaynste the kynges commaundement, and agaynst suche good order as he and hys counsel woulde haue set in the realme. And thus both parties had couetousnes, and both parties dyd rebell. I heard saye that there was godlye ordinaunces deuised for the redresse of it. But the Gauntes would none of it in no sauce. I remember myne owne selfe a certayne Gaunt, a great man, who sat in commission about such matters. And when the townsemen should bryng in what had beene inclosed, he frouned and chafed and so were looked and threatened the poore men, that they durst not aske theyr ryght. I red of late in an Act of Parliment: and thys Act made mention of an act that was made in kyng Henries dayes (that iy. I trow it was, yea and such an other busynes there was in kyng Edwardes tyme the seconde also.) In this parliment that I speake of, the Gentlemen and the Cõmons were at variaunce, as they were now of late. And there the Gentlemen that wer Landlordes, would nedes haue away muche landes from theyr tenauntes, and would nedes haue an Act of parliment that it myght be lawfull for them to enclose and make seuerall from theyr tenauntes and from the Commons suche portions of theyr landes as they thought good, muche a doo there was about thys Act. At last it was concluded and graũted that they myght so do: Prouided alway that they shoulde leaue sufficient to the tenaunt. Wel, it was wel that they wer bounde to leaue sufficient for theym. But who shoulde bee the Judge to lymite what was sufficient for theym. Or who shall nowe iudge what is sufficient? Wel I for my part can not tell what is sufficient. But me thought it was well that the tennaunts and poore commons should haue sufficient. For if they had sufficient (thought I) they had cause to be quiet. And thẽ fell I to make thys argument within my selfe: If at that time it were put in theyr will and power, that they myght enclose, leauing to the tennaunt that were sufficient for hym, yf they had it then in theyr power (thought I) that they myght thys doo, they woulde leaue no more then sufficient.

The frouning of a Gaunt.

An argument moste to be marked.

If

If they left to the tenauntes and poore commons no more in those dayes but sufficient: then if they had anye more taken from them since that time, then had they now not sufficient.

All are equall in Christ.

They in Christ are equal with you. Peeres of the realm must nedes be. The poorest plowman is in Christ equall with the greatest Prince that is. Let them therefore haue sufficient to maintaine them, and to fynde them theyr necessaries. A plowlande must haue sheepe, yea they must haue sheepe to dunge theyr grounde for bearinge of corne (for if they haue no shepe to healpe to fat the grounde, they shall haue but bare corne & thyn). They must haue swyne for theyr foode to make theyr venerves or bacon of, theyr bacon is theyr venison (for they shall now haue *hangum tuum* if they get any other venison) so that bacon is theyr necessary meate to fede on, whych they may not lack. They must haue other catels, as horses to drawe their ploughe and for cariage of thinges to the markets, and kine for their mylke and chese, whych they must lyue vpon & pay theyr rentes. These cattell must haue pasture whych pasture if they lacke, the rest must nedes fayle them. And pasture thei can not haue, if the lande be taken in & inclosed from thē. So (as I sayde) ther is in both partes rebellion. Therfore for Gods loue reckon theyr sufficient vnto them, and searche no more what is the cause of rebelliō. But seandbeware of couetousnesse, for couetousnes is the cause of rebellion. Wel now, if couetousnes be the cause of rebellion, then preaching against couetousnesse is not the cause of rebellion. Some say that the preaching now a daies is the cause of all sedicion and rebellion, for since thys newe preachinge hath come in, there hath bene much sedicion, and therefore it must nedes be that ỹ preaching is the cause of rebellion heare in Englande, forsooth our preaching is the cause of rebellion, much like as Christ was cause of the destrucion of Jerusalem. For (saith Christ) *Si non uenissem & locutus fuissem eis, peccatū non haberent. &c.* If I had not come sayth Christ) and spoken to them, they shoulde haue no synne. So we preachers haue come & spoken to you: we haue drawē our swerdes of Gods word, and stryken at the rootes of al euil to haue them cut downe, and if ye wyll not amende, what can we do more. And preaching is cause of sedicion heare in Eng-

The plowmās venisō

A good request.

Preaching is cause of rebellion.

land

land, much like as Ely was the cause of trouble in Israel, for he was a preacher there, and tolde the people of all degres theyr faultes, and so they wynched and kycked at hym, and accused hym to Achab the King, that he was a seditious fellow, and a troublous preacher and made much vprore in the Realme. So the King sente for hym, and he was brought to Achab the King, who sayd vnto hym: Art thou he that troubleth al Israel? and Ely answered and sayd: naye, thou & thy Fathers house are they that trouble al Israell. Ely had preached Gods word, he had playnly told the people of theyr euill doinges, he had shewed them Gods threateninges: (In gods behalfe I speake, there is neither King nor Emperour, be they neuer in so greate estate, but they are subiecte to Gods word) and therfore he was not afrayd to saye to Achab: it is thou and thy fathers house that causeth all the trouble in Israel. Was not thys presumptuously spoke to a king? was not this a seditious fellow? Was not thys fellowes preachyng a cause of all the trouble in Israel? was he not worthy to be cast in bocardo or lytle ease? no, but he had vsed Goddes sworde which is his woord, and done nothing els that was euill, but thei could not abide it, he neuer disobeied Achabs sword which was the regal power. But Achab disobeyed hys swerd, which was the word of God. And therfore by the punishment of god much trouble arose in the Realm for the sinnes of Achab and the people. But Gods preacher, Gods prophet was not the cause of the trouble. The is it not we Preachers that trouble England. But here is now an argument to proue the mater against the preachers. Here was preaching against couetousnes al the last yeare in Lent, and the next somer folowed rebellion: *Ergo* preaching agaynst couetousnes, was the cause of the rebellion. A goodly argument. Yeare nowe I remember an argument of maister Pores, which he bringeth in a boke that he made agaynst Bilney and here by the way I wyll tel you a mery toy. Maister Pore was once sent in commission into Kent, to helpe to triout (if it might be) what was the cause of Goodwin sandes, and the shelfe that stopped vp Sandwich hauen. Thyther commeth maister Pore, and calleth the countrey afore him, such as wer thought to be men of experience &

The cause of trouble.

Preaching against couetousnes.

men that could of lykelyhod best certyfy hym of that matter conserning the stopping of Sandwich hauen. Among others came in before hym an olde man with a white head, and one that was thought to be lytle lesse then an hundereth yeares olde. When maister Moore saw thys aged man, he thought it expedient to heare hym say hys mynd in thys matter (for being so olde a man it was lykely that he knewe moste of any man in that presence and company.) So Maister More called this old aged man vnto hym, and sayd: father (sayd he) tel me if ye can what is the cause of thys great arising of the sandes and shelues here about thys hauen, the which stop it vp that no shippes can arriue here: Ye are the eldest man that I can espye in al thys company, so that if any man can tell any cause of it, ye of lykelyhode can say most in it, or at least wyse more then any other man here assembled. Yea forsooth good Maister (quod this old man) for I am wel nighe an hundreth yeares old, and no man here in this company any thing nere vnto mine age.

Well then (quod Maister More) howe saye you in thys matter: what thincke ye to be the cause of these shelues and flattes that stoppe vp Sandwiche hauen: Forsooth syr (quoth he) I am an olde man, I thyncke that Tenterton steeple is the cause of Godwyn sandes. For I am an old man syr (quod he) and I may remember the building of Tenterton steeple, and I may remember when there was no steeple at al there. And before that Tenterton steeple was in building, there was no maner of speaking of any flats or sands that stopped the hauen, and therfore I thinke that Tenterton steple is the cause of the destroyng and decaying of Sandwych hauen. And euen so to my purpose is preaching of Gods word the cause of rebellyon, as Tenterton steple was cause that Sandwich hauen is decayed.

The cause of Godwin sandes.

And is not this a gaye matter, that suche shoulde be taken for great wyse men, that wyll thus reason agaynst the preacher of Gods woorde: But here I woulde take an occasion by the waye of a digression to speake somewhat to my Systers the women to doo them some good too, because I would do al folkes good if I could, before I take my *vltimum vale*

vale (at least wise here of thys place) for I think I shall no more come here. For I think I haue not long to lyue. So that I iudge I take my leaue now of the court for euer, and shall no more come in this place. Achab was a kinge, but Iesabel Iesabell, she was the perilous woman. She would rule her husband the king, she would beare a stroke in al things, & she would order matters as pleased her, & so wil many wome do, they wil rule their husbandes, & do al thinges after their own mindes. They do therin against the order by God appointed thē. They breake their iniuction y God gaue vnto them. Yea, it is now come to the lower sort, to meane mens wyues, they wyll rule and apparel them selues gorgeously, and some of them farre aboue their degrees, whyther their husbandes wyll not or no. But they brake their iniunction, and doo therin contrary to Gods ordynaunce. God sayth: *Subdita eris subpotestate uiri.* Thou shalte be subiecte vnder the power of thy husband. Thou shalte be subiect. Women are subiectes, ye be subiectes to your husbandes.

The womans iniuction.

At the fyrst the man and the woman wer equall. But after that she had geuen credit to the serpent, then she had a iniunction set vppon her: *Subdita eris sub potestate uiri*, thou shalte be subiect vnder the power of thy husband. And as for one parte of her iniunction she taketh, & she taketh one parte of her penaunce, because she cannot auoyd it: and that is: *in dolore paries*: Thou shalte bring forth children with payne and trauell. This part of their iniunction they take, and yet is the same so greuous, that Chrisostome sayth: if it were not for the ordinaunce of God which cannot be made frustrate by man, they would neuer come to it againe for no worldly good. But God hath prouided here in. And (as Christ sayeth in the Gospel:) *Mulier cum parit tristiciam habet. &c.* The Woman when she beareth Child hath sorow, but afterward she remembreth not the payne, because there is a soule brought fourth into the world.

Gods ordinaunce.

But as it is a parte of your penaunce ye wemen to trauell in bearing your Children: so is it a parte of youre penaunce to be subiectes vnto your husbandes, ye are vnderlynges, vndergynges, and must be obedient.

But this is now made a trifle and a ſmall matter. And yet it is a ſad matter, a godly matter, a goſſly matter. A matter of dampnacion and ſaluacion. And Paule ſaithe that a woman ought to haue a power on her heade. What is thys to haue a power on her head: It is a maner of ſpeaking of the ſcripture, and to haue her power on her head, is to haue a ſygne and token of power, whych is by couering of her heade, declaringe that ſhee hath a ſuperiour aboue her, by whom ſhee ought to be ruled and ordered. For ſhe is not immediately vnder God, but mediately. For by their iniuncion the huſbād is theyr head vnder God and they ſubiectes vnto their huſbandes. But this power that ſome of them haue is diſgyſed geare and ſtraunge facions. They muſt weare frenchhoodes, and I can not tell you I, what to call it. And when they make theym ready and come to the couerynge of theyr head, they wyll call and ſaye, geue me my french hode, and geue me my Bonet or my cap and ſo forth. I woulde wyſh that the women would call the couerynge of theyr heades by the termes of the ſcripture. As when ſhe would haue her cappe I would ſhe would ſay: geue me my power, I woulde they woulde learne to ſpeake, as the holye ghoſte ſpeaketh, and cal it by ſuche a name as Sainte Paule dothe. I woulde they would (as they haue muche pryckynge) when they put on their cap, I would they would haue thys meditacion, I am nowe putting on my power vpon my head, If they had this thoughte in theyr myndes, they would not make ſo muche pryckynge vp of theym ſelues as they doo now a dayes. But now here is a vengeaunce deuil: we muſt haue our power from Turkey of Veluet, and gay it muſt be. Far fet, deare bought, and when it commeth it is a falſe ſigne I had rather haue a true Engliſhe ſigne then a falſe ſigne frō Turky. It is a falſe ſigne when it couereth not theyr heades as it ſhould do. For if they would keepe it vnder the power as they ought to do, there ſhoulde not any ſuche Tuſſockes nor tuftes be ſeene, as there be, nor ſuche laying out of the heere nor braydynge to haue it open. I would merueile of it how it ſhoulde come to be ſo abuſed and ſo farre out of order, ſauing that I know by experyence, that many wyl not bee ruled by theyr huſbandes, as they ought to be. I haue beue deſyred to

Why women be couered.

Let women learne to ſpeake.

Tuſſockes and tuftes.

erhort some, and with some I could do litle in that matter. But there be now many Adams that wil not displease their wiues, but will in this behalfe let them haue all their owne myndes and do as them listeth. And some others againe ther be now adayes that wyl defend it, and say it may be suffered wel inough because it is not expressed in scripture, nor spoken of by name. Though we haue not expresse mencion in scripture against such laying out of the heare in Tussocks and Tuftes: yet we haue in scripture expresse mencion: *De tortis crinibus*, of writhē heare, that is for the nonce forced to curle. But of these tussocks that are layd out now a dayes, there is no mencion made in scriptures, because they were not vsed in scripture time. They were not yet come to be so far out of order, as to laye out such tussocks and tuftes, but I wyl tell thee, if thou wylt nedes laye it out, or if thou wylte nedes shewe thy heare and haue it sene: go and pole thy heade or rounde it, as men do, for to what purpose is it to pul it out so, and to laye it oute: some do it (say they) of a simplicity. Some do it of a pryde. And some of other causes. But they do it because they wyl be quarter maister with their husbāds, quarter maisters: nay, halfe maisters yea some of them wyl be whole maisters and rule the roast as they lyst them selues. But these defenders of it will not haue it euyl, because it is not spoken of in Scripture. But there be other thinges as euyll as this, which are not spoken of in scripture expressely, but they are employed in scripture, as well as though they were there expressely spoken of. For the Prophet Esay sayth. *Ve qui consurgitis mane ad comessandum, ad Ebrietatem sectandam et potando usque ad uesperam, ut uino estuetis*. Wo vnto you that aryse early in the morning, and go to drincking vntyll nyght, that ye may swymme in wine.

Name Adams in ye world.

The cause why Tussoks be not in scriptur.

Quarter, halfe, and whole maisters.

This is the scripture agaynst banquetting and dronkennes. But now they banquit al nyght, and lye abed in the daytyme tyl noone, and the scripture speaketh nothing of that. But when then the Deuyl hath hys purpose thys waye, as well as the other, he hath his purpose as well by reuellynge and keping yll rule al nyght, as by rysing earely in the morning and banqueting all day. So the Deuil hath his purpose both wayes. Ye noble mē, ye great men I wot not what rule

The diuel hathe hys purpose.

ye kepe: for Gods sake heare the cõplaintes and sutes of the poore. Many complaine against you that ye lye a bed til. viii. or ix. or x. of the clock, I cannot tell what reuel ye haue ouer night, whether in banquetyng, or dycing, or carding, or how it is. But in the morning when poore Suters come to your houses ye cannot be spoken withal. They are kept sometimes without your gates, or if they be let into the hal or some vtter chamber, out commeth one or other. Sirre, ye cannot speake with my Lord yet, my Lord is a sleepe, or he hath had busines of the Kinges al night. &c. And thus poore Suters are driuen of from day to daye that they cannot speake with you in. iii. or. iiii. dayes, yea a whole moneth, what shal I say more: yea a hole yeare some tymes erre they canne come to your speche, to be hard of you. For Gods loue loke better to it, speake with poore menne when they come to your houses, and dyspatch poore suters, as in deede some noble men do, and would Christ that al noble men wouldo so do. But some do.

My Lorde is a sleepe.

I went one daye my selfe be tyme in the mornynge to a great mannes house, to speake with hym, in busynes that I hadde of mine owne. And me thought I was vp betimes, but when I came thyther, the great man was gonne fourth, aboute such affayres as behoued hym, or I came. Well, yet (thoughte I) thys is well, I lyke thys well. This man doth somewhat regard and consider his office and duty. I came to late for myne owne matter, and lost my iourney, & my earely rising to, and yet I was glad that I had bene so beggyled. For Gods loue folow thys example ye great men, and arise in the mornynges, & be redy for men to speake with the, and to dyspatch Sewters that resort vnto you. But all these I bring to dysproue them that defend cuyll thinges, because they be not expressly spoken against in the scripture. But what forceth that: when the Diuyll hath hys purpose and is serued as well one waye as an other waye: though it be not expressly spoken against in scripture, yet I reken playnely inough emploied in the scripture. But nowe to come to my matter againe.

The prater of a noble man.

Foure thynges to bee considered.

Videte et cauete ab auaricia. See and beware of couetousnes, & I shall desyre you to consider. iiii. thinges. *Quis dicat, quid dicat cui dicat, et quare dicat*, who speaketh it, what he speaketh, to whom

whom he speaketh, & wherefore he speaketh it. As here Christ speaketh to a rich man agaynst auarice. And why against auarice? what shalbe the ende of all couetouse persons? eternal damnation. For the couetous persons (sayth Paule) shal not posses ne enter into the Kingdom of God. Here therefore I shal desyre you to praye. &c.

Videte et cauete ab auaricia. Se, & beware of couetousnes. What man who spake these wordes? Forsoth Christe spake thē, if I had spoken them of my selfe, it had bene litle worth. But Christ spake them, & vpon a good occasiō: The story is *Duo litigabant inter se.* There were two at strife betwene them selues. Luc. xii. and by this it appeareth that Christ spake them wel. Christ spake these words at that tyme, and now he speaketh them by hys preacher, whom ye ought, to beleue and so it is al one. But vppon what occasion dyd he speake it, there were ii. brethren at stryfe together for landes, welthy men (as it appeareth) and the ritch felow would not tary till Christ had ended hys sermon: but interrupted it, and would nedes haue his matter dispatched by and by. He was at Christes Sermō, but yet he wouldo not differ his worldly cause tyll Christ had made an end of hys Godly exhortacion. Thys was a thorny brother, he was a gospeller, he was a carnall gospeller (as many be now adayes for a piece of an Abby, or for a portion of chauntry lands) to get somwhat by it and to serue hys commodity: He was a gospeller one of the new brethren somwhat worsse then a ranck papyst. How be it a ranck papist now adayes shal sooner haue promocion, then a true Gospeller shall haue, & more pity. But this was a thorny gospeller, he heard Christes preaching and followed hym for company, & heard his words. But he was neuer the better for it, but ỳ care of ỳ world, so choked the word of God in him, ỳ he could not heare the sermon to the ende, but interrupted the sermon for hys worldly matter yer it were al don. And what was Christ then doing? forsoth he was sowing of good sede, but it fel vpon stony groūd, so ỳ it could not take any rote in this felow to bring forth good fruit in him. And let me tel you of the sed ỳ Christ was then sowing. Beare wō me a whyle, & seing that I come now to take mine *vltimum vale* of this place, beare me patiētly & giue me leaue a litel while & let me take my leaue honestly.

A thorny brother, worse then a papist.

Christ soweth good sede.

At the tyme when thys fellow interrupted Christes sermon, he was preachyng a longe Sermon to hys Disciples, and to the people beyng gathered together in a wounderfull greate multitude as appeareth in the .xii. Chapter of Saynte Lukes Gospell, and there he first of all taught hys Disciples a good lesson, saying: *Cauete uobis a fermento Phariseorum*. Beware in any wise (sayth he) from the leuen of the Pharises. What is thys leuen of the Pharises? Leauen is sometimes taken for corrupt lyuyng, whych infecteth others by the euil example ther of, and against suche corrupt liuing, Gods preacher muste cry oute earnestlye, and neuer cease till it be rooted vp. In the Citie of Corinth one had maried his stepmother, hys fathers wyfe. And he was a iolye fellow, a great riche man, an alderman of the City, and therfore they wincked at it, they would not medle in the matter, they had nothing to do with it, and he was one of the head men, of suche rule and authority that they durst not, many of them. But. S. Paule hearing of the matter, writ vnto them, and in Gods behalfe charged them, to do awaye suche abhomination from among them. Saynt Paule would not leaue them, till he had excommunicated the wycked doer of suche abhomination. If we shoulde nowe excommunicate all suche wycked doers, ther would be muche a do in England. Ye that are Magistrates, shewe fauoure for affection to suche, and wyll not suffer they maye be rooted out or put to shame. Oh, he is suche a mans seruaunt, we may not do him any shame. Oh, he is a gentleman. &c. And so the thing is not now any thing looked vnto. Lechery is vsed thorowe out England, & suche lechery as is vsed in none other place of the world. And yet it is made a matter of sport, a of matter no thing, & laughing matter, and a tryfle not to be passed on, nor not to be reformed.

Leauen is diuerlly taken.

Paule excõmunicateth

But beware ye that are Magistrates, they synne dothe leauen you all. Therefore for Gods loue beware of thys leauen. Wel, I truste it wyll be one day amended. I loke not to liue long, & yet I truste (as old as I am) to liue so long as to see Lechery punyshed. I would wyth that Moyses lawe were restored for punyshment of Lechery, and that the offenders ther in myght be punyshed according to the prescripcion of Moises

lawe,

lawe. And here I wyll make a sute to your hyghenesse to restore vnto the Church the discipline of Christ. In excommunicating suche as be notable offenders, nor neuer deuise anye other way. For no man is able to deuise a better way then God hath done, which is excommunication to put them from the congregacion tyl they be confounded. Therfore restore Christes discipline for excommunication. And that shal be a mean both to pacifye Gods wrath and indignacion against vs, and also that ieste abominacion shall be vsed, then in tymes past hath bene, and is at thys day. I speake thys of a conscience, and I meane and moue it of a good will to your grace and your Realme.

God can make best lawes.

Bring into the Churche of Englande open Discipline of excommunication, that open synners maye bee stricken with all. Somtime Leauen is taken for corrupt Doctrine, and so it is here taken in this place when he saithe: Beware of the leauen of the Phariseis. For Christ intended to make his disciples teachers of all the world: and therefore to beware of corrupt doctrine. And that that he sayde to them, he sayth also to vs. Receiue no corrupt doctrine, no mingle mangle: Yet ther be Leaueners yet styll and mingle manglers, that haue sowed Christes doctrine, with the leauen of the Pharises. Yea and where there is anye peece of Leauen, they wyll maintayne that one peece, more then all the doctryne of Christ, and about that purpose they occupy and bestowe all theyr wittes. Thys was the first seed. The seconde seed was *Nihil occultum, quod non reuelabitur*. There is nothing priuy or hidden that shal not be reuealed and opened: It parteyneth all to one purpose, for there he taught his disciples too beware of the leauen, which was hypocrisye, declaryng vnto them that hypocrisye wouldo not be alwayes hydden, but suche as were not sincere shoulde be knowen at the last daye, and al that was taught shoulde at length be knowen. It hath also an other meanyng, for it is Gods prouerbe. There is nothyng so pryuye but it shall be opened, at leaste wyse in the great daye of reconinge. In the dreadfull daye of generall accompt, in the daye of reuelacion. Then shall it be openlye knowen what so euer is doone: be it neuer so pryuely doone.

Mingle manglers, & leaueners

Gods prouerb.

Thes

Fetches of ſacre compaſſes.

These followes that haue there fetches & their fat compaſſes to bring things to their purpoſes, worke they neuer ſo priuely neuer ſo couertly: Yet at ꝑ laſt day, their doings ſhal be openly reuealed. *vſque ad ſacietatem niſionis* (ſaieth the Prophet Eſay) that is, tyll all the worlde ſhall ſee it, to theyr ſhame and confuſyon that are the doers of it. As the Prophete Ieremye ſaith: *Sicut confunditur fur qui deprehenditur*, &c. Euen as a theefe that is taken with the manner when he ſtealeth: So ſhall ſynners be openlye confounded, and theyr euill doinges opened. Yea and thoughe it be not knowen in this worlde, yet it ſhal be knowen at the laſt day to their damnacions. In deede God hathe verifyed hys Prouerbe from time to tyme. Nothing is ſo preup the which ſhall not be reuealed.

Caines fact coulde not be hyd.

When Cayne had killed hys brother Abell: he thought he had conueied the matter ſo priuelye and ſo cloſelye, that it ſhoulde neuer haue bene knowen nor haue come to light, but firſt God knewe it well inough, and called vnto him ſaying: Cayne wher is thy brother Abel: but he thought he could haue begyled God to. And therefore he aunſwered. I can not tell, what (quod Cain) am I ſet to kepe my brother? I cannot tell wher he is. But at laſt he was confounded, and his murther brought to lyght. And now all the worlde readeth it in the Bible. Ioſephes brethren had ſolde him a waye: they tokе hys motely cote and beſprinckled it ouer and ouer wyth blonde, they thoughte al was cocke ſure, they had conueyed the matter ſo ſecretly, that they thought al the worlde coulde neuer haue eſpied it. And yet oute it came to theyr greate benefite. And nowe it is knowen to vs all as manye as can read the Byble. Dauid ſawe a fayre woman waſhe her naked. Though he was ſtraycht waye rauiſhed, he was cleane gon by and would nedes haue her. He ſent for her. Yea he had gentlemen of hys chamber about hym that went for her by and by and fet her. And here I haue an other fate to your highnes. When you come to age beware what perſons ye haue a boute you. For if ye be ſet on pleaſure, or diſpoſed to wantonneſſe.

Ioſephes brethren wrought ſecretly.

Dauids pollicy.

Ye ſhall haue miniſters ynough, to be furtherers and inſtrumentes of it. But Dauid by hys wyſdome and pollicye thought ſo to haue cloked the matter, that it ſhoulde neuer

haue

haue bene knowen. He sente for for her husbande Urias, and shewed hym a fayre countenaunce, and loked merely on him, and sent hym foorth to warre that he myght doo hys pleasure wyth Bersabaa afterwarde, and he thoughte he had wroughte wonderous prively. He thought al the matter cocke sure. But the Prophet of God (Nathan) came and layde hys faulte plaine before hys face, and who is nowe that knoweth it not: Elyzeus seruaunt Giezi, a brybing brother, he cam coulourably to Naaman the Syrian: he fained a tal of his Mayster Eliezeus, as all brybers wyll do, and tolde hym that his Mayster had nede of thys and that, and tooke of Naaman certayne things and brybed it a waie to his owne behoofe secretly, and thought that it shoulde neuer haue come oute, but Elizeus knewe it well inoughe. The seruaunt had hys bribes that he sought, yet was he stricken with the lepre, & so openly shamed.

A brybing brother.

Thinke on this ye that are brybers when ye go secretly about suche thinges, haue thys in your myndes when ye deuise youre secreate fetches and conueiaunce, how Elizeus seruaunte was serued and to be openly knowen. For Gods prouerbe wyll be true: ther is nothing hidden that will not be reuealed. He that tooke the syluer basen and ewer for a brybe, thinketh that it wyl neuer come oute, but he maie now know that I knowe it, and I knowe it not alone, there be mo beside me that knowe it. Oh bryber and brybery, he was neuer a good man that wyll so take brybes. For I can neuer beleue that he that is a bryber shal be a good Iustice. It wyl neuer bee merry in England tyll wee haue the skinnes of suche. For what needeth brybynge where menne doo their thinges vprightly, as for men that are offycers and haue a matter of charge in their handes. But nowe I wyl playe Saint Paule. And translate the thing on my selfe. I wil become the Kings offycer for a whyle. I haue to laye out for the Kinge twentye thousandes poũdes, or a great summe whatsoeuer it bee, wel when I haue layde it oute, and do bring in myne accompte, I must geue iii. hũdreth markes to haue my bils warranted. If I haue done truly and vprightly, what should nede me to geue a peny to haue my bylls warranted? if I haue done my office truly, and do bring in a true accompt.

Gods prouerb wilbe true.

Latimer wyll be the Kinges officer for a whyle.

Wherfore

Wherfore should one groat be geuen: yea one groat for warranting of my byls? Smel ye nothing in this: what needeth any bribes geuyng, except the byls be false? No man geueth bribes for warrantyng of hys billes, excepte they be false billes.

Wyls to be warranted

Well such practise hath bene in England, but beware, it wyl out one day. Beware of Gods prouerbe: there is nothing hydden that shall not be opened. Yea euen in thys world, if ye be not the children of damnacion. And here now I speake to you my maisters Pynters, Augmentacioners, Receiuers, Surueiers, and Auditours: I make a petition vnto you: I beseech you al be good to the King. Be good to the King, he hath bene good to you, therfore be good to hym, yea, bee good to your owne soules. Ye are knowen wel inough what ye were, afore ye came to your offices, and what landes ye hadde then, and what ye haue purchased since, and what buyldinges ye make dayly. Well I pray you so build, that the Kinges workmen maye be payed. They make their mone that they cannot get no mony. The poore Labourers, Gunmakers, Poudermen, Bowmakers, Arrowmakers, Smithes, Carpenders, Souldiers, and other craftes crye oute for theyr dutyes. They be vnpayed some of them thre or .iiii. monethes: yea some of them halfe a yeare: yea and some of them putte vp billes thys tyme .xii. monethes for theyr money, and cannot be payed yet.

A necessary suite.

They crye oute for theyr money, (and as the Prophete sayth) *Clamor operariorum affendit ad aures meas.* The cry of the workemanne is come vp to myne eares. Oh for Gods loue let the workemen be payd, if there be money ynough, or els there wyll whole showers of Gods vengeaunce raine downe vpon your heades. Therefore ye Pynters, and ye Augmentacioners, serue the Kynge truly. So buylde and purchase that the Kinge maye haue mony to paye his workemen. It semeth euill fauouredly, that ye should haue inough wherewith to build superfluously, and the Kinge lacke to paye hys poore labourers. Well, yet I doubte not but that there be some good officers. But I wyll not sweare for all, I haue now preached thre Lentes.

The fyrst time I preached restitucion, restitucion (quod som) what should he preach of restitucion let him preach of contrision (quod they) and let restitucion alone. We canne neuer make restitucyon, (Then saye I) if thou wilt not make restitucion, thou shalt go to the deuyl for it. Now chuse the eyther restitucion, or els endles dampnacion. But now there be two maner of restitutions, secrete restitucion, and open restitucion whither of both it be, so that restitucion be made it is all good inough. At my fyrst preaching of restitucion, one good man toke remorce of conscience, and acknowledged him selfe to me, that he had deceyued the kyng. And willing he was to make restitucion, and so the first Lent came to my handes twenty poundes to be restored to the Kinges vse. I was promised .xx. pound more the same lent, but it could not be made, so that it came not. Wel the next Lent came three hundreth & twenty pounds more. I receyued it my selfe, and payd it to ye Kings Counsel. So I was asked, what he was that thus made restitucion. But should I haue named hym? nay they should as sone haue this wesaũt of mine. Wel, now this lent cam one hundreth & fore score poũds .x.s. which I haue payd and delyuered thys present day to the Kinges counsayle. And so thys man hath made a Godly restitucion. And so (quod I to a certaine noble man that is one of the Kinges Counsel) if euery man that hath beguiled the king should make restitucõ after thys sort, it would cough the king .xx. M. pounds I think (quod I) yea that it would (quod the other) a whole .C. M. pounds. Alac alac, make restitucion for Gods sake, make restitucion, ye wyl cough in hel els, that al the Deuils there wil laugh at your coughing: There is no remedy but restitucion open or secrete, or els hel. Thys that I haue now told you of was a secret restitucion. Some examples hath ben of open restitucion, and glad may he be that God was so frendly, vnto hym to bring him vnto it in thys world. I am not afrayd to name him. It was Maister Sherington, an honest gentilman and one that God loueth. He openlye confessed that he had deceyued the King, & he made open restitucion. Oh what an argument maye he haue against the diuel, whē he shal moue him to desperaciõ, God brought this out to hys amendment.

A chose for disceyuers.

Let not the diuels laugh at your coughyng.

It is

It is a token that he is a chosen man of God, and one of hys elected. If he be of God, he shal be brought to it, therfore for gods sake make restitucion, or els remember Gods prouerb: There is nothing so secret. &c. If you doo either of these two in thys world, then are ye of God, if not, then for lacke of restitution, ye shall haue eternall dampnacion. Ye may do it by meanes, if you dare not do it your selues, bring it to an other and so make restitution. If ye be not of Gods flocke, it shalbe brought out to your shame and dampnation at the last daye, when all cupll mens sinnes shalbe layed open before vs. Yet there is one way, how al our synnes may be hidden: which is repent & amend, *Recipiscentia, recipiscentia*, repenting & amending is a sure remedy & a sure wai to hide al, yt shal not come out to our shame and confusion. Yet there was an other sede that Christ was sowyng in that sermon of hys, and thys was the sede: I say to you my frendes feare not hym that kylleth the bodye: but feare hym, that after hee hath kylled, hath power also to cast into hell fyre. &c. And there to putte hys disciples in comfort and sure hope of hys healpe, and oute of all doubte and mistruste of hys assistaunce: hee bryngeth in vnto them the example of the Sparrowes, howe they are fedde by Gods meere prouidence and goodnes, and also of the heares of our heades, how that not so muche as one heare falleth frō our heades wythout hym, feare hym (sayth he) that when he hath kylled the bodye, maye also cast into hell fyre. Matter for all kyndes of people here, but specially for Kynges. And therefore here is an other sute to your hyghnes. Feare not him that killeth the bodye: feare not these forayne Princes and forayne powers. God shall make you strong inoughe. Stycke to God, feare God, feare not theym, God hath sent you many troubles in your youthe. But forsake not God, and he wyl not forsake you. Peraucnture ye shall haue that shall moue you, and saye vnto you: Oh syr, oh suche a one is a great man, he is a myghtye Prynce, a Kynge of great power, ye can not be wythout hys frendshyp, agree wyth hym in Religion, or els ye shall haue hym your enemye. &c. Well, feare theym not, but cleaue to God, and he shall defende you. Doo not as Kyng Achab dyd, that was afrayde of the Assirian Kynge, and for feare

An argumēt of gods election.

The way to hide syn.

A sute to the Kyng.

feare least he should haue hym to hys enemy, was content to forsake God, and to agree with hym in Religion, and worshyppyng of God. And a none sent to Urias the hygh Priest, who was readye at once to sette vppe the Idolatrye of the Assirian kyng. Doo not your highnes so, feare not the best of them all, but feare God. The same Urias was *Capellanus ad manum*, a Chaplayne at hande, an elbowe chaplayne. If ye wyll tourne, ye shall haue that wyll turne with you, yea euen in theyr whyte rotches. But followe not Achab: Remember the heare how it falleth not without Gods prouidence. Remember the Sparrowes how they buylde in euery house, and God prouided for them. And ye are muche more precious to me (sayth Christ) then Sparrowes or other byrdes. God wyl defend you, that before your tyme commeth, ye shall not dye nor myscary. On a time when Christ was going to Ierusalem hys Disciples sayd vnto hym: They there would haue stoned thee, and wylt thou nowe go thyther agayne? What (sayth he agayne to them) *Nonne duodecem sunt hore die. &c.* Be ther not twelue houres in the daye? (sayth he). God hath appoynted hys tymes, as pleaseth hym, and before the tyme commeth that God hath appoynted, they shall haue no power agaynst you. Therfore sticke to God and forsake hym not, but feare him, and feare not men. And beware chiefly of two affections fear and loue. Feare as Achab, of whom I haue told you that for feare of the Assirian kyng he chaunged his religion, and therby purchased Gods hie indignation to hym and to his realme. And loue, as Dina Jacobs doughter, who caused a chaunge of religion, by Sichem and Hemor who wer contented for lust of a wife to the destrucion and spoylyng of all the whole citye: Reade the Chronicles of England and Fraunce, and ye shall see what chaunges of religion hath come by mariages, and for mariages. Marye my daughter & bee baptised, & so fourth, or els. &c. Fear them not. Remēber the Sparowes. And this rule should al estates & degres of men folow, wheras now they feare mē & not God. If ther be a iudgemēt betwene a great man & a poore mā: Then must ther be a corrupcion of iustice for feare. Oh he is a great man, I dare not displease him. &c. Fie vpon thee, art ꝑ a Judge & wilt be afrayd to geue

An elbow Chaplain.

God wyl defend his.

Two affections to be eschued.

Read chronicles.

ryght

right iudgement? feare hym not be he neuer so great a man but vpryghtly do true iustice. Like wyse some pastures go frō their cure, they are afrayd of the plage, they dare not com nye any sicke body: but hyer other, and they go away them selues. Out vpon thee. The Woulfe commeth vpon thy flocke to deuour them, and when they haue most nede of thee, thou runnest away from them. The souldiour also that shoulde go on warrefare, he wyl draw backe asmuche as he can. Oh I shall be slayne. Oh suche and suche went, and neuer came home agayne: Suche men went the last yeare into Northfolke, and were slayne there. Thus they are afrayd to go. They wyll labour to tarye at home. If the kyng commaunde thee to go, thou art bound to go, and seruing the king, thou seruest God. If thou serue God, he wyl not shorten thy daies to thine hurt. Well sayth some, if they had not gon they had lyued vnto this day. How knowest thou that? who made thee so pryuy of gods councel? folow thou thy vocation, and serue the kyng when he calleth thee. In seruyng hym thou shalt serue God. And til thy tyme come, thou shalt not die. It was meruell that Jonas escaped in such a cytie, what then? Yet God preserued hym, so that he could not perish. Take therfore an example of Jonas, and euery man folow hys vocation not fearing men, but fearynge God. An other seede that Christe was sowynge in the Sermon was thys: *Qui confessus me fuerit hominibus, confitebor et ego illum coram patre meo.* He that confesseth me before men, I shall also confesse hym before my father. We must confesse hym wyth mouthe. It was of a Bysshope not longe agoo asked as touchyng thys: Lawes (sayth he) muste be obeyed and ciuyll ordynaunce, I wyll follow outwardlye, but my hearte in religyon is free to thinke as I wyll, So sayde Fryer Forest halfe a papyst, yea worse then a whole Papist. Well an other seede was: he that sinneth agaynst the holy ghoste, it shal not be forgeuen him, neither in this world, nor in the world to come. What is thys same synne agaynst the holy ghost? an horrible synne that neuer shal be forgeuen, neither in thys world, nor in the world to come: What is thys synne? final impenitencye, and some say impugning of the truth. One came to me once, ye dispayred, because of synne agaynst the holye ghost.

Hyerlings.

Man dyeth not before hys tyme.

A bysshoplyke saying

He was sore troubled in his conscience, that he should be damned, and that it was not possible for him to be saued, because he had sinned against the holye Ghoste. I sayde to hym: what man (quod I) comfort your selfe in these wordes of the Apostle: *Christus est propiciatio pro peccatis nostris.* And agayn: *Ideo me misit pater in mundum, vt qui credit in me non pereat, sed habeat vitam eternam.* My father hathe for this purpose sent me into the worlde, that he which beleueth in me, maye not perish, but may haue the lyfe euerlasting. Also: *Quaqumque hora ingemuerit peccator saluus erit.* In what hour soeuer the sinner shal mourn for his sinne, he shalbe saued. I had scriptures inoughe for me (as me thoughte) but saye what I could say, he could say more against him selfe, then I could say at that tyme to doo him good with all. Where some say that the sinne againste the holy ghost, is originall sinne: I alledged against that, the saying of S. Paule. *Sicut per vnius delictum.* &c. And *siquis egerit penitenciam.* If a man had don all the sinnes in the worlde, and haue true repentaunce, with fayth and hope in Gods mercy he shall be forgeuen. But whatsoeuer I said, he could still obiect against me and auoyde my reasons. I was fayne to take an other daye, and did so. Let me go to my boke (quod I) and go you to your prayers, for ye are not all together without fayth. I got me to my study, I red many doctours, but none could content me, no expositour could please me nor satisfye my minde in the matter. And it is with me as it is with a scholler of Cambridge, who being demaunded of his Tutoure how he vnderstode his lesson, and what it mente: I knowe (quod he) what it meaneth, but I can not tell it, I can not expresse it. So I vnderstode it well inoughe, but I can not well declare it. Neuertheles I will boungle at it as well as I can. Nowe to tell you by the waye what sinne it was that he had committed, he had fallen frō the truth knowen, And afterward fell to mocking and scorning of it. And this sinne it was that he thought to be vnforgeueable. I sayde vnto him, that it was a behement manner of speakyng in scripture, yet (quod I) this is not spoken vniuersallye, nor it is not mente that God doothe neuer forgeue it, but it is commonly called irremissible, vnforgeueable, because that

Comforte against dispeare

A man in dispeare can saye muche against hym selfe.

Why some sin is called irremissible,

God doth seldom forgeue it, but yet there is no sin so great but God may forgeue it, & doth forgeue it to the repentant hart, though in words it sound that it shall neuer be forgeuen: *As priuilegium paucorum non destruit regulam vniuersalem* The priuelege of a few persons dothe not destroye an vniuersall rule or saying of scripture. For the scripture sayth: *Omnes moriemur.* We shall dye euery one of vs, yet som shall be rapt and taken a liue, as S. Paule saith. For this priuiledge of a few, doth not hurte a generalty. An irremissible sinne, an vnrecusable sin, yet to him that will truly repent, it is forgeueable, In Christe it may be remitted, if there be no more but one man forgeuen, ye maye be that same one man that shall be forgeuen. *Vb abundauit delictum, ibi abundabit et gratia.* Where iniquitie hathe habounded, there shal grace habounde. Thus by litle and litle this man came to a setled conscience agayne, and toke comfort in Christes mercy. Therfore dispaire not though it be sayd it shall neuer be forgeuen. When Cain said, my wickednes is so greate that God cānot forgeue it. Nay thou lyest sayeth Austē to Cain. *Maior est dei misericordia, quam iniquitas tua.* The mercye of God is greater then thine iniquitie. Therefore dispaire not but this one thynge I saye: beware of this sin that ye fall not into it, for I haue knowē no mo but this one man this one man that hath fallen frō the truth, and hath afterward repented and come to grace again, I haue knowen manye sēce: god hath opened mine eies to see a litle, I haue knowē many (I say) that knew more then I, and some whom I haue honored, that haue afterwards fallen from the truth, but neuer one of them (this man except) that haue retourned to grace and to the truth againe. But yet though God doth very seldom forgeue this sin, & although it be one of the sinnes that God doth hate most of all others, & suche as is almost neuer forgeuē, yet it is forgeueable. In the bloud of Christ, if one truely repent, & so it is vniuersal. As there is also an other scripture, *Væ terræ cuius rex puer est.* Wo be to the Lande, to the Realme, whose king is a child, whych some interpreate and referre to childish condicions. But it is commonly true the otherwaye to, when it is referred to the age and yeares of childhod. For where the king is with in age,

No sinne that is repented, is irremissible.

A rare example.

in age, they that haue gouernaunce aboute the kyng, haue much libertie to lyue voluptuously and lyrencyously, and not to be in feare howe they gouerne, as they woulde bee if the kynge were of full age, and then commonly they gouerne not wel. But yet Josias and one or two mo though they were chyldren, yet had they? Realmes well gouerned and rayned prosperously, and yet the saying. *Væ terræ cuius rex puer est*, neuertheles true for all that. And thys I gather of thys irremissyble synne agaynste the holy Ghoste, that the Scripture sayethe, it is neuer forgeuen, because it is seldome forgeuen. For in deede I thynke that there is no sin whyche God doothe so seldome nor so hardely forgeue, as thys synne of fallyng alwaye from the truthe, after that a manne once knoweth it. And in deede thys tooke best place with the manne that I haue toulde you of, and best qupeted hys conscyence. An other seede was thys:

A Realme may be well gouerned vnder a chylde.

The beste persuation for a desperate person.

Be not carefull (sayeth Chryste) what ye shall saye, before Judges and Magistrates, when ye are brought afore them for my names sake, for the holy Ghoste shall put in youre myndes euen at the presente houre, what ye shal speake.

A comfortable saying and a goodlye promyse of the holy Ghoste. That the aduersaryes of the truthe (sayeth he) shall not be able to resyste vs, what? shall the aduersaryes of the truthe be dummes naye, there bee no greater talkers nor bosters and facers then they be. But they shall not be able to resyst the truthe, to destroye it.

Here some wil saye what needeth Vniuersities then, and the preseruacion of scholes: the holye Ghost wyll geue alwayes what to saye. Yea, but for all that we may not tempte God: we muste truste in the holye Ghost, but we must not presume on the holy Ghoste. Yeare nowe shoulde I speake of Vniuersytyes, and for preferryng of Scholes. But he that preached the laste Sondaye, spake verye well in it, and substauncyally, and lyke one that knew the estate and condycion of the Vniuersitye and Scholes very well. But thus muche I saye vnto you Magistrates. If ye will not mayntayne Scholes and Vnpuersyties, ye shall haue a brutalytie.

We may not tempt God.

Therfore nowe a sute agayne to youre highnes. So order the matter that preachyng may not decaye. For surely if preaching decay, ignorance and brutishnes wil enter again For geue ỹ preachers liuings to seculer men. What should seculer men do with the liuings of preachers? I think there be at this day ten thousand Students, les then wer within these xx. yeares, and fewer preachers and that is the cause of rebellion, if there were good bishops, there should be no rebellion. I am now almost come to my mater, sauing one saying of Christ which was an other seede. *Date, et dabitur vobis.* Geue and it shalbe geuen vnto you. &c. But who beleueth this? if men beleued this promise they woulde geue more thē they do & at least wise they would not stick to geue a litle, but now a dates mēs study is set rather to take gifts and to get of other mennes good then to geue any of theyr owne, so all other the promises are mistrusted and vnbeleued. For if the riche men did beleue this promise of God, they would willingly and readely geue a lytle to haue the ouerplus. So where Christ sayth of iniuryes or offences & tresspalles. *Mihi vindictam et ego retribuam. &c.* Leaue the auengyng of wronges a lone vnto me, and I shall pay them home, &c. If the rebels had beleued this promise, they wold not haue don as they did. So all the promises of God are mistrusted. Noe also after the floud feared at euery rayne, least the world should be drowned and destroyed agayn, til God gaue the rainebow. And what exercise shall we haue by the rainbow? we may learne by the rainbowe that God will be true of his promises, and wil fulfill his promises. For God sent the rainbow and. iiii. M. yeares, it is, & more sence this promise was made, and yet God hathe ben true of his promise vnto this day. So that now when we see the rainbow we may learn that god is true of his promise. And as God was true in this promes, so is he & wil be, in al the reast, but the couetous mā doth not beleue that god is true of his promise, for if he did, he woulde not sticke to geue of his goods to ỹ poore. But as touching that I spake afore, when we see the rainbow, and see in the rainbow that that is like water, and of a watrie colour and as we may and ought not only to take therof holde and comfort of Goddes promise,

A nother necessary suite.

Gods promes is not beleued.

The rainbowe may teache vs

promise, that he will no more destroye the world with water for sinne but also we may take an example to feare god, who in such wise hateth sin. Likewise when in the rainbow we see that that is of firye couloure, and like vnto fire, we may gather an example of the ende of the worlde, that except we amende, the world shall at last be consumed with fire for sin, and to feare the iudgement of God, after which they that are damned, shalbe burned in hel fyre. These wer the seedes that Christe was sowing, when thys couetous man came vnto him. And now I am come to my matter. While Christe was this preaching, thus couetous fellowe would not tary till all the sermon was done, but interrupted the sermon, euen sodenly chopping in. Master (quod he) speake to my brother, that he may deuide the inheritance with me. He woulde not abide tyll the ende of the Sermō. But his minde was on his halfepeny, and he would needes haue his matter dispatched out of hande, Master (quod he) let my brother diuide with me. Yet this was a good fellow he coulde be contented with parte, he desired not to haue all together alone to himself, but coulde be content with a diuision, and to haue hys parte of the inheritance, & what was the enheritance? *Ager*. So that it was but one peece of ground, or one farme. This couetous man could be contēt with the halfe of one farme, where oure men now a daies cannot be satisfied with many farmes at once: one manne must now haue as many farmes as will serue many men, or els he will not be contented nor satisfied. They will ser now a dayes one with an other, excepte they haue all. Oh sayth the wise man: There be thre thinges wherin my soul deliteth: *Concordia fratrum, amor proximorum, et vir ac mulier bene sibi consentientes*. The vnitie of brethrē, ỹ loue of neighbours, & a man and wife agreing wel together. So that the concord of brethren & agreeing of brethren is a gay thing. What sayeth Salomon of this matter? *Frater qui adiuuatur a fratre quasi ciuitas firma, et turris fortis*. The brother that is holpen of his brother, is a sure and well fenced citie, and a strong Tower, he is so strong. Oh it is a great matter whē brethren loue and hold well together. But if the one go aboute to pulle downe the other, then are they weake bothe

What the rainbow teacheth.

Oure couetous men loue no diuisions.

of them, and whē one pulleth downe his fellow, they must nedes downe both of them, there is no staye to holde them vp. Marke in the Chronicles of England. Two brethren haue raygned iointly together, the one on thisyde Humber, and the other beyond Humber in Scotland & all that way. And what hath come of it? So long as they haue agreed well together, so longe they haue prospered. And when they haue iarred they haue bothe gon to wracke. Brethren that haue so raygned here in England haue quarelled one with a nother, and the yonger had ben contented with hys portion (as in deede the yonger brother commonly iarreth first) but by the contencion bothe hathe fared the worse. So when there is any contention betwen brother and brother for land, commonly they ar both vndon by it. And that craftye marchant (what euer he be) that will set brother against brother, meaneth to destroy them bothe, but of these ii. brethren whether this man here wer the elder or the yonger I cannot say, scripture telleth me not whether of these ii. was the yonger. But a likelihod this was yōger, for once it was a plain law that *primo genitus*, that is to say the elder brother had *duplicia*, and therfore of likelyhod it should be the yongest brother that foūd him self agreued, and was not contēt: but Christe sayd vnto him, thou man who hath made me a iudge or a deuider betwene you? Christ answered hym by a question, and mark this question of Christ, thou man. *Quis me constituit iudecem aut diuisorem super vos.* It is no smal matter (sayth Aulken) of what intencion one asketh a question, as Christe in an other place of the gospell, asketh who was neighbour to the pilgrime that was wounded. There was (sayeth Christ) a man that went from Jerusalem to Hiericho, and fell amonge theues, and they wounded hym & lefte him for dead. And a priest came by, that was his owne contreyman and let him lye, a Leuit came by and would shew no compassion vpon him: at last a Samaritane came by, & set him on his horse, and conueyed him to the citie, and prouided surgery for him. &c. Now who was neighbour to this wounded man (sayeth Christe?) *Qui fecit illi misericordiam* (quod the Lawyer.) He that shewed mercy vnto hym. He that did the office of a neyghboure, he was neyghbour.

Two brethren haue reigned in England.

The intent of a question asked.

As ye

As ye may perceyue by a more familyer example of the bi-
shop of Exceter at Sutto in Staffordshire. Who is Bishop
of Exceter: forsoth master Couerdale. What? do not al me
know who is bishop of Exceter? what he hath ben bysshop
many yeares. Well, say I: master Couerdale is Bishop of
Exceter, maister Couerdale putteth in execution the By-
shops office, and he that doothe the office of the Bishoppe,
he is the Bishoppe in dede. Therfore say I Master Couer-
dale is Bishoppe of Exceter. Alacke there is a thynge that
maketh my harte sorye. I heare that Master Couerdale
is poysoned. Alack a good man, a godly preacher, an honest
fatherly man, and if it be true, it is a greate pytie and a la-
mentable case, that he feding them with godes worde they
should feede him a gayne with poyson. But to the purpose
of Christes question, who made me a iudge betwene you?
here an Anabaptist will say: Ah Christ refused the office of a
iudge, ergo there ought to be no iudges nor magistrates a
mong Christian men. If it had ben a thing lawfull, Christ
would not haue refused to do the office of a iudge, & to haue
determined ỹ variaũce betwene these ii. brethrẽ. But Christ
did therby signify, that he was not sent for that office. But
if thou wilt haue a triall and a sentence of that matter ac-
cording to the lawes, thou must go to the temporall iudge
that is deputed therfore, but Christes meaning was, that
he was come for an other purpose, he had another office de-
puted vnto him, then to be a iudge in temporall matters,
Ego veni vocare peccatores ad penitenciam, I am com (sayth he)
to call sinners to repentance. He was come to preache the
Gospell, the remission of sinne, and the kingdom of God
and ment not therby to disalow the office of temporall ma-
gistrates. Nay, if Christe had ment that there shoulde be no
magistrates, he woulde haue bid him take all, but Christe
mente nothyng so. But the matter is, that this couetous
man, this brother tooke his marke amis, for he came to a
wrong man to seke redres of his matter, nor Christ did not
forbid hym to seeke his remedye at the magistrates hande,
but Christe refused to take vpon hym the office that was
not hys callyng.

This was but by heare saye.

The Anabaptist is answered.

For Christe had an other vocation then to be a iudge betwene such as contended about matters of land. If our rebels had had this in their myndes, they would not haue ben their owne iudges, but they would haue sought the redres of their grief at the handes of the king and his magistrates vnder him appoynted. But no maruell of their blindnes and ignorance: for the Bishops are out of their dioces, that should teache them this geare. But this mā perchance had heard, & did think that Christe was Messias, whose reigne in wordes foundeth a corporall and a temporall raygne, whiche shoulde do iustice, and see a redres in all matters of worldly controuersy. Which is a necessary office in a christian Realme, and must nedes be put in execucyon for mynistring of iustyce. And therfore I require you (as a suter rather then a preacher) looke to your office your selfe, and lay not all on youre officers backes. Receyue the billes of supplycation your self, I do not see you do so now a daies, as ye were wonte to doo the laste yeare.

The cause of ignorance.

For Gods sake loke vnto it, and see to the mynistring of iustice your owne self, and let poore Suters haue answer.

The king of Denmarke.

There is a king in Christendom, and it is the king of Denmarke, that sitteth openly in iustice, thryse in the weke, and hath dores kept open for the nones. I haue hard it reported of one that hath ben there and sene the proffe of it, many a time and oft. And the last iustice that euer he saw don there was of a prestes cause, that had had hys glebe lande taken from him (and now here in England som go about to take away all) but this preest had had his glebelande taken from him by a great man. Well, first wente out letters for this man, to appeare at a day: proceste went out for hym according to the order of the law, and charged by vertue of those letters, to appeare afore the king at suche a daye. The daye came The king sat in his hall ready to minister iustice: The preest was there present: The gentleman this Lord, thys great man, was called, and commaunded to make his appearaunce according to the writte that had ben directed out for hym. And the Lorde came, and was there, but he appered not: No quod the kynge: was he sommoned as he shoulde be? had he any warning to be here? It was answered, yea,

and,

and that he was there walkinge vp and downe in the hall, and that he knew wel inough that that was his daye, and also that he had al ready bene called, but he said he would not come before the king at that time, alledginge that he neaded not as yet to make an aunswer, because he had had but one summoning. No quod the king: is here present: yea forsoth sir said the priest. The king commaunded him to be called, and to come before him. And the end was this. He made this Lord, this great man to restore vnto ỹ priest not only the glebe land which he had taken from the priest but also the rent and profit therof, for so longe time as he had withholden it frō the priest whiche was viii. yeares or therabout (saith he) when ye can shewe better euidence thē the priest hath done, why it ought to be your land, then he shal restore it to you again and the profyts therof, that he shal receiue in the meane time. But till that daye come, I charge ye that ye suffer him peaceably to enioy that is his. Thys is a noble king, and this I tel for your example, that ye may do the lyke. Loke vpon the matter your selfe. Poore men put vp bils euery day, and neuer the nere. Confyrme your kingdome in iudgemente, and begin doinge of your own office your self, euen nowe whyle you are yonge, and sytte once or twise in the weeke in councell amonge your Lordes, it shal cause things to haue good successe, and that matters shal not be lingred forthe from daye to daye. It is good for euery man to do hys own office, & to se that well executed & discharged. Ozias king in Iuda, he wold nedes do thoffice of the priest, & he wold nedes offer incense in ỹ sanctuary, which to do, was ỹ priests office. But he was so dēly striken wt the leprye for his labor, & so cōtinued a lepre al dais of his life. S. Iohns disciples would haue had theyr master to take vpon him ỹ he was Christ. But what sayd Iho? *Nemo sibi assumit quicquā, nisi datū fuerit ei desuper.* No man may take any thing vpon him self, except it be geuen vnto him from aboue. If the Deuonshire men had wel cōsidered this, they had not prouoked the plages ỹ they haue had light vpon them. But vnpreching prelacy hathe bene the chefest cause of al this hurly burly and commotyons. But if Christ may chalenge any kinde of men for takynge

None may medle with others office.

hys

his office vpon them, he may say to the massemõgers. Who gaue you commissyon to offer vp Christ? who gaue you au-
Massmongers vsurp Christes office.
toryty to take mine office in hande? for it is only christes office to do that. It is a great matter to offer christ, if Christ had offred his body at ỳ last supper, then shuld we so do to, who is worthy to offer vp Christ? an abhominable presumcyon Paule sayth *Accepit panem, postquam gracias egissit fregit ac dixit, Accipite, edite.* He tooke bread and after that he had geuen thankes, he brake it, and saide. Take ye, eate ye. &c. and so sayd: *Hoc est corpus meum,* He gaue thankes, well thẽ in thanks geuing there is non oblation, and when he gaue thankes it was not hys bodye.

When I was in examination. I was asked many questiõs, and it was sayd to me: what Christ did, that should we do: a bishop gathered that vpon these wordes. *Hoc facite inmei recordacionem.* Then said he to me, how knowe ye that they eate it before he sayde, *Hoc est corpus meum.* I answered agayne and sayd: how know ye that they did not eate it. &c. So I brought into him the place of Paul aboue sayd, and that in thankes geuing is none oblation, and when he gaue thankes it was not his body, for he gaue thankes in the beginnyng of supper, before they eate any mãner thing at all, as his accustomed maner was to do. I wonder therfore that they will or dare by this text, take vppon them to offer Christs body. They should rather saye: *Quis me constituit oblatorem?* Who made me an offerer? But when Christ sayd: *Quis me constituit iudicem aut diuisorem super vos?* Who hath made me a Iudge, or a deuider of landes among you?
Christe refused another mans office
Christ did refuse an other mans office, an office that he was not of his father deputed vnto. Christes kingdõ was a spirituall kingdom, & his office was a spiritual office & he was a spiritual iudg. And therfore when the woman takẽ in adultery was brought before him, he refused not to playe the iudge, but said: *Quis te accusat?* and she sayd agayn *Nemo domine.* No man lord (saith she) then said he, *Nec ego te condẽno.* For I cõdemne thee not. *Vade et noli amplius peccare.* Go thy waies, & sin no more. Here he toke vpõ him his owne office & did his office, for his office was to preach & to bid sinners a mẽd their euil liuing, & not to be a tẽporal iudge in tẽporal causes. And here is an other occasiõ of a suit to your high-

nes, for ỹ punishmẽt of lechery. For lechery flowteth in Eng lãd like a flood. But now to make an end in tẽporal causes he said. *Quis me constituit iudicem. &c.* Who made me a iudge of tẽporall causes among you, & of worldly matters: Thus came this felow in here with interrupting of Christes sermon, & receiued the answer which I haue rehearsed. Thou man thou felow (quod he) who hathe made me a iudge, among you? And he said vnto all the audience: *Videte, et cauẽte ab auaricia.* See and beware of couetousnes. Whye so? *Quia non in abundancia cuiusquæm vita eius est, ex his que possidet.* For no mannes life standeth in the habundaunce of the thynges whyche he possesseth, we may haue thynges necessarye, and we may haue habouudaunce of thinges, but the haboundance doth not make vs blessed. It is no good argumẽt. *Quo plus quisque habet, tanto beatus viuit.* The more riches that a man hath the more happelly & the more blissfullye he lyueth. For a certayne greate man that had purchased much lands a thousand marks by yere: or I wot not what, a greate porciõ he had. And so on the way as he was in his iourney towards London, or frõ London, he fel sicke by the way. A disease toke him, that he was constrayned to lie vppon it. And so being in his bed the disease grew more & more, vpõ him, that he was by his frends, that wer about him very godly aduised to loke to him self, & to make him ready to god, for there was non other likelyhod but that he must die without remedye. He cried out, what shall I dye (quod he) woundes, sides, hart, shal I dye, & thus go frõ my goods? go fet me sõ phisicion that may saue my lyfe, woũds and sides shall I thus die? There lay he still in his bed like a block with nothing but wounds & sides shal I dye? With in a very litle while he died in dede, & thẽ lay he like a block in dede. There was black gownes, torches, tapers & ringing of belles, but what is become of him, God knoweth & not I. But hereby this ye may perceiue that it is not the haboundaunce of riches that maketh a man to liue quietlye & blissfully. But the quiet life is in a mediocrite. *Mediocres optime viunt.* (sayth he) they that are in a meane do liue best. And there is a prouerbe which I red many yeres ago. *Dimidium plus toto.* The half somtimes more then the hole. The meane lyfe is the best life, and the most quyet lyfe of all.

A nother fare to the king.

A terrible example.

A true prouerbe.

If a man ſhould fil him ſelfe vp to the throte, he ſhould not finde eaſe in it, but diſpleaſure, and wyth the one halfe he myght ſatiſfy his greadye appetite. So this great rychelle neuer maketh a mannes life quiet, but rather troublous I remember here a ſaying of Salomon, and hys example. *Coaceruaui mihi argentum & aurum.* I gathered ſyluer and gold together (ſay the he) I prouided me ſingers, and women which could play on inſtruments to make men mirth and paſtime, I gate me Pſalteries and ſonges of muſicke &c. And thus my hart reioyſed in all that I did. But what was the end of all this? *Cum cõuertiſſem me ad omnia,* when I conſidered (ſaith Salomon) al the workes that my handes had wrought &c. loe, all was but vanitye and veratyon of minde, and nothing of anye value vnder the ſunne. Therfore, leaue couetouſneſſe, for beleue me if I had an enemy. The firſt thing that I wold wiſh to him, ſhould be, that he mighte haue aboundaunce of richeſſe, for ſo I am ſure, he ſhuld neuer be in quiet. But think ye there be not many ỹ would be ſo hurt? But in this place of the goſpell. Chriſte ſpake & declared this vnquietneſſe and vncertẽty of great richeſſe, by a ſimilitude & parable of a great rich mã, who had much land that brought forth all frutes plentifully. And he being in a pride of the matter, and muche vnquyet by reaſon that he had ſo much, ſaid to him ſelf: What ſhall I do, becauſe I haue not roum inough wher to beſtow my frutes that haue growen vnto me of my landes, I will thus do (ſaith he) I will pull downe my barnes, and buylde greater barnes, and I wyl ſay to my ſoule. My ſoule thou haſt much goodes layed vp in ſtore for manye yeares, take thine eaſe, eat, drincke and be mery. But God ſaid to him. *Stulte hac nocte animam tuam repetunt abs te.* Thou foole, thou fole, this night will they take thy ſoul frõ thee again. and thẽ, whoſe ſhal thoſe things be, which ỹ haſt prouided Euen ſo it is with him (ſaith Chriſt) ỹ gathereth riches vn to him ſelf, & is not rich toward God &c. But yet the couetous man can neuer be content. I walked one day w̃ a gentlemã in a park, & the mã regarded not mi talk, but caſt his hed & eie this and that way, ſo that I perceiued he gaue no great eare to me, which when I ſaw: I held my peace.

At

At last, oh (quod the gentleman) if this parke were mine, I would neuer desyre more while I liued. I answered & said: Sir, and what if ye had this Parke to, for there was an other Parke euen harde by: this gentleman laughed at the matter. And truely I thinke he was diseased with ỹ dropsy, the more he had, the more couetous he was to haue stil more & more. This was a farmer that had a farme hard by it, & if he might haue had this Parke to it, he would neuer haue desired more. This was a farmer not altogether so couetous a man, as there be many now a daies, as for one gentleman to rake vp all the farmes in the countrye together in his handes all at ones. And heare one sute more to your highnesse. There lacketh one thinge in this realme, that it hath nede of, for Gods sake make some promoters. There lacke promoters, such as were in kinge Henry the seuenthes dayes your graundfather. There lacke men to promote the kinges officers when they do amisse, and to promote al offenders. I thinke there is great nead of such men of godly discretion, wisdom, & conscience, to promote transgressors, as rentraisours, oppressors of the poore, extortioners, bribers, vserers. I here there be vserers in England, that will take xl. in the hundreth: But I heare of no promoters to put them vp. We reade not this couetous farmer or landed manne of the gospel, bought corne in the markets to lay it vp in store, and then sel it agayne.

A dropsye in Gentlemen.

Lacke of promoters.

But and if it please your highnesse: I hear say that in England, we haue lande Lordes (naye steppe Lordes I myght saye) are become graziers, and burgesses are become regraters, and some Farmers, wil regrate and bie vp al the corn that commeth to markets, and laye it vp in store, and sell it againe at an higher price, when they see their tyme: I heard a marchaunt man saye that he had trauailed all the daies of his life, in the trade of marchaundise, and had gotten iii. or iiii. thousand poundes by byinge and selling, but in case he might be licensed or suffered so to doo, he woulde get a thousand pound a yeare by only bying and sellyng of grayne heare within thys realme. Yea and (as I hear say) Aldermen are nowe a dayes become Colliers. They be bothe Woodmongers and makers of cooles. I woulde

Regraters.

Aldermen colliers.

wyshe

wisshe he might eate nothing but coles for a while, till he had amended it. There cannot a poore body bye a sacke of coles, but it muste come thorowe their handes. But thys ryche man that the Gospell speaketh of, was a couetouse man. God had geuen him plentye, but that made him not a good man. It is another thing that maketh a good man. God sayeth: *Si non audieris vocem meam.* If thou obey not my voyce &c. And therfore worldly riches do not declare ỹ fauor or disfauor of God. The scripture saith: *Nemo scit an sit amore dignus, an odio.* God hath ordained all thinges to be good. And the deuil laboreth to turn al thinges to mans e-
The deuill is cõtrary to god. uil. God geueth men plentye of richesse to exercise theyr faith and charity, to confirm them that be good, to drawe them that be nought, and to bring thẽ to repentance: and the deuil worketh al together to the contrary. And it is an old prouerbe, the more wicked the more fortunate. But ỹ vnquietnesse of this couetous rich man, declareth thunqui-
Riches bringe vnquietnes of mynde, etnes of the mind, that richesse bringeth with it. First they are al in care howe to get richesse, & then are they in more care how to kepe it still. Therfore the Apostle saith. *Qui volunt diteſcere incidunt in tentationes varias.* They that study to get great richesse, do fal into manye diuers temptatyons. But the rote of al euil is couetousnesse. What shal I doo saith this riche man.) He asked his owne brainlesse heade what he shuld do, he did not aske of the scripture. For if he had asked of the scripture, it wold haue told him, it would haue said vnto hym: *Frange esurienti panem tuum. &c.* Breake thy bread vnto the hungry. Al the affection of men now a dais, is in building gay and sumptuous houses, it is in setting vp & pulling down, & neuer haue they done building.
Of whõe thys is spoken. But thend of al such great ritchesse & couetousnes is this: This night thou sole thy soule shalbe taken from thee. It is to be vnderstand of al that rise vp from litle to much, as this ritch man that the gospel spake of did. I do not despise richesse, but I wish that men shuld haue ritchesse, as Abraham had, and as Joseph had. A man to haue ritches to help his neighbor, is a godly riches. The worldlye richesse is to put al his trust & confidence in his worldly richesse, that he may by them liue here gallantly, pleasantlye, and voluptu-

ouslye.

Is thys godlye richesse? No, no, thys is not godlye richesse. It is a comon sayenge now a dais among manye. Oh, he is a riche mā, he is wel worth V hundred pounds. He is wel worthe V hundred pounds, who hath geven V hundred pounds to the poore; otherwys it is none of hys. Yea, but who shal have thys V hundred pounds? For whō hast thou gotten that V hundred pounds? What sayth Solomon, Ecclesiastes V. Est alia infirmitas pessima quam vidi sub sole, divitiæ conservatæ in malum domini sui. Another cuyl, saith he, and another naughtye imperfection, richesse hoarded up, and kept together to the owners own harme: for many tyms such richesse doe perishe and consume away miserablye. Such a one shal sometym have a son, sayd he, that shal be a verye beggar, and lye al in extreme penurye. O godlye ritches, that one mā shal getit, and another come to devoure it! Therefore, videte et cavete ab avaritia. See and beware of coveteousnesse. Believe Gods woordes, for they wyl not deceive you nor lye. Heaven and earthe shal

Who is rich

perish, but verbum Domini manet in æternum: the worde of the Lord abideth and endureth for ever. O thys leavened fayth, thys unseasoned fayth! Beware of thys unseasoned fayth. A certaine man asked me thys question. Dydst thou ever see a man lyv lōg, that had great richesse? Therefore saith the wisemā. If God send the ritches, use thē. If God send thee abundance, use it according to the rule of Gods woorde, and studye to be riche in our Saviour Jesus Christe to whō wyth the Father and the Holye Ghoste, be al honour, glorye and prayse for ever and ever. Amen.

FINIS.

Imprinted at London by John Day dwelling over Aldersgate.

Cum gra. 1562.

G. A. Starr 228-C Halsey St. Princeton $45.00

LATIMER, Hugh, bp. of Worcester, 1485?-1555.

CERTAYN GODLY SERMONS... London: John Day, 1562.
[bound with]
27 SERMONS PREACHED BY... London: John Day, 1562.

The S.T.C. treats these two items as one work, entering them both under 27 SERMONS (S.T.C. 15276). Although both were printed by Day in the same year they have separate titles, signatures and pagination. Moreover, when found together they need not be bound in the order given by the S.T.C.: in addition to the present copy, the one used as the basis of University Microfilm #14997 has CERTAYN GODLY SERMONS bound before 27 SERMONS. In short, the two items included here are quite distinct, and the sequence in which they were bound was quite arbitrary.

Together they constitute the most important collection prior to 1571 of the works of this noted English reformer. Latimer is perhaps best known today for his dying words, addressed to his fellow-martyr Ridley when the two of them were about to be burned at the stake: "Be of good comfort, Master Ridley," said Latimer; "we shall this day light such a candle, by God's grace, in England as I trust shall never be put out."

The present copy gains slight added interest as having belonged to James Boswell Jr., the Shakespeare editor and son of Johnson's biographer. According to Lowndes, this copy was item 1308 at the sale of Boswell's library in May 1825; its subsequent provenance has not been traced.

Title-page of first item neatly repaired; final leaf of secon item supplied in ms.